ΠΤΩΧΟΜΟΥΣΕΙΟΝ.

The poore mans Librarie.

RAPSODIÆ G. A.

Biſhop of Exceter vpon the firſt epiſtle of ſaint Peter, red publiquely in the Cathedrall church of ſaunt Paule, within the Citye of London. 1560.

Detrahebant mihi: Ego autem orabam.

For my frendſhip they were mine aduerſaries, but I gaue my ſelfe to prayer.

Pſalm. 109.

Qui veritatem occultat, & qui mendacium dicit, vterque reus eſt: Ille, quia prodeſſe non vult: Iſte, quia nocere deſiderat.

1. *Anſelmus in epiſt. 1. Corinth.*

He which the truth at any tyme doth conceale,
And which deliteth a lye to reueale,
Are both ſubiecte to a grie zeale.
The one to do good doth not deſire.
The other to do hurt doth much aſpire.

¶ Here are adioyned at the end of euery ſpecial treatie, certaine fruitful annotations which may properly be called Miſcellanea, bicauſe they do entreate of diuerſe and ſundry matters, marked with the nombre and figures of Augrime. 2.

Tutior eſt diſcentis, quam docentis conditio. Auguſtinus.

Of him that doth learne better is the condition,
Then of him which to other doth geue erudition.

Reade firſt, and then iudge.

¶ Imprinted at London by Iohn Day.



Alley, W.

IN HIRCI ENCOMION.

δεκαεξστιχον per G. Exoniæ Episcopum.

Hircus natura calidus, transuersa tuetur.
Hirci adamas durus, sanguine conteritur.
Hircus vesicæ, renumque medetur arenis.
Hirci serpentes, cornua adusta fugant.
Hirci fel visum magnopere reddit acutum.
Hircus κωμαρχῶ, *sustinet arma* καλῶ.
Arma inquam comitis de Bedforde suspiciendi.
Illius hic hircus plurima dona τυπεῖ.



Vt calet hic hircus sic feruet relligione
Pura, Franciscus, prouidus atque sagax.
Emollit duros leni sermone papistas,
Et Christo infestos, proterit atque fugat.
Peruigil in sacro vidit quamplurima libro.
Complures potis est, erudisse pie.
Si bona quæque sient hirco quæ significentur
In se ea Franciscus, reddere vera potest

IOANNIS COOCI, PAVLINÆ SCHOLÆ Gymnasiarchæ dialogismus cum lectore. Iambici senarij.

AN ad infimos demittit huc sese viros,
Quæ musa summi verticem poli ferit,
Affixa magni semper adsolium Iouis?
Et Vrania Graio cluet bene nomine?
Certò. Vel hinc tibi lector iudicium cape,
Quod ea hic nouus prodiuit a musa liber,
Quem & salibus ipsa Pallas asperfit suis,
Et dente lima perpoliuit Attico,
Numine supremi plenus immenso Iouis.
Esto, quod inquis, plenus hic liber Ioue,
Ad nos, calore missus illinc entheo.
At pauperi, dic, qua probas fide mihi,
Ad tam aureum patere codicem viam?
Quia, quos sui placuerit esse compotes,
A fronte titulus, quem gerit, palam indicat.
Nam ptochomusæum autor hunc fecit suus
Ideo, quod omni se recludat pauperi.
At pauper hinc legendo quid lucri teret?
Quid? non vides hunc esse cornucopiæ?
Hoc ptochomusæum si frequentes sobriè
Non pauper, at nexu beato propediem,
Eris, optimo grauis ære, ptochoplusius,
Muneréq; te beabit octuplici deus.

☞ Ad Alleum, nunc Antistitem, dum beati Petri epistolam priorem explanaret.

ALle quatis triplex latij diadema tyranni,
Ardua fulmineæ deturbas cornua mitræ,
Detegis agnina tectum lanugine monstrum,
Detegis immani fædatum sorde lupanar,
Impia demonstras puri ludibria cultus,
Debellas sæuis pulsantem cornibus hydrum.

Veiouis ingenti confectus vulnere sæuit,
Mundum crudeli perstratum cæde cruentat,
Corpora consumit diris torrentia flammis,
Oppida sanguineo funestat crædula fumo,
Excitat immites furiali a sede sorores,
Horrida terribilis quæ spargant semina belli.

Ad eundem.

Obscuros superas sensus, & lumine Petrum
Verborum illustras, difficilesq; locos.

Alley, W.

Exponis magica ſuffultos fraude ſuſurros,
Paniſci, incluſi pixide ſacra, dei.
Põtificem ſummum, qui plumbea fulmina mittit,
Tu percuſsiſti fulmine lætifero.
Qui ſe poſſe putat diuos detrudere cælo,
Tu detrudebas ad Stygis antra nigræ.
Nunc vbi conducit gliſcenti milite turmas,
Exit turba minax, & ſcelerata phalanx.
Emergit pluto toto comitatus auerno,
Alecto aſſurgit, Tiſiphoneq́ furens:
Cerberus ille triceps, graſſans Bellona flagello,
Stymphalides diræ, pontificumq́ cohors.

Chryſtophorus Carley.

EDVVARDI BVRNELLI ὀκλάϛιχομ, AD LECTOREM.

HVnc eme multifluum librum tibi, candide lector,
Si paginæ ſacræ te pia cura mouet.
Hic liber illa tenet quæ magna volumina tractant,
Fert varios flores, fert liber iſte roſas.
Hoc duce, de rebus varijs poteris καθομιλεῖμ,
Hic potes e ſiliquis, carpere grana cauis.
Ergo eme, τίπλε ϛάκτιϛ'? *æs profer & accipe librum,*
Qui tibi paruo emptus, δέξια πολλὰ *dabit.*

THOMÆ WILLIAMS IN HVIVS libri laudem Epigramma.

HErculeos magnoſque duces demiſit ab alto
Iuppiter omnipotens, publica damna videns.
Namq́ ſuæ caſus ſponſæ miſeratus, acerbos
Proterit hæreticos, monſtra nephanda, tetros.
Ad quos ſternendos, nihil eſt libro aptius iſto,
Vtpote qui illorum, dogmata praua quatit.
Suſtulit errores diuini dogmate verbi,
Pneumatis & gladio, clara trophæa dedit.
Quicquid apud celebres autores eſt reperire,
Vnicum in adduxti præſul amande, librum.
Scilicet eſt liber hic, veræ pietatis aſylum,
Huc celeri properent, inſcia corda pede.

Hic

Hic hic intactum nihil est omnino relictum,
Hicq; Papista strophas, soluit vbique tuas.
Præsulis vt meritis lector calcaria subdas,
Grates ex animo, redde benigne tuo.
Et tu perge precor studiis insistere Præsul,
Perge, feres superis, premia magna, locis.

Christophori Bodlei in hoc
opusculum ἔπαινος.

Laudibus hunc vllis tibi commendare libellum
Non opus est, laudes prædicat iste suas.
Quæ bona sunt hederam non poscunt vina Venusta
Pingatur facies? Non eget vlla phyco.
Promittunt alij forsan maiora libelli,
Hoc qui plus præstet, vix tamen vllus erit.
Quod latet hic intus rutilo præstantius auro est,
Quod latet hic gemmis, splendidius niueis.
Ergo age, regalem thesaurum amplectere lector,
Sedulus assidua, volue, reuolue manu.
Doctrina quam multiplici est liber iste refertus?
Quam docte & scitu, plurima digna docet?
Omne tulit punctum. Sacra hic docet atque prophana,
Insuper vtilibus, dulcia mixta tenet.
Indoctus libro doctus reddetur ab isto,
Doctus ab hoc etiam, doctior esse queat.
Multorum vice sit tibi librorum iste libellus,
Pauperis hic liber est, bibliotheca κακχη.

Leuini Iohnsoni δεκαστιχον.

Mens quid auara iuuat fibras constringere curis?
Quid lacerum pectus, sollicitudo premit?
Linque sophos varios, mendaces linque poetas,
Linque Stagiritici, dogmata vana, patris.
En tibi thesaurum nunc profert Exoniensis
Præsul, in hoc capies, quicquid habere voles.
Huc huc Pegaseo confer vestigia gressu,
Ebrietas sancta est, quam parit iste calix.
Quicquid aues liber iste dabit tibi, candide lector,
Librum emisse potes, non mage frugiferum.

In Zoilum distichon.

Criminis insimulas Phœbæum noctea lumen.
In culpa est oculus, non tibi Phœbus obest.

Ioannes Bullinghamus Magdalenenſis
in præclaras G. Allæi lucubrationes.

Euigiletis Apes: melior vigilantia ſomno:
vernum tempus adeſt: euigiletis Apes.
Vndique nunc rident redimiti floribus agri,
tempora labuntur, ſurgite mellifices.
Allæi rectá celeres volitetis in hortum,
conſitus eſt etenim floribus omne genus.
Iam ſupereſt operi pro viribus inuigiletis,
atque operæpretio copia mellis erit.

Thomæ Hatcheri Cantabrigienſis
in laudem Prælectionum Exon. Epiſcopi carmen.

Quiſquis es, æternam didiciſſe fideliter artẽ
qui cupis, et ſummi iuſſa tremenda Dei:
Nec vacat in varios diſperſa volumina cãpos,
non ipſos fontes ſedulitate ſequi:
Huc ades, et magno prouiſum, crede, labori,
inſtar multorum, ſi liber vnus erit.
Perlege, ſed vultu placido, ſed mente quieta,
perlege, ſed fructu non pereunte lege.

Omnem quod ſuperat laudem, quid laudibus effers?
Quid medio accendis lumina parua die?
Quid quæris? tumido liber vt laudetur ab hoſte?
Nil agis, haud poterit diſplicuiſſe bonis.

Io Frerus Gormontcſtrenſis.

To the ryght honourable and hys singular good Lord, Lorde Russell, Earle of Bedforde, one of the Queenes most honourable priuye Counsell. G. A. wysheth health and peace in Christ Iesu.



I Woulde verelye wisshe (most vertuous and ryght honourable Lorde) that as I perceaue my selfe most addict and tied with the bondes of singular & great benefits flowing from you, euen so Fortune would suffer that I might feele, although no faculty or abilitie of recompence, yet at the least some hope of rēdring of thanks, which may flow likewise from me vnto your honor. For as often as the remembrance of your munificent liberalitie towardes me, entreth into my mynde (which entreth truly very often) euē so often am I affected and vexed with incredible sorow, fearing least the note of a Gothicall ingratitude (thē the which ther is nothing more odious) should be imputed and layde to my charge. But that this kinde of life might be no longer bitter & sharpe vnto me: I haue thought good to seeke some waye and meanes to produce and shewe forth some argument of a gratefull hart, and thankeful minde towards your Lordship. And although I am not ignorannt that you do not much regard nor boaste of your benefites bestowed (as the cōmon sort of welthy men do) nor do therfore helpe them that be of lower degree, because you do eyther aspire or desire to haue thankes to be geuen vnto you for a recompence, or that you woulde haue your liberalitie to be praysed and setforth vnto others: yet I (as my dutie is) do greatlye esteeme and weigh them which you haue disposed, not onely vpon me, but also do bestow them daily vpon others, and for my part do iudge them worthy immortal laud & praise. In recompence whereof, because I haue no other treasures to exhibite vnto your honour but only the litle Talent of my exile & slender learning, I haue thought good to dedicate vnto your lordship these my Prelections and readinges (although simple and rude, yet playne and profitable) uttered of late by me in Paules Church in London, that they may bee defended and deliuered from the malignant aduersary, by your honourable wisedome & ready helpe. And this to attempt three things haue enforced and moued me: that is honesty, fidelitie, and grateful duty. Honesty to auoyde occasions of obloquie, fidelitie, to accomplish promise, gratefull duty in one or other thing to benefite my Country, vnto the which (as Plato saith) and not onely vnto our selues we be borne and brought forth: *Sed ortus nostri (inquit) partē patria vendicat, partem amici.* That is, but part of our birth and being, our Countrye doth vendicate and chalenge, the other part our Parentes and frendes doe requyre. Cassiodorus, who of a Senator of Rome, was made a deepe diuine, writeth of thys thus in hys Epistles: *Nobilissimi ciuis est, patriæ suæ augmenta cogitare, sed eorum maxime quos respublica summis honoribus obligauit.* It is the part (sayth he) of a noble and worthy Citizen to haue regarde for the good encrease & aduancement of hys Country, but in especiall it behoueth them so to doo, whom the welthe publique hath tied and enhaunced to honour & dignity. *Hierocles, est patria (ait) velut alter quidem deus, et primus maximusq; parens, quare qui nomen ei imposuit a reipsa non temere patriam appellauit, vocabulo quidem a patre deducto, pronunciato tamen feminina pronūciatione, vt ex vtroq; parente mixtū esset. &c.* The Country (saith he) is as it wer an other god, and the fyrst and the greatest parent, therfore he which set vnto it that name, did not vnaduisedly name it of the thing it self, Patriam, the word being deriued a Patre, a father, yet pronounced in the feminine termination, that it should be a mixt thing deriued from both the parentes. And thys reason doth insinuate and declare the Countrye, being but one, to be honoured equalie with both the Parentes, and when it doth thus set vp the honour of the Countrye, it doth graunt that both the Parentes are not of a greater price and estimatiō, then the Country, but doth vouchsafe to beautifie it with equall honour. what should I molest your honourable eares with the multitude, not onely of authorities, but also of examples of most valiant and noble men: which did not onely employ & bestow al their industrie, study, labour, and diligence, goodes and landes, but also did aduenture their owne liues for the benefit, profite, and safegarde of their Country. But because I will not ouerpasse them all, I wyll recite two or three, and will first beginne with Gods booke, what prayse

Gothical. 1

Talent. 3. *Paules church.* 4. *London.* 5

Plato. 6.

Cicero lib. 1 officiorum.

Country. 7. *Cassiodorus.* 8

Hierocles. 9.

worthy is that mighty Capitaine and man ful of prowes Ioab, which fighting a-
gainst the Syrians for his Country sayd to his brother Abisai: If the Syrians be 2. Sam. 10.
stronger then I, thou shalt helpe me: and if the children of Ammon be to strong for
thee, I wil come and succour thee: be strong therfore, and let vs be valiaunt for our
people, and for the Cities of our God, and let the Lord do that which is good in his
eyes. It would be to long to rehearse the history and chiualry of Iudas Machabeus &
other Emperours of great puissance, whose piety and loue toward their Country,
is comprised and shewed in the holy scriptures, I could bring forth (besides these)
the notable vertue and courage towarde their Country, of certayn Gentils. Curtius
a famous Romayne, and a noble yong man, for the safegarde of his Countrye, cast
himselfe into a gaping Caue of the earth, and so willingly dyed. Publius Decius the fa-
ther, and Publius Decius the sonne, aduentred their heades for the safety of their com-
mon wealth, and manfully dyed for the loue of their Countrye. Chodrus king of A-
thens, when he vnderstode by the oracle of Apollo, that Athens coulde not be saued,
but by the death of the king (the enemies for that cause commaunding that no man
should wound or touch the body of the king) to saue his country, put of his princely
apparel, and put on beggers raymēt, and so went to his enemies, and of them was
willingly slayne. Phileni the twoo brethren, had leauer to haue the boundes of their
Country, then the course of their liues to be enlarged, and therefore suffered them
selues to be buried quicke. Herodotus, of all writers of histories compted the chiefe,
doth record in his seuenth booke, that two of the Countrye of Lacedemonia tooke
their iourney frankly and of their own accord vnto Xerxes, king of Persians, to the
end that they might suffer such paynes as the Lacedemonians were iudged by ora-
cle to sustaine. The cause which moued them was this: The Lacedemonians, con-
trary to the nature of all leagues and lawes, had slaine the Embassadours sent vn-
to them from Persia. Which fact being both haynous and odious, deserued a re-
uengement to be inflicted vpon the Lacedemonians. Wherupon these two men be-
fore mencioned, came to Xerxes, willing him to execute on them what kinde of tor-
ment and death it pleased him, that he might be moued by that to spare their Coun
trey. Xerxes the king (expending & weighing both their piety toward their country, &
also their bold & strōg encouragemēt of mind) did not onely deliuer thē frō al spices
of tortures, but also desired them that they would remayne and make their abode
with him. The parties answered: how can we liue here say they forsaking the good
rules and lawes, which are put in vre in our country, & abandoning our selues frō
the society & company of noble & notable mē, for whose sakes we repaired hether to
aduenture our liues? If these men (being but Heathen and Paynims, destitute and
voyde of al diuine knowledge) were so feruently enclined to the beneficiall furthe-
rance of their Country: how much more ought a Christian (indued with the know-
ledge of God and his lawes) to be zealously enflamed toward his country? These
reasons and ensamples, as wel taken out of the holy scriptures, as other prophane
authours, moue me to consider (right honourable Lord) both my duty that I owe
to my natural Country, and also the accompt that I haue to render for the litle ta-
lent which God hath deliuered vnto me, wherby I am violently enticed to bestow
for the benefit of my Country, some part of my study vttered in certaine Lectures.
Which attemptate I trust wyl not be take in the wurst part, neither of your honor,
neither of those that shal read them, for here is not onely the exposition of the Epi-
stle it selfe set forth, but also certaine controuersies in religion so debated, certayne
heresies so refelled, and the glittering face of Papacye so defaced, that neyther the
Scotist, the Sectary, nor the Papist shal haue any iust and lawfull occasion to saye
μηδεγρ, to the contrarye. Notwithstanding the furies of certayne snuffing detrac- Aristiphon.
tours, and the Momish affections of biting Zoilous persons, had almost disanimate in Plato.
me from so vertuous an atchiefe, and godlye attempt. But no maruaile, for that
pernicious and noysome Stepdame of Vertue Disdayne and Enuy, putteth in her
foote, to let euery honest enterprise. Saynt Austine in a certayne Sermon sayth:
*Inuidia est odium alienæ fælicitatis, respectu superiorum, quia eis non equatur, respectu in-
feriorum, ne sibi equentur, respectu parium, quia sibi equantur. Vnde Cain inuidit Abel pro
speritati, Rachel Liæ fecunditati, Saul Dauid fælicitati.* Ennie is the hateful disdaine of
an other mās felicity, in respect of the superiours, bicause enuious men be not equal
with thē, in respect also of inferiours, least other mē should be equal with them, & in
respect of their equals, bicause they be equal with thē, wherupon Cain did enuy the
prosperity of Abel, Rachel the fruitful deliuerāce of Lia, Saul the felicity of Dauid.
Valerius Maximus saith: Nulla tam modesta fælicitas est, quę malignitatis dentes vitare po'sit, di- Lib. quarto.
nites enim sunt alienis iacturis, locupletes calamitatibus, immortales funer.bus. Vnde quidam in-
terogatus

Iudas Macha. 10.
Apollo. 11.
Athens. 12.
Phileni 13
Herodotus. 14
Xerxes. 15.
Religion. 16
Scotist. 17
Negry. 18
Furies. 19
Momish. 20
Zoilus. 21
Ennie. 22
Austen. 23
Cain & Abel. 24
Rachel & Lia. 25
Valerius Maximus. 26

terogatus, quomodo inuidos non haberet, respondit: si nihil (inquit) ex magnis rebus habueris aut nihil feliciter gesseris, nam sola miseria caret inuidia. There is no felicity so modest & gentle, which can auoyd the teeth of malice & yll wil. Enuious men be rich with other meno losse, welthy with other mens misery, immortal with other mens death. Wherof a certaine man being demaunded how he might haue no enemies, if (saith he) thou haue no part of great and worthy giftes, or if thou do nothing luckely & worthy prayse, for onely misery is far from enuye. Alanus witterh. Quod inuidis aliena prosperitas aduersa, aliena aduersitas prospera iudicatur: hi in aliena gratulatione tristantur, in aliena tristitia gratulantur. Unto the enuious other mēs prosperity is counted aduersity, & other mens aduersity is counted prosperity, they reioyce whē other mē be sad, & they be sad, whē other be glad. Which to cōfirm with ensample, what nede I go any further then to Plinie the writer of the natural history, who maketh mencion of one Caius Furius Cresinus, who being enfraunchised from seruile bondage, & dwelling as it wer in a poore cotage, receauing of a lytle plot of grounde belonging to the same more ample, large, & abundant fruit of grain, then his neighbours did of great & wyde fieldes, fel into the handes of enuious persons, who accused him that he with sorcery & witchcraft did intoxicate other mens fruites and graines, wherupon he had a day indicted vnto him by Spurius Albinus (being one of the Ediles) to appere to his answer to cleare himselfe. Caius (fearing condemnation by the verdict of the people) brought al his rustical instruments presently into the iudgement place, he brought also his daughter, a ioly sturdy dame, wel decked and dressed, besides fat & well fed Oxen, and said with a loud voyce: Hęc sunt quirites mea veneficia O yon Romaines (said he) these be the sorceries that I vse, & I cānot at this prest̄ shew vnto you the hard labours of my handes, the careful carckes of my watchings, and dayly trauelinges: which things the Iudges hearing, sensibly vnderstoode that this occasion proceded from dame βασκανία, which (as Bias saith) is euer fęlicitatis comes, the colaterall companion of felicitye, she neuer sleepeth, but euer watcheth to bring vertue and good fame to desolation and destruction: I wyll not nowe stande to recite what sinister reporters, diuers flattering parasites, not lyke, but lippe Gospellers, bearing two faces in one hoode, carying fier in one hand, & water in the other, sowers of discord, reapers of mischief, hath not long sith bruted. But how vntrue these reporters were, I pronoke no further then to these aduersaries, which wer the originall authors of the same brutes, what care is and hath bene taken both for the setting foorth of Gods glory encrease of vertue, & repressing of vice, the sayde muttering Argi may them selues (if they wyl) testify. I call them Argos, bicause they be nec luſci nec pæti, poreblinde nor squint eyed, but of a very perfect and quicke sight: forso much as they haue a soueraigne collyry for their eyes. Actius Sincerus (a man of a rare wit, and of no les nobilitye) when a question was proposed among the Philicions, what shold be the most special remedy for the perspicuity of the eyes (one saying that the moyst vapour of fenel was good, an other that the vse of christall oriqlasse) affirmed that βασκανία was the best soueraignte for the eye sight. At the which the Philicions were so dismaped, that they were had in derision of al the auditours, & not a litle offended. Why (saith he) doth not enuy cause a man to beholde and vewe al thinges very largely and fully? and what is a more present remedye for the eye sight, then when the vertue and facultie of seing is made greater and broader? And forthwith he rehearsed this distichon out of Ouid.

Fertilior seges est alienis semper in agris
Vicinumq́ pecus grandius vber habet.

But as disdainful as βασκανία is, she cānot hurt them which euer haue in store the precious iewel of patience. Cassiodorus vpō the Psalmes writeth. Quod patientia est quę omnia vincit aduersa, non colluctando, sed sufferendo, non murmurando, sed gratias agendo. Patience is that which ouercōmeth al aduersitie, not in wrastling against it, but in sustening & suffering it, not by murmuring, but by thankes geuing. Xenophon maledicenti sibi cuidā tu, inquit) maledicere didicisti, ego (cōscientia teste) didici maledicta contēnere. Xenophon said to one that enuiously railed vpon him, thou hast learned to speak euil: but I (my conscience bearing me witnes) haue learned to contemne & despise all euil sayings. But what nede I to trouble your honorable eares (being otherwyse occupied with most vrgent & waighty matters) with this my heaping sentence vpon sentence, example vpon example, history vpon history, for almuch as these my expostulations are vtterly impertinēt vnto the porte, to the which I entend by gods grace to arine. Therfore I wil end & cease to trouble your Lordship with ambagious winding of words in this tedious & trifling epistle, & wil enter into the porch of my disordered discourse, desiring God to repleniſh your mind with the light & grace of his holy spirit, that al your doinges may wholy redounde to the glory of Gods holy name. Amen.

Veritati non præiudicat antiquitas.

Although antiquity clayme the chiefest place,
Yet shall it Verity neuer deface.

De complāctu naturę, — *Alanus.27.*

Lib. 18. ca. 16 — *Plinie.28.*

Ædiles.29.

Quirites.30

Stobeus ser. 1. de pruden — *Bias.31*

Parasites.32

Fire in one.33

Pontanus, — *Argi.34.*

Fenel.35

Phisitions.36.

Ouid.37.

Lib. 1. de arte amandi.

Patience.38

Xenophon.39

Hic ſequntur Miſcellanea.

¶ Here followeth the mixt annotations vppon the preface going before.

Anſelmus. 1.



Hys Anſelmus, was Archbiſhop of Canterburie, he was a blacke Monke, and an Abbot of a certayne monaſterie in Normandie: he wrote workes almoſt infinite, and floryſhed in the tyme of Henry the firſt, being King of Englād, which Henry for his learnyng was called Beuclarke. There was a great controuerſie betwen him and Anſelme, concerning the inueſtiture of Biſhops, and geuing of benefices. This Anſelme condemned the lawful mariage of prieſtes, and conſtrayned thē to forſake their wyues. He accuſed alſo the King at Rome before Paſchalis the ſecond, who was then Byſhop of Rome, becauſe the King had made and ordained certaine Byſhops and Abbotes in Englād. And one VVilliam VVarluuaſte being the Kinges Proctor and Clarke, aunſwearing for the Kinges ryght amonge other thinges ſayd boldely, that the King woulde not for the loſſe of his kyngdome, loſe the prerogatyue of the inueſtiture of hys Byſhops. Vnto the whiche Pope Paſchalis aunſwered full proudlye. If (as thou ſayeſt) thy King will not ſuffer the donation of Churches to bee alienate from him, for the loſſe of hys kingdome, know thou (flatlye and playnely, I ſpeake it before God) I would not ſuffer him quietly to enioy them for the price of his hedde (O proud Sathan.) VVhich talke being finiſhed, Anſelmus deſyred the Pope, that he hauyng no regard to the King, would depoſe the ſayd Byſhoppes, whiche thyng when it came to the Kinges eares, he did confiſcate Anſelmus goodes, and depriued hym of hys Byſhoprike. Notwithſtandyng as ſome write, the King reſtored Anſelmus agayn frō excile and banyſhment. This Anſelme was Archbyſhop of Canterburye after Lanfrancke, Anno Domini. 1100. or there about.

There were three Anſelmes beſydes thys Archbyſhop, one was Byſhop of Lukes, who was by the craft and falſehode of Hildebrand made Pope, and named Alexander ſecundus, as Benno writeth.

But the Lombardes with the conſent of Henry the Emperour, ſet vp an other Biſhop agaynſt hym, whom they choſe at Baſile in a greate aſſemblye. Thys prelates name was Cadolus Byſhop of Parma, who with a mighty hoſt of men beſieged Rome, but after one or two battailes foughte, he was put to flight. Henry the Emperour to take awaye this ſciſme, ſent thether with his authoritye, one Otho Archbiſhop of Colyne,

who

who commyng to Rome, made and ſayd very muche of the Emperours ſyde, for the election of the Pope, and dyd greatlye blame and accuſe Alexander for that he was elected without the Emperoures conſent. Then Hildebrand interruptyng the Archebiſhoppes oration, defended ſtoutelye Alexanders parte, and affirmed that the election of the Pope perteyned onelye to the Clergie. Otho eaſely gaue place to Alexander and entreated that there myght bee a Counſell aſſembled at Mantua for the appeaſing of the ſciſme. In the whiche Counſell Alexander decreed that no man ſhould here the Maſſe of any Prieſt that kept a concubine. He depriued alſo all maried Biſhops, Prieſtes, and Deacons of their benefices. Yet he permitted Prieſtes ſonnes to entre into holy orders, hauing at the leaſt the Popes authoritie. He decreed that the Pope ſhoulde be choſen onely of the Cardinals, he commaunded Alleluia not to be ſong or ſayd from Septuageſima vnto Eaſter.

Benno Cardinalis writeth thus of this Alexander. When Alexander vnderſtode at the laſt that he was elect and intronizate by the ſubtletie and craſte of Hildebrand and the Emperours enemies, made vpon a certeine day a Sermon vnto the people, and ſaid that he would not ſit in the ſee Apoſtolicke without the Emperous licence, and ſaid openly that he would for the ſame cauſe ſend letters to the Emperour: which whē Hildebrand hard, grudging and murmuring, could ſcarſe refrayne his hāds before the Maſſe was ended, but whē all was finiſhed, he led Alexander with a ſtrōg cōpany into his chāber, and before he could vnraye him ſelf of his pontificalibus Hildebrand ſo fel to buffeting of him, that he made him to beraye the roſt (as they ſay.) And Hildebrād appointed that frō that day forward no more money ſhould be geuen to Alexander, but fiue ſhillings of the Lucenſes coyne. And ſo caſting Alexander into priſon, reteyned all the reuennewes of the Church of Rome to his owne vſe. In the end Alexāder in the night departed this world and perchaūce not without poiſon. And Hildebrand was intronizate of his ſouldiours without the conſent either of the Clergie, or of the people, fearing leaſt an other would preuent him. Vnto whoſe election not one of the Cardinalles did ſubſcribe. Vnto the whiche place when the Abbot called Abbas Caſſinenſis came, Hildebrand ſayde vnto hym, Frater nimium tardaſti, the Abbot aunſwered. Et tu Hildebrande nimium feſtinaſti, for thou (the Pope thy Lorde and maſter beyng not yet buried) haſt vſurped the ſee Apoſtolicke contrary to the Canons and lawes.

There was alſo an other Anſelme, whiche did expounde the whole courſe of holy Scriptures with the gloſe called, gloſa interlinearis, and with other notes ſet in the mergent, whiche he tooke out of the writ-

tinges of certeine fathers.

An other Anſelme alſo was a blacke Moncke & a Frenchman which wrote the booke named. Itinerarium Leonis Papæ.

Gethicall. 2.

GEtæ, *were people in Scithia, Appianus doth call thē Dacos. But Strabo in his ſeuenth booke doth make this differēce betwene the people called Getas, and the people called Dacos. That is that Getæ dwell in the Orient toward the great region Pontus: Daci dwell in the parte oppoſite towarde Germany, and by the fountaine of the great riuer Iſter, which people many in the old time would haue to be called Danos. Among the Athenians the names of the Danes and the Getes were vſually compted and called ſeruile.*

Ælius Spartianus writteth them to haue bene called Getas who afterward were named Gothi. Ouid in his boke de Ponto writeth this people to be barbarous, fierce and cruell, his wordes be theſe.

Nulla Getis toto gens eſt truculentior orbe.

No people in the worlde permanent.
Then the Getes are more fierce or truculent.

Therfore this Epitheton Gethicall is applied to them that be barbarous, fierce and vnthankefull, whereupon this verſe is ſpoken of an vnthankefull man.

Dicitur ingratos exſuperare Getas.

Talentum. 3.

BVdeus, *in his booke de Aſſe, doth throughly define what Talentum is, and how many wayes it is taken.*

Concerning the ſignification of Talentum, when it betokeneth a ſomme of money, it ſhalbe ſufficient to knowe that Talentum Atticum minus *is moſt written of, and conteyneth 60 Minas, euery Mina conteining 100 drachmes, or Denaries, and euery Denary being a grote ſterling, ſo that the value of Mina is. 33. s. iiij. d. or after Tunſtall 40. s. and Talentum 100. poundes, or after Tunſtall. 120. poundes ſterling, of this Talentum in this ſignification there be* Tot ſenſus quot capita.

But Talentum by a Metaphor doth ſignifie a gift, a dowry, a charge committed to man, as in Matthew it is ſaid that vnto one he gaue fiue talents, to an other two, and to an other one, to euery man according to his habilitie. Talentes in this place, are the giftes of God and of grace committed and geuen to man to worke and labour, whether it be to teache, to preach, to exhorte the people, or to benefite and profite our neighbours

Math. 25.

any

any maner of way, Chriſt doth not giue theſe giftes cõcerning the largenes and ſcarſenes of them, to one man more, and to an other leſſe, but to euery man according as he is able to take and receaue. As the fielde being fertile and plentifull by nature doth bring forth fruite more abundant, then that fielde whiche holpen by the induſtrie and labour of man, euen ſo he that is holpen with the inſtincte and furtheraunce of nature. To one therfore whiche by nature is of a quicke wit, and of a liuely ſpirite ar committed fiue talents, vnto an other (according to his capacitie) ar geuen two, to an other one, wherupon ſaint Paule confeſſeth that he fedde certaine of the Corinthians with milke, whiche (as yet) coulde digeſt no whole meate. And to the Epheſians he ſayth, to euery one of vs is geuen grace according to the meaſure of the gift of Chriſt. 1. Cor. 3. Ephe. 4.

Chriſoſtome ſayth, that talentes in this place of Mathew doo ſignifie that which any mã is able to do, whether it be to defend with authoritie, as Princes and Magiſtrates may, or to helpe with money, as the rich may the poore, or to admoniſh by doctrine, as the elders eccleſiaſticall may, or by any maner of meanes to furder their neighbour. And no mã cã excuſe him ſelfe from one good exerciſe or other, nor ought (ſay I) haue but onely one talent. For in diſtribution of almes who was poorer then that widowe that caſte but two mites into the treaſurie cheſt? Yf there he any poorer, he may yet giue a cup of water to them that neede it. Mar. 12. Matth. 10.

Cautio.

BVt we muſt take heede, that we thincke not to haue of our owne, or of our ſelues that which we haue, for (as Paule ſayth) Quid habes quod non accepiſti? what haſt thou that thou haſt not receaued? Therfore we muſt graunt and cõfeſſe not onely the offices, but the facultie and power to the adminiſtration of them, to come of the Lorde. VVe be not (ſayth Paule) ſufficient of our ſelues to thincke any good thing, but all our ſufficiencie is of God. It is farre otherwiſe in Gods caſe, then in mans caſe, for a prince and ruler may conferre and giue an office to any man, but to giue him the gifte and facultie to do his office well, it lyeth not in mans power. But in Gods caſe our heauenly king can giue vnto man not onely ἐξουσίαν, that is libertie and authoritie to do thinges, but alſo he can giue him ῥαστωνὴν raſtonin, that is power, facultye and ſtrength to do it. 1. Cor. 4. 2. Cor. 3

Paules Churche. 4.

IN the yeare of our Lord. 1087. and the vij day of Iuly the Churche of Paules and all that was in it with a great parte of the Citie were burned, (Maurice then beyng Byſhop of London,) and in the 21. yeare of VVilliam Conquerour. In the yeare alſo 1132. the moſt part of the Citie of London, was burned by the

the fire of Gilbert Becket and in the.32. yeare of king Henry the firſt. Of this kindred came that goodly impe Thomas Becket.

In the yeare likewiſe.1137.and in the firſt yeare of king Stephen began a fire at London Bridge, and burned all the Citie and Churche of Paules vnto ſaint Clementes Churche without temple barre, which was then called the Danes Churche.

In the yeare likewiſe.1382.and the.21.day of May with a great earth quake through the realme, the Croſſe in Paules Churcheyard was ouerthrowne, in the ſixt yeare of Richard the ſecond. To the building of that Croſſe again VVilliã the Biſhop of Canterburie gathered great ſommes of money, and enriched himſelfe, and becauſe men ſhoulde be more liberall and willing to giue, he and the reſt of ſuche holy Biſhops, graunted many dayes of pardon, to them that would freely geue money to the building of that Croſſe agayne.

Furthermore Polichr. telleth that a great piece of London, and Paules Church with the principal cities of Englãd, were burned, & he ſaith that a hurlewind threwe downe an hundred houſes in London, and many Churches alſo. Lib.7.ca.4

On Candlemas euen, in midwinter, Paules ſteple was burned with lightening, in the time of king Henry the ſixte.

London. 5.

THe citie of London was founded and builded of Brutus, in that tyme whẽ Heli the high Prieſt was iudge of Iſraell, whiche was about the yeares before Chriſt.1125. and was firſt named Troyenouant. This Brute had three ſonnes whoſe names were Locrine, Cãber and Albanact. Vnto Locrine he gaue the middle parte of Britayne, with the ſuperioritie of the Ile: Vnto Camber he gaue VVales, vnto Albanact, Scoteland.

Ebrancke the fith king after Brute, builded the Citie of Yorke, and the Caſtles of Dunbar and Edenbrough, and one Leyle the ſeconde kyng after Ebrancke builded the Citie of Carlell, and Lud his ſonne builded the Cities of Canterburie, VVincheſter, and the Towne of Shaſtisburie. Bladud the ſonne of Lud builded the Citie of Bath, and made therein the hote bathes, and by vayne truſt of the Art of Necromancie toke vpõ him to flie in the ayre, from whence he fell downe and brake his necke. Leir the ſonne of Bladud builded the citie of Leiceſter.

At the laſt after the houſe of Brute was cruelly deſtroyed, Mulumſius Dunwallo duke of Cornewall: brought this realme into one Monarchie, and he made the foure notable wayes in Britayne, called the Foſſe

wayes.

wayes. In London he builded a great temple, whiche ſome ſuppoſe to be Paules Church, ſome Blackwel hall. He liued about. 441. before Chriſt.

Bellinus ſonne of Mulumſius, did cõſtitute thre archeflamins, whoſe ſees were at Lõdon, Yorke & Carlion, he finiſhed the foure great wayes begon by his father, he made Denmarcke tributarie vnto him. In Londõ he made the hauen called Billinſegate, and as Leiland writeth, builded the towre of London.

Plato. 6.

THis Plato was called Diuinus Plato, for his excellent doctrine, which doctrine cõteyneth many things (as S. Auſtẽ ſaith) which accorde with the holy Scriptures, ſo that in thẽ is perceaued the firſt part of Geneſis, vnto this text, Spiritus dñi ferebatur ſuper aquas, and the miſtery of thre perſons in diuinitie, is there expreſſed, his name was firſt Ariſtocles, and after called Plato, bycauſe as ſome ſuppoſe, he was broad in the ſhoulders, other write bycauſe he had a broade viſage. He was before Chriſt. 342. yeares, he liued ſole and chaſte (as S. Auſten ſaith) and died being of ỹ age of. 81. yeares. Plato lieng in his cradle, bees brought honie into his mouth wout hurting of him, which thing diuerſe did interpret, to ſignifie, that from him ſhould flow eloquẽce moſt ſweete and delectable. Socrates dreamed the night before ỹ Plato was brought to him to be inſtructed in learnyng, that he helde betwene hys knees a white Cygnet, who hauing fethers quickelie growen, flew vp toward heauen, and filled the ayre with moſt pleaſaunt tunes. So the day after Plato being brought by his father vnto Socrates, who beholdyng him well, ſayd: This is the birde, whoſe Image I beheld this laſt night, but his end and death was (as ſome ſay) the diſeaſe of the lowſy euill, called of the Phiſitions Ptyriaſis.

Countrie. 7.

HOmer writeth that Vliſſes ſo loued his countrie, that he deſired to ſee the ſmoke thereof once appeare before he died, yea although he ſhould dye fourth with.

One named Seriphius, when it was obiected againſt him that his countrie was poore and baſe, made this aunſwere. Mihi patria dedecus eſt, tu autem patriæ, my countrie is a diſhonor to me, but thou art a diſhonor to thy countrie.

Teucer hearing certaine conferring together of the ſweetenes of their countrie, ſayd. Patria eſt, vbicunq; eſt bene. VVhere a man liueth well, there is his countrie, for it is often tymes ſeene, that certayne hath better

ter ſucceſſe, and be of more eſtimation among ſtraungers, then they be in their owne countrie. And therfore it is a good and a golden ſaying: Omne ſolum forti patria eſt.

Caſsiodore. 8.

THis Caſsiodore, was a Moncke of Rauenna, but was firſte conſul, & thē Senator of Rome, he wrote vpō the Pſalter, and many godly and learned Epiſtles, anno domini. 550.

Hierocles. 9.

HIerocles, was a Philoſopher of Alexādria, whoſe conſtācie, magnanimitie and eloquence, is of Suidas with maruelous prayſes cō mended. This his magnanimitie of minde (ſayth he) may be perceaued and vnderſtoode by the commentaries whiche he wrote vpon the verſes of Pithagoras, called Aurea Pithagoræ carmina. He wrote alſo of prudence, and many other bookes, in the whiche his excellent wit and learning do playnly appeare. Of this read more in Suidas.

Iudas Machabeus. 10.

IVdas Machabeus was ỹ ſonne of Matathias the Prieſt. This Iudas did with a moſt godly zeale, withſtand the edictes and commaundements of Antiochus. VVho cōmaunded the Iewes to reiect the law of God, and to receaue and embrace the Idolatrie of the heathen. He (vanquiſhing and putting to flight certeine hoſtes of Antiochus) at the laſt repayred to the citie of Ieruſalē, & to the temple which he did purifie and clenſe againe, the. xxv. of Nouember.

After ward, when he had made a league with ỹ Romanes, he was ſlaine in the battayle by Demetrius the king, as it is recorded in the firſt boke of the Machabees, the. ix. chapiter.

Quæſtio.

Some will demaunde what is to be thought of the bookes of the Machabees, whether they be Canonicall or no, and whether they be of a ſufficient authoritie to confirme any doctrine?

Reſponſio.

For that our aduerſaries do mixt and mingle vnto bookes auctenticall & Canonicall, other bokes named Eccleſiaſticall or Hagiographall (as ỹ bokes of the Machabees & others) they do it for this coūſel & end, to make equall traditions and vnwritten verities, with ỹ holy ſcriptures. But to omit other their doings, they take vpon them to proue and ſhewe

out

out of the ſecond booke of the Machabees, that it is an holſome thyng to pray and offre for the dead, that they myght be looſed from their ſinnes. They bragge alſo that they can ſhewe out of thoſe bookes, that the prayers of the ſaintes beyng in heauen, are offred vnto God for them whiche lyue in the earth. When notwithſtandyng in the primatiue Church, the ſeconde booke of the Machabees, and other lyke, were neuer rehearſed nor nombred among the bookes canonicall.

Obiectio.

Why ſyr? ſaint Auſten in his boke De doctrina Chriſtiana, doth nomber among the bookes canonicall, not onely other bookes Eccleſiaſticall, but alſo the ſecond booke of the Machabees.

Reſponſio.

If we looke well vpon the Hiſtories and other monumentes of the auncient fathers, it will appeare that euen thē firſt, that is in ſaint Auſtens time, this boke was receaued into the nomber of the bookes cononicall, in the thirde counſell holden at Carthage, aboute the yeare of our Lorde. 400. or. 399.

Nor ſaint Auſten doth diſſemble or denie the ſame, for in his booke De ciuitate dei, & in his worke Contra Gaudentii epiſtolam, he doth admoniſhe and teach the bokes of the Machabees not to haue bene nombred of the olde fathers in the Canon. Notwithſtanding he addeth, that they were not vnprofitably receaued, ſo that they be redde ſoberly and with diſcretion.

He ſaith alſo in an other place, they are taken for canonicall, bycauſe they conteine the vehement and maruelous paſſions and death of certein martyrs. Beſides this he writeth, that euery thing which is ſet fourth in that booke, is not to be receaued, except it be well examined and conferred with other Scriptures. It may be ſhewed out of the moſt auncīet and noble Churches of the Eaſte, that the bookes of the Machabees were neuer receaued for canonicall. Meliton Sardenſis epiſcopus, whiche lyued not many yeares after the death of the Apoſtles, about the yeare of our Lord. 173. vnder the Emperour Anthonius verus (to whom he wrote an Appologie for our faith) doth recite the bookes of the old Teſtament, making no mention of any of thoſe bookes called Eccleſiaſticall. He ſayth that he went into the Eaſte, where our preaching began, and where all thinges were done, whiche are written, that he might diligently inueſtigate and ſearche out all thyngs, whiche doth pertayne to the veritie and certaynetie of the bookes canonicall, and that there he founde out the certayne and true nomber.

Origine hym ſelfe doth rehearſe no more bookes of the olde Teſtament then. 22. Lykewyſe ſaint Hierome not onelye in hys Prologue

Alley, W.

named Galeatus, but alſo in his Epiſtle vnto Paul, doth know and nomber onely. 22. *bookes, other bookes ſaith he, muſt be ſet out of the Canon.*

In his Prologue alſo vpon the Prouerbes of Salomon, after he had ſpoken of the booke of wiſedome, whiche is ſayde to be Salomons, and of the booke called Eccleſiaſticus, *he addeth this. As the Churche therefore doth reade the booke of Iudith, of Tobie, and the bookes of the Machabees, but yet doth not receaue them amongeſt the Canonicall Scriptures, ſo likewiſe doth ſhe receaue theſe two bookes of Machabees to the edifieng of the people, and not to the auctoritie of any Eccleſiaſticall doctrine to be confirmed.*

This Hierome coulde not be ignoraunt of the Decree of the Counſell of Carthage, for (as many do write) he dyed aboute the yeare of our Lorde. 422, *and therefore it is to be iudged, that ſaint Auſten ment no other wiſe, but as Hierome did, that is, that he nombred the ſeconde booke of the Machabees among the Canonicall, but yet vnderſtoode it to be Eccleſiaſticall, that is not of ſo great auctoritie, as the bookes, which of olde antiquitie were counpted Canonicall.*

Ruffinus in the expoſition of the Apoſtles Symbole, doth recite no more bokes of the old Teſtamēt, but ſo many as are rehearſed before, & amonge other thynges theſe be his wordes. Hec ſunt veteris Teſtamenti volumina que ſecundum maiorum traditionem, per ipſum ſpiritum ſanctum inſpirata creduntur, & Eccleſiis Chriſti tradita ſunt. Sciendum tamen eſt, quod & alii libri ſunt, qui non Canonici, ſed Eccleſiaſtici, a maioribus ſunt appellati: vt eſt ſapientia Salomonis, Eccleſiaſticus, Tobiæ & Iudith, & Machabeorum libri, que omnia in Eccleſiis legi voluerunt, non tamen proferri ad authoritatem fidei ex his confirmandam. *Theſe be the bookes of the olde Teſtament, whiche after the tradition of the Elders, are beleued to be enſpired by the holy Ghoſt him ſelf, and deliuered to the Churches of Chriſt: Yet we muſt knowe, that there be other bookes, whiche are not called of the elders canonicall, but Eccleſiaſtical: as the boke of Sapience, the boke named Eccleſiaſticus, the bokes of Tobie and Iudith, and of the Machabees. VVhiche bookes all they woulde haue truely to be red in the Church, but not to be brought fourth out of them any auctoritie to confirme our faith.*

Finally, the fact and dede of Raſias, recorded in the ſecōd boke, is not greatly commended of certeyne learned and godly men, bycauſe he in a maner killed him ſelfe, alſo in the ende of the booke it is written: Si bene ſcripſi, eſt quod volui: Sin exiliter, eſt quod potui. *If I haue written wel, it is that, that I woulde: If I haue written ſclenderly, it is that which I could. Theſe wordes are not to be attributed to the holy ghoſt, for he is the author onely of wordes and woorkes moſt perfect and pure.*

Apollo.

Apollo. 11.

CErtaine Authors write, that Apollo firſt brought in the vſe of Phiſicke, and therfore deſerued to be called a God. He is called alſo the Autor and inuẽtor of Verſes and Muſicke, wherfore the Poetes coumpte him their chief God.

In the Yland called the Rhodes, there is an image named Coloſſus, of ſuch great quãtitie and bignes, that it is nõbred among the ſeuẽ wonders of the world. Three folde power and authority is geuen vnto him, that is, In heauẽ he is called Sol, the Sunne, in earth he is called Liber Pater, the father of Vine and wines, in hell he is called Apollo. Three thinges are painted alwaies w̃ his image, an Harpe, a Buckler, and Arrowes. There is aſcribed vnto him continuall youth, and therefore he is fayned of the Poetes to be alwayes remaining among the floriſhing herbes and greene graſſe. There is a prouerbe whiche ſprange of Apollo. Apollonis oraculum, the oracle of Apollo, by the whiche is ſignified a thing moſt true, bycauſe Apollo being cõſulted, gaue euer true anſweres. There is alſo an other prouerbe Ex tripode dictum, the originall and meaning wherof ye ſhall reade at large in Chiliadibus Eraſmi.

Athenæ. 12.

AThens was a noble citie where all liberall ſciences were taught, it is called the mother of all Philoſophers, all Greece had not in it a more beautifull and nobler thing. The ſituation thereof was very ſpectable and pleaſaunt. It was alſo as it were a certaine mother citie and refuge, into the which all other cities nere adioygning, (afflicted and preſt with terrors of warre or any other calamities) did flie & had recourſe. It was a moſt ſafe and ſure receptacle of all ſhippes, mariners and Marchauntes. It was the nobleſt vniuerſitie of all the worlde, and none in times paſt was coumpted learned, which had not geuen diligẽce to learning at Athens. Strabo writeth that there was in Athens a certeine rocke ſet in a plaine, which was inhabited rounde about circle wiſe. In that plaine was the temple of Minerua, and in that temple there was an image, whiche the inhabitantes did beleue to haue fallen from heauẽ. In the ſayd Churche there was a perpetuall fire with a companie of virgins. This citie was called alſo Cecropia, of a certaine kyng named Cecrops, and Mopſopia of one Mopſus, as of Ianus the ſonne of Iaphet, was named (as ſome write) Ionia, At the laſt this citie was called of this word Minerua, Athens, for the Grecians do call Mineruã, Athenã. And Minerua the virgine founde out Clothemakyng, Vveauyng and Spinning, and manye other Artificiall things. And therfore ſhe was taken as a famous goddeſſe. And bycauſe all her inuentions did procede out of the

Alley, W.

quicknes of wit and greate wiſedome, the Poetes do fable that ſhe was borne of Iupiters brayne.

As Cecrops was repairing and fortifieng the citie of Athens, water broke fourth ſodenly in a certaine place, and in an other place there was founde an Oliue tree, vpon the which wonders, Apollo being demaunded at Delphos, what was ment therby, and what were beſt to be done, made aunſwere: that the Oliue tree did ſignifie Mineruam, and the water dyd betoken Neptunum, and that they both were ſiſters children, and both Gods, and that it was in the arbitrement of the citezens, to call the citie after one of their two names. So (al the citizens beyng aſſembled) the mē did cleue and conſent to Neptunus, the women vnto Minerua: who obteined that the citie ſhould be called by the name of Minerua. The Poets do ſay that Neptunus and Minerua did builde the citie of Athens, and whē there was altercation betwen thē for the impoſition of the name, (other Gods being preſent,) they conuented betwene them ſelues, that whether of them (ſmityng the ground) ſhould bring fourth the moſt laudable and worthy effect, ſhould name the citie. Neptunus ſmiting the ground with his mace, brought fourth an horſe, an inſtrument of war, but Minerua throwing her ſpeare vpon the ground, brought fourth an Oliue tree, of peace & quietnes, which bicauſe it was coūted more profitable by their iudgemēt, the city was called by her name, Athens. Therfore the Athenians were not ſtraungers, nor a rablement of people gathered together which gaue ẏ originall of the citie, but they wer borne in the ſame groūd wher they dwelt. They firſt taught ẏ vſe of Clothemaking, and of Oyle, they taught the maner to Plowghe and to ſowe Corne, vnto them whiche before did eate Acornes. Learning, Eloquence, and al ciuill order of diſcipline did floriſhe at Athens.

Cecrops alſo made .iij. laiwes againſt their womē, to pacifie ẏ ire of Neptunus, whō the womē did ſet behind Minerua. The firſt law was that no womā ſhould euer enter into the Senate, the ſecōd law was, that no child ſhould be called by ẏ mothers name. And the third was, ẏ no man ſhould call them Mulieres Athenienſes, but Atticas. There be three prouerbes which had their originall of Athens. The firſte prouerbe is this: Atheniēſium inconſulta temeritas: the vnaduiſed raſhenes of the Athenians, It may be applyed agaynſt them whoſe raſh conſultation cometh to good ſucceſſe. For in tymes paſte it was commonly imputed to the Athenians, that they would ſlackelye conſulte for their affaires, and had litle foreſight, or no prouidēce in their doinges. But Minerua Lady Preſident of the citie did accuſtome to turne their ill purpoſes to a good end.

The like prouerbe is at this tyme in euery mans mouth: Eſt fortunatior quam prudentior. It is better to be happy, then wiſe. It may be ſpoken

of him

of hym whiche hath good ſucceſſe and chaunce, not by hys induſtrie and wiſedome, but by commoditie of fortune.

The ſecond prouerbe is this.

ATticus teſtis vel Attica fides, a witnes of Athens, or the fidelitie of Athens, whiche prouerbe may be ſpoken of a moſt vncorrupte and vpright teſtimonie and faith.

The originall of this prouerbe ſprang of this, bycauſe that at Athens there was a Churche builded vnto the Lady faith. Velleius Paterculus maketh mention of this in theſe wordes: If any do impute to the Athenians that time of rebellio, in the whiche Athens was taken of Silla, truly he is ignoraunt of al truth and antiquitie. For the faith of the Atheniãs, was ſo certaine & ſure toward the Romanes, ẏ alwayes and in al things what ſoeuer was done ẅ a ſincere and vncorrupt fidelitie, the Romanes would pronounce that to be don Attica fide, by the faith of the Atheniãs.

Quintilian doth write that the ſoyle and grounde of Athens, did alwayes rendre more ſede then it did receaue.

The third prouerbe is this.

NOctua volauit. The owle hath floen: The fleing of the owle was to the aũcient Atheniãs, a ſimbole & preſage of victory, bycauſe this birde was dedicate as an holy thing vnto Minerua, who alwayes as it is ſayde before, brought to good ſucceſſe the ſlacke conſultations of the Athenians. And therfore when any matter cõmeth to a good ende contrarie to our expectation, It may be prouerbially ſayd, the owle hath floen, as Suidas doth write.

It ſhall not be vnaptely applyed, when matters are brought to effect, not by any induſtrie and ſtrength, but by the mediation of money. The originall wherof, came of this, bycauſe the coyne of the Athenians had an owle ingraued in it. It may well be obiected agaynſt them whiche doo both giue and receaue bribes.

Phileni. 13.

THey were two brethren of Carthage of whõ it is written, that where they of Carthage and they of Cyren did ſtriue for their boundes, it was agreed that out of eche citie two men ſhoulde iſſue, and where as they met ſhoulde be the boundes, then the ſayde brethren beyng ſent, went a greate waye into the boundes of the other, eare they did returne, and when they of Cyren did ſee that they were preuented, they tooke it diſpleaſauntly, and manaced the two brethren, that if they woulde not go backe they ſhoulde be put quicke into the earth, but they notwithſtandyng woulde not departe, wherefore they beyng buried alyue, their countrie men made ouer

them two alters, which at this day be called Aræ Philenorum.

Herodotus. 14.

THis Herodotus was borne in a citie of Halicarnaſſus in Aſia, and he wrote nyne bookes of Hiſtories, whiche he did entitle by the name of the nine Muſes, in the which he wrot the Hiſtorie of all the Actes done in Europa, and Aſia, by the ſpace of. 240. yeares. He came of a noble linage, he began hys Hiſtorie with Cyrus king of the Perſians. He was before the incarnation of Chriſt. 200. yeares.

Xerxes. 15.

THis king was Darius ſonne, & he inuaded Grece, with ſeuē hundred thouſand ſtraūge ſouldiours, & yet was vāquiſhed by a few Greekes, and cōſtrayned to flie away in great feare in a litle boate vnknowē, and at the laſt was ſlaine by Artabanus the greate Capitaine of his armye. On a time whē he ſaw the whole Sea called Helleſpontus couered w̄ his Nauie, and all the bāckes and plaine fieldes repleniſhed with his armie of men, he boaſted hym ſelfe bleſſed, and yet ſtraight way fell on weepyng. Artabanus his vncle whiche had diſſwaded him from that viage, maruelyng at ſo ſodayne a chaunge, demanded the cauſe. Then Xerxes ſayd, I nowe recorde in my mynde, howe ſhort the life of man is, when of this great multitude after an hundres yeares not one of theſe ſhall remayne alyue. He was before Chriſt. 485. yeares.

Religion. 16.

CIcero de natura deorum ſayth, that this worde Religio cometh a Relegendo, of readyng agayne, or gathering agayne together, and ſo ſaint Auſten, Lib. 2. de ciuitate dei ſayth, Religio dicitur a relegendo deum, quem amiſeramus negligentes, Religion is ſayde of gatheryng God againe, whom we beyng negligent, had loſt. Lactātius Li. 4. affirmeth ẏ it cometh a Religando of bynding, bycauſe we be binde bounde to do our duety towarde God. And ſo Iſidorus Lib. 18. Etimo: writeth ſaying. Religio dicta eſt, quod per eam, vni ſoli deo religamus animas noſtras ad cultum diuinum, It is called Religion, bicauſe we be it our ſoules to one onely God to do him diuine and godly honor. Religio is taken ſomtime for feare and ſcruple of conſcience, as Dignus es tua religione odio. Thou art worthy to be hated for thy peuiſhe ſuperſtition. Sometime it ſignifieth wickednes, as Hoc patrare Religio eſt. It is an hainous thing to do this.

Sco-

Scotiſte. 17.

IOhn Duns, by ſur name called Scotus, whom they call the moſt ſubtle doctr and prince of all diuines, did expound the foure bookes made by Petrus Lombardus, called the maſter of the ſentẽce. He propoſed and wrote alſo. 21. queſtiõs, called quodlibetates, beſide many other ſubtle workes. Al his ſcollers & followers were called Scotiſtæ. He was about the yeare of our Lorde 1304. and died as ſome write, of the diſeaſe named Apoplexia, whych maketh the patiẽt to leeſe his feeling, his ſpeche & mouing, but the moſt part write, that he was buried quicke and a liue. He was a gray Frier.

There was an other Scotus, a Benedictine Moncke, a great Philoſopher, the hearer and diſciple of Bede, and liued in the time of Carolus Magnus, and Bertramus. He tranſlated the bookes of Dioniſius the Martir into Latin, and made a booke of the ſacrament of the bodye and bloud of Chriſt. Sabellianus writeth, that ſome iudge the Vniuerſitie of Paris to haue bene inſtitute of this Iohannes Scotus, but it is more likely that the Vniuerſitie was made by the meanes of Carolus Magnus, & furniſhed with learned men, and expert readers by the ſame Scotus. Alcuinus, Claudius, and Rabanus, which came out of Scotland. Vincentius in ſpeculo hiſtoriali, ſayth: That Elfridus king of England, being rauiſhed with the fame of this Scotus name and learning, brought him into England, where (being in a Monaſterie called Monaſterium Melbrinẽſe) taught children, and at the laſt was digged and perſed with writing penſels, with which kind of martirdome he finiſhed his lyfe.

Negry. 18.

NEgry quidẽ, is as much to ſay as he is able to ſay litle or nothing to it. For gry doth ſignifie a very vile or baſe thing, as the paring of the nayles, or the grunting of a ſow, and therfore ſome thinke that grunire, which is to grunt as a ſow, commeth of this word gry.

Furies. 19.

THe Poetes fayne that there be three furies of hell, whoſe names are: Alecto, Tiſiphone, Megera, and they ſignifie the worme and painful remorſe of conſcience, which horriblye tormenteth the mindes of wicked perſonnes. Theſe three furies betoken the three folde affections of the minde, anger, greedines, and pleaſure. Anger deſireth reuengement, greedines deſireth riches, pleaſure deſireth wantonnes.

Momiſh. 20.

MOmus the God of reprehenſion, of whom all curious reprehenders ar called Momi, that is finding fault with euery thing. This

Momus (as Ariſtotle writeth) found fault with Nature, bicauſe ſhe placed the hornes in the head of the Oxe, and not in the ſhoulders, whereby he might geue the mightier ſtroke. Alſo (as Lucia ſaith) he blamed Vulcan, for that he had not ſet eyes in mans breſt, that he might ſee what is within him, and of this riſeth a prouerb, Momo ſatisfacere, *to ſatiſſie Momus minde, which is very hard to do.*

Zoilus. 21.



Zoilus was an enuious Poet, and called the rhetorical dog, very buſie to write and ſpeake ill, not onely of Homer, Plato, and other noble writers, but alſo contencious and full of enuye and ſtrife againſt al mẽ. He being demaũded of a certain learned mã, why he ſpake ſo ill of al mẽ, bicauſe (ſaith he) I cãnot do il when I would, & therfore the enuious, of al learned mẽ ar named Zoili Ælia. lib. 11. de varia hiſtoria.

Enuie. 22.

Bion beholding a certain enuious man very ſad, ſaid: Neſcio vtrũ tibi acciderit aliquid mali, an alteri boni quippiam, *I cannot tell whether any ill thing be chaunced vnto thee, or ſome good thing happened to ſome other mã. For an enuious man is no les tormented with an other mans felicity, then with his own miſſortune. Laertius. lib. 4.*

Antiſthenes ſaid, that it was very abſurde, to purge the wheate, frõ cockle and Darnel, and to ſeperate warre from an vnprofitable ſoldiour, and not to put away enuious perſons, from a cõmon welth, ſignifieng enuious perſons to be more vnprofitable to a City, then cockle or darnell is vnto wheate, and a coward and daſtard vnto battaile. Idem. lib. 6.

Socrates being demaunded what thing was greuous to good mẽ, made anſwer, Malorum fælicitas, *the good ſucces of ill men. And being aſked what was greuous to ill men, ſayd:* Bonorum proſperitas, *the proſperity of good men. Antonius, in Meliſſ.*

Sainct Auſten. 23.

Auſten was a famous doctor of Chriſtes church, borne in Affrick, in a towne called Gathenſis. His mothers name was Monica, & his father was of the order of Senators. They were verye honeſt perſõs, but yet of no hie nor rich degree, his brothers name was Nauigius. He was of ſuch excellent wit, that in his childhood he learned all the ſeuen liberal ſciences, without any inſtructor. He was wonderfully learned, ſpecially in the doctrine of Plato. His maiſters name was Manlius Theodorus. He hated the Greeke toung, and was in great loue with the Latine toung. In his youth beyng ſixtene yeares of age, he was greatlye geuen to fleſhly luſtes, and by the reaſon of ill companye cõmitted theft.

About the age of.xix.yeares(his father being dead two yeares before) chaunſed vpon the booke of Cicero called Hortenſius, and being moued thereby,fel to the ſtudy of philoſophy. He ſomwhat applied his minde to the holy ſcriptures,but for the ſimplicity of the ſtile he did lothe them. He being of the age of.xx.yeares,by him ſelfe did read the Catagories of Ariſtotle,and vnderſtode them,& was expert in al the Mathematical ſciences. A litle after he chaunced vpon the Manichies, and did embrace and receiue their opinions.

And by the ſpace of ix.yeares,that is from.xix.vntil he came to the age of.xxviij.he did perſiſt in the ſame hereſye, and diſceaued manye. He vſed the vnlawful companye and bed of one Concubine. At the age of.xxix:he heard one Feſtus a Manachie reade at Carthage, whom at the firſt he prayſed aboue all other:but when by conference and diſputacion,he perceaued him to be ignorant of the liberal ſciences,and to be expert in nothing but grammar:he diſpeired that he mought be taught by the Manichies of the truth,which to attaine he much deſired. At the laſt he went to Rome,agaynſt his mothers wyll, who pitifully lamented the ſame:wher he profeſſed Rhetorick,hoping that he ſhould find ther more obedient and more thankful diſciples. And ther he fel ſick of a feuer,& was in great daunger,but he recouered his health,and vſed ſtil the company of the Manichies,but did not ſo much defend their doctrine,bicauſe after the opinion of the Academickes he iudged all things to be doubted of. And being forſaken of his ingrate diſciples,went vnto Millen, where he was fatherly receaued of ſaint Ambroſe,whom he alſo loued agayne, not for true doctrines ſake,but onely for his benificence. He heard Ambroſe diligently,not for the deſire of the knowledge of truth, but bicauſe he would proue whether Ambroſe were of the ſame eloquence as he was reported to be. At the laſt he became neither a Manichy nor a catholike,but doubted how the way of life and ſaluation mought be found out,his mother came to Millen vnto him,hoping her ſonne to be conuerted by ſaynt Ambroſe.

When he was.xxx.yeares of age,he maried a wyfe,and was betrothed vnto her,but ſhe was not mariageable by twoo yeares, and he was faine to exſpect and tary for her ſo long. When his Concubine vnderſtoode that he minded to mary a wife,ſhe departed from him into Affrica,and left him a ſonne,which he had by her,and then he tooke an other Concubine. At the laſt he came to one Simplicianus, and did vtter and open vnto him al the circumſtances of his errours,and deſired counſel of him,how he might come to a more perfect and fuller knowledge of the truth,who did exhort and counſel him to reade the holy ſcriptures,

and

and to follow the example of Victorinus, who with the diligent reading of them, became a Chriſtian, and profeſsing openly his fayth, was bapzed. Auſten being very deſirous to follow the ſame example, his mynde was drawen hether and thether what he might do, and by chaunce one Pontinianus did recite vnto him the hiſtory of Antonius, and of other two, which readyng the booke of Antonie (forſaking al their goods & their wiues) embraced the monaſtical life. VVith the which narration, Auſten being greatly moued, lamented his life, and departing into a garden with his friend Alippius, fel to pouring out aboundaunce of teares, and deſired God to giue him a more pure minde and better life. And ther he heard as it were out of the next houſe, a voice of children or maidens, ſinging and ſaying: Tolle, lege, Tolle, lege, *take and read, take & reade. But when he ſaw no perſon, he thought it to be Gods admonition and warning. And then taking the booke of the new teſtament, chaunced vpon this place of Paule.* Induite dominum noſtrũ Ieſum Chriſtum, et carnis prouidentiam ne feceritis in concupiſcentiis. *Put vpon you our Lord Ieſus Chriſt, and make not prouiſion for the fleſh in concupiſcence and luſte. After he had red theſe woordes, all darknes and ignorance were ſhaken from his eyes, ſo that he ſaw the truth, and imparting this to Alippius, they both purpoſed to embrace Chriſtes riligion: not without the great comfort and ioy of his mother Monica, who al the time that he was a Manichie, both dayly and moſt earneſtly prayed to God for his conuerſion. In the meane time, he was greatly tormented with the tooth ache, but by the praiers of his brethren he was miraculouſlye healed. At the laſt he renounced the profeſsion of Rhetoricke, by the reaſon that he was ſhort winded, and pained in his ſtomache, and gaue his minde wholy to the reading of the holy ſcriptures. He wrote to ſaint Ambroſe, declaring and confeſsing vnto him al his errors, and ſheweth what he purpoſed to do, and aſketh counſell what bokes of the holy bible he ought chiefly to reade. Ambroſe perſwaded him to read the prophet Eſay, but when it ſeemed ſomwhat hard vnto him, he deferred the readyng therof vnto an other time. About ỹ feaſt of Eaſter, he was baptized at Millen, with Alippius his friend, and his natural ſonne Adeodatus, which was of the age of .xv. yeares. After his conuerſion, he led a moſt godly and vertuous life. He wrote notable and worthy workes, he was very liberal and beneficiall to the poore. He kept no company with women, for auoiding of ſuſpition. His apparel was neither to coſtly nor to baſe, but of an honeſt and comely ſorte. His table was not ſumptuous, but frugall and honeſt, hauing fleſh for ſtraungers ſakes, and for them which were diſeaſed. At his meales he did more regard reading and diſputing, then eating or drinking.*

drinking. He was very harberous, and kept a good houſe. He moſt earneſtly hated detractions, and ill reportes of ſuche as wer abſent, and had written vpon his table theſe two verſes.

Quiſquis amat dictis abſentum rodere vitam,
Hanc menſam vetitam nouerit eſſe ſibi.

He that delighteth to backebite them that be abſent,
I forbyd hym this table to frequent.

Often times, he would very ſharply reprehend his fellow Biſhops, for depraiſing other, and ſayd that he would either put out thoſe verſes, or els that he would depart from thence himſelf. Finally, the city Hippona being beſieged three monethes of the Vandoles and Gothes (at whych time the ſtate of the Church, and all things was moſt ſorowful) he often prayed vnto God, that either it wold pleaſe him of his goodnes to diſſolue and breake of that ſiege, or els to graunt him an happy and bleſſed ende, and ſo he fel into a feauer, and kept his bed, and the diſeaſe waxing more and more, he by himſelf did reade certaine pſalmes of repentance, & deſired other alſo to reade them. And ſo geuing himſelf, by the ſpace of ten daies to reading and prayer, at the laſt departed out of this miſerable life, Poſſidonius and other of his frendes being preſent. He liued. lxxvj. yeares, and was Biſhop. xl. yeares, and died Anno domini. 437. Saynct Ambroſe and he, being both repleniſhed with the holy Ghoſt, did ſing together the pſalme Te deum, *anſwering mutually one the other.*

This man ſainct Auſten doth wonderfully ſet forth to vs by his lyfe, the vnſpeakable mercies of God, who made of a fornicator, a chaſte Father, who made of an hereticke, an Apoſtolike Doctour, who made of a theefe, a Biſhop, who made of a wicked and naughty man, a ſound member and ſure piller of his Church. It is he that can make of a Saul a Paul, of a Publicane an Euangeliſt, of a fiſher a Preacher, of a theefe a Confeſſor, and of a wanton Auſten, a deepe diuine, and a worthy preacher (O the great mercies of God toward mankinde.)

Cain & Abel. 24.

ALthough the geſtes of Cain & his brother Abel, are not vnknowen: yet that the ſecretes and miſteries which they contayne may more depely and worthely be pondered and weighed, I will compendiouſly ſet them before your eyes.

Not long after that our firſt parents were driuen out of the place of pleaſure, they begat a ſonne, who (partly bicauſe he was the firſt borne, partly bicauſe they ſuppoſed him to be that ſtrong ſeede, which ſhoulde chalenge and deliuer vs from the tiranny of the Serpent) they made not onely

onely head and chiefe of their poſterity, but alſo the treaſure and poſſeſſion of all their deſire, for the which cauſe they named him Cainū, which doth diſcend of this Hebrue word Canah, which ſignifieth to poſſeſſe.

They begat alſo an other ſonne not long after, of whom they dyd not onelye not depende, and had no regarde, but did compt him as a vayne thing, and made almoſte no compt of him, wherupon they named hym Abelum, which doth ſignify vanity, and as it were but a vapour, enduring but a litle time. But how blind and diſceauable the iudgement of the fleſh is, and how many times he iudgeth darkenes light, and light darkenes: in this act of Adam it doth euidently appeare.

The hiſtory of theſe two brethren is ſet forth at large in the boke of Geneſis, but of the miſtery of the ſame, I entend at this preſent to make ſome diſcourſe.

¶ The miſtery ſignified by Cain and Abell.

IN theſe two brethrē, two peoples are ſignified. In the yonger are ſignified the elect people of God, and eſpecially of the Gentiles. In the elder are ſignified reprobates, and ſpeciallye of the Iſraelites. Nor yet two peoples onelye are ſignified by them, but alſo the chiefe heades of them. Wherefore Abel is the tipe and figure of Chriſt which is the elect of all electes. And on the other ſide Cain is the tipe & figure of Antechriſt, which is the reprobate of all reprobates. The elect, I ſay, are noted in Abel, bicauſe he is counted the firſt iuſt man, not by the righteouſnes of nature, law, and fleſh, but by the righteouſnes of grace, faith, and the ſpirit. He is iuſt by the righteouſnes of Chriſt, of whom he was partaker through the ſpirite, no otherwiſe then as the mēbers are partakers of the influence of the head: and as the riuer is of the exundant flowing of the ſpring. For Chriſt is not onely full of grace and righteouſnes, but is ful of the original iuſtice, and capital grace, that al perſons may draw therof.

And wher it was ſaid before that in Abel wer ſignified the elect people, and ſpecially of the Gentiles: that was ſpoken partly bicauſe he is the yonger, and partly bicauſe his name is Abel.

For the firſt it doth playnly appeare that the Gentiles were younger then the Hebrues, for the Hebrues had their original being of Sem, which was Noes eldeſt ſonne, and the Gentiles came of Iaphet, a younger ſonne of his. They were younger I ſaye, not onelye in nature, but alſo in fayth, for as much as God did firſt open him ſelfe vnto the Iewes, and ſhewed them away how they ſhould worſhip him.

For the ſecond, Abel doth ſignify vayne, which doth well agree vnto the Gentiles, both before they were conuerted, and after they wer con-

uerted

uerted, but yet in a diuers reſpect. Before they were conuerted, not onely bicauſe they were Athei, that is, knowing no God, vncertayne, vayne, ſwelling in their euil thoughtes, worſhipping idols, being without hope, without promiſe, without teſtament and couenantes, but alſo bicauſe God made none accompt of them, but as one ſuffring them to folow their own luſtes and wayes, yea and regarding them not onelye not to be hys people, but as though they were no people, as the Apoſtle Paule doth often times record.

Nowe after they were conuerted, they were likewiſe vaine, but yet in an other ſenſe. For when the moſt higheſt began to call thoſe thinges which were not, euen as thoſe thinges which were, and after it pleaſed him to make a people not his, to be his people: and after he had opened their eyes, and had ſurrogate them in the place of the Iſraelites, and made them his members: yet they were compted vayne, partly, bicauſe ſuch is the peoples iudgement of Gods elect, compting their life madnes, and their end without honour: partly, bicauſe they which be elect, are inwardly taught by Gods ſpirite, that there is nothing firme and ſure vnder the ſunne, but that all thinges are vanity, and affliction of the ſpirit, and ſpecially that the life of man is nothing els but a vapour, and that man is nothing els but Bulla, a buble of the water. The elect I ſay, being thus perſwaded, do litle regard thinges temporal: nor greatlye paſſe for them ſelues, nor do truſt to their own good woorkes, but deny them ſelues, hating their own life, and countpting all thinges filthynes, which are without Chriſt, as Paule ſayth to the Philippians.

In Cain (as is ſayd before) the reprobates are ſignified, bycauſe he is countpted the firſt wycked man, the reprobate I ſay, ſpeciallye of the Hebrues, and that partly bicauſe he was the elder brother, and partlye bicauſe his name is interpreted poſſeſſion. The Hebrues did greatlye flatter them ſelues and boaſted them ſelues to be the peculiar people of God, they were puft vp with incredible pride, and dyd perſwade them ſelues, that the whole world pertayned to them, bycauſe they dwelled in the chiefe and beſt place thereof. They bragged often ſaying: Nos natura Iudæi, we by nature are Iewes, and not ſynners of the Gentiles. We are not borne in fornication, but we haue God for our father, with many other ſuch brags. Philip. 3. Phan. 8.

Looke more of this matter, if ye wyll learne the fulnes thereof, in the booke called Scripturæ medulla, compoed by Iacobus Naclantus.

Rachel & Lia. 25.

BY Rachel and Lia, are ſignified (as the diuines do writ) the two kinde of liues of man. By Lia, the actiue life, by Rachell, the contemplatiue life.

Lia is interpreted labour, and therfore it may well be applied to the actiue life of mã, which ought to cõtinue alway in ſome trauel & labor.

Lia was bleare eyed, by the which is ſignified the great cares and daily troubles, with the which man is preſſed, and enforced ſometime to weepe and mourne.

Rachel doth ſignifie the life ſpeculatiue, which is alwaies occupied in diuine matters, as the ſinfull woman did ſit at Chriſtes feete, pondering and weighing the wordes which ſhe heard of him.

Rachel is interpreted Ouis, a ſheepe, by the which is ſignified, that they which be geuen to the life contemplatiue, ſhoulde be meeke, geuing place, ſtudieng peace and quietnes, alwaies recording and chewing the cud of Gods law and his holy word.

Queſtio.

Geneſ. 31. VVhy did Rachel ſteale and conuey away her fathers idols, and what is ſignified therby?

Reſponſio.

Epheſ. 5. 1. Sam. 15. Couetouſnes is the ſeruing of idols, as ſaint Paule writeth to the Epheſians, and not to obey God, by the ſentence of Samuel it is coumpted alſo idolatry. Furthermore to obſerue ſuperſticiouſly the letters, the titles and the pointes of the law, (as the Cabaliſtes do) cannot be without the compaſſe of idolatrie.

Therfore that Rachel ſtole her fathers idols, is manifeſtlye ſignified that they which do truly know God, and do vewe godlye thinges, do not onely coumpt the thing before recited, to be fooliſh and vayne, but alſo wicked and diabolical.

Alſo by it is ſignified, that theſe twoo thinges, idolatrie and ſuperſtitious obſeruation of the law, are taken away by Rachel, that is to ſay by the faith in Chriſt, who did manifeſt and open the ſecretes of God, & taking away from the Phareſeies, the ſcriptures and oracle of the Prophetes, which they had corrupted with their falſe gloſes, did reſtore the true ſenſe and natural meaning vnto the law.

The whole miſtery that is ſignified by Lia and Rachel, is deſcribed at large in the ſayd booke of Naclantus before named.

Valerius Maximus. 26.

THere were two of that name, the one called Valerius Potitus, who after the enuy which roſe concerning the office called De-

cem

cem Viratus, did mitigate and appeaſe with lawes, and certaine conditi-ons, the people being ſtirred and moued againſt the Seniors.

The office of Decem viratus, was this: Ther were .x. men choſen and appointed, which ſhould make lawes, write, and publiſh them, and their authority was aboue al other, ſo that they might not onely make lawes, but alſo, if nede were, interprete them. And wher before were but .x. tables of lawes, they added vnto them two more, and ſo all theſe lawes together were called Leges duodecem tabularum. He (beyng the firſt Conſull after the .x. men called Decem viri, when he had vanquiſhed the people called Volſci) had a denial of the fathers for his triumph, but yet being the firſt, did make his triumphe, without the authoritye of the Senate, with his companion and fellow Marcus Horatius, and therefore he got this name to be called Valerius Maximus.

The other Valerius Maximus wrote worthy and memorable ſayings and geſtes, vnto Tiberius the Emperour, and did digeſt them in .9. bokes into common places. He was ſouldiour vnto Sextus Pompeius. He is called Valerius Maximus Hiſtoricus.

Alanus. 27.

THere were many of this name, one an engliſhe man called Alanus de Lynna, Allin of Lynne, a white Friar. He wrote one booke of diuers ſenſes of the ſcripture. He wrote alſo a booke of the morals of the Bible, and alſo the booke entituled, Sermones notabiles.

Maiſter Baal maketh mention of him in his booke De ſcriptoribus Angliæ.

An other Alanus was called Alanus Teukeſberienſis, he wrote of the exile and life of Thomas Becket, Biſhop of Canterbury.

What ſhal I ſpeake of other, as of Alanus Reſtaldus, which wrote the inſtitutions of the Hebrue Grammer?

But this Alanus, whome I alledge, was a Germane, and wrote many good workes, as the worke De complanctu naturæ, and foure bookes vpon the ſentences. Likewiſe vpon the fiue bookes of Moſes, wyth many other. He flouriſhed in the yeare of our Lord. 1300.

Plinius. 28.

THer wer two of that name, who both were notably learned, the one was called Plinius ſecundus Veronenſis. He lyued in the time of Veſpatian, in whoſe affaires he was muche buſied. He wrote the moſt excellent woorke called Naturalis hiſtoria, which he wrote by night, and at certayne times by ſtelth.

Yet ſome ſay, that in that worke be many fables, and therefore he is named Pater fabularum, *the father of lies. He would leeſe no time. He periſhed at the laſt in a certain hill, called Veſuuius, by fire, while he attempted to inueſtigate and ſearch the cauſe why the toppe therof ſhould be baren.*

There was an other called Cecilius Plinius, neuew to the firſt Plinie by his ſiſter, who wrote eloquent Epiſtles, and one oration to Traian the Emperour, in his commendation, which oration is named Panegericus. In the which he geueth thankes vnto Traian, who made him Conſul. He helped the doughter of Quintiliã with a dowry, and alſo he ſuccoured Martialis the Poet, departing with neceſſary coſtage for iourny, as Volateranus writeth. Lib. 18.

Aediles. 29.

AEdilis was an officer, whoſe charge was to ſee the mayntaining of the Temples and priuate houſes, and to make prouiſion for ſolemne playes. Of them ſome were called Ediles curules, of a chair with crooked feete, wherin they did ſit, other wer called Aediles plebis, bicauſe they were choſen out of the people or commons.

Quirites. 30.

QVirites was a name, wherby the Romanes wer called by their firſt king Romulus, called Quirinus, who was ſo called of thys word Quiris, which ſignifieth in the Sabin tounge a ſpeare, which weapon Romulus did continually beare. Other write that he was ſo named of his father Mars, who was called when he was fierce, Gradiuus, when he was peaceable and quiet, Quirinus.

Bias. 31.

BIas was one of the ſeuen wyſe mẽ of Grece (beholding his coũtrye taken by enemies) fled, other men carying with them ſuch goods as they might beare: he was demaunded why he tooke nothyng with him, whereto he anſwered: Truly I carye all my goods with me, meaning vertue and doctrine, reputing the goods of Fortune none of his.

Paraſites. 32.

PAraſitus is properlye he which haunteth other mens trenchers, which alſo doth prayſe all the wordes and dedes of him, in whoſe companye he is, doth neuer reſiſt, but ſuffereth all thinges, and refuſeth to do nothing, for his bellies ſake, in the which he doth conſtitute his chiefe pleaſure, & of this he tooke his name quod παρὰ τοῦ σιτίου, hoc eſt, e cibo totus pendeat, *he hangeth altogether of meate. The image and nature of a paraſite Terence doth trimly deſcribe in his*

in his Comedie called Eunuchus. The name of a Paraſite, as Atheneus teacheth lib. 6. was once an honeſt name, for they were geuen to the holy miniſtery, and Paraſites were called in times paſt the companions and fellowes of Biſhops and Magiſtrates. This word Paraſitus, *hath the laſt ſillable ſauing one long.* Horatius, lib. 2. epiſt. 1. quamuis ut Dorcennus edacibus in paraſitis.

Fire in one hand. 33.

THe like prouerbe is in Plautus, Altera manu fert lapidem, altera panem oſtentat. *In one hand he beareth a ſtone, in the other hand he ſheweth bread. By this they are ſignified, which to the face flatter and ſpeake faire, but priuely they do detract and report the wurſt. The like prouerbe, hath Gregorius Theologus writing* Ad Euſebium Cæſarienſem, *ſaying:* Perinde quaſi quis eiuſdem viri altera manu ſcabat caput, altera manu feriat, *that is, euen as one would ſcratch a mans head with one hand, and giue him a blow with the other.*

Argi. 34.

THe Poetes fayne that Argus had an hundred eyes, and that Iuno appointed him to kepe Io, whom ſhe had tranſformed to a Cow, but Mercurius being ſent by Iupiter, wyth hys ſweete harmony brought Argus a ſleepe, ſlew him, & toke Io from him, and brought her into Egipt. Then Iuno tooke Argus eyes and ſet them in the Pecockes tayle. The eyes of Argus do ſignify wiſdom and circumſpection, and that a man ſhould vſe prouident circumſpection in all his doinges.

Fenel. 35.

PLinie in his. 20. booke, cap. 23. ſaith that Serpentes hath enobled the herbe Fenel, for in taſting of it, they caſt their olde ſkinne, & refreſh the ſharpnes of the eye ſight with the iuyce of Fenel VV herby it is vnderſtand that the dimnes of mans ſight, is alſo with it remedied.

Phiſitions. 36.

WHen Alexander the great, had paſſed ouer the mount Taurus, with a very expedite iourney, and came to Tharſus, being rauiſhed with the pleaſatnes of the riuer Cydnus, which ran through the middle of the Citye, being in a great ſweate, and ful of duſt, put of his armour, & went naked into the cold riuer, by reaſon wherof ſuch a cold ſtifnes came into his limmes and ioyntes, that it was thought he ſhoulde rather dye then lyue.

Then one of the Phiſitions, Philip by name, did by himſelf alone promiſe recouery of health, but one Parmenio ſent letters vnto Alexander, that he ſhuld beware of Phillip his Phiſitio, for king Darius (ſaith he) hath corrupted him with a great ſome of mony, to poiſon you. Then Alexãder being in a ſuſpẽce, thought it a more ſafe & better way to cõmit himſelf to the doubtful truſt of the Phiſition, then there to periſhe and dye of that ſodaine diſeaſe, he tooke the cup at Phillips handes, and deliuered him the letters to reade, and as he dronke, caſt his eyes vpon the Phiſitions countenance, and when he perceaued Phillip nothing abaſhed at the letters, cherefully dranke vp the whole potion, and the fourth day after recouered his health. This is a goodlye preſident for all Phiſitions to be true and truſty to their ſoueraign Lords, and I would vnto God that the ſaying of Ariſtotle, with all that do practiſe phiſicke, might be verified, Vbi deſinit philoſophus, ibi incipit medicus. *For a good Phiſitio ought to be a good Logitian, a Geometrician, a natural Philoſopher, and a good Aſtronomer, of the which ſciences how the Phiſitions now a daies be deſtitute and voyde, it is euident to al the world.*

Rome was without Phiſitions ſixe hundred yeares. Philemon was wont to ſay, Qum quiuis ſe habeat bene, tum medicus peſsime.

When euery man is in good health,
Then is the Phiſition without his wealth.
But when men be ſicke and diſeaſed,
Then is the Phiſition beſt pleaſed.

Pauſanias a Lacedemonian, who alwaies hauing his health, without the conference and counſell of Phiſitions, being demaunded of a certaine Phiſition, how he came to ſo great an age without any diſeaſe, anſwered verye feately and merely. Quia non vſus ſum te medico, *bicauſe (ſaith he) I haue not vſed thee, nor any other for my phiſition.*

Adrianus the Emperour, lying in his death bed, ſayd: Turba medicorum perdidit Ceſarẽ, *the multitude of phiſitiõs hath killed the emperor.*

I write not this to the diſpraiſe of that noble arte of phiſicke, or the profeſſors of the ſame, whom the holy ſcriptures commaunde to be honored for neceſsities ſake.

Ouidius. 37.

OVid *was ſurnamed Naſo, he gaue him ſelfe moſt diligently to the making of verſes, in ſo much that he wrote of himſelfe this verſe.* Quicquid conabar dicere verſus erat.

But he was withdrawen from it by his father, and put to learne rethoricke wherin he much profited, and was in the nomber of the beſt orators at that time, he was aduaunced to ſondrie auctthorities, and made a

Sena-

Senator, yet he chiefly gaue him ſelf to Poetrie, wherin by nature he was excellent, both in facilitie, and alſo in aboundaunce of ſentences.

He was in great fauour with Auguſtus the Emperour, of whom at the laſt he was exiled into Pontus, where he ſpent the reſt of his lyfe among people moſt barbarous, who notwithſtandyng lamented his death for his curteſie and gentle maners. The cauſe why he was exiled, was for the abuſing Iulia the Emperours daughter. Some ſuppoſe it was for making of the booke, De arte amandi, wherby young mindes might be ſtirred to wantones. There be whiche affirme. vi. of his bookes called Faſti, to haue bene inuented in this our time.

He was borne in a towne called Sulmo, wherof he wrote theſe verſes.

Sulmo mihi patria eſt gelidis vberimus vndis,
Millia qui nouies diſtat ab vrbe decem.

Plinie maketh mention of this place. Lib. 3. ca. 5.

Patience. 38.

CErtamen patientiæ tale eſt vt qui vincitur ipſo victore eſt melior. Euripides.

Of patience alwaye ſuche is the conflicte,
That better then the victor, is the conuict.

When one had ſmitten Socrates with his foote, he ſuffred it patiētly, but certeine of his diſciples and fellowes taking it in ill part, did counſell him to ſmite agayne. What (ſayth Socrates) if myne Aſſe had hit me with her heele, doth it behoue me to kicke agayne, by and by, and reuenge it vpon the domme beaſt? Sabellicus.

Philip king of Macedonia ſaid, he was bound to rendre great thākes to the chief gouernours of the weale publicke of Athens, bycauſe by their ſlaunderous checkes they had made him better both in talke and in maners, for I now endeuour (ſaith he) to cōuice them of lyes, both in ſayings and doinges. O the noble and Philoſophicall minde of the prince, whiche knew to take profit of his enemies, and not to haue onely a regarde (as ỹ cōmon ſorte doth) to puniſh and rendre euil to the ill ſayers, but to care ỹ he myght be made leſſe euill, beyng admoniſhed by their euil ſayinges.

Xenophon. 39.

XEnophon a Philoſopher of Athens, diſciple of Socrates, & was alſo a noble and politique capitaine, who for his moſt delectable ſtile in writing, was named the Muſe of Athens. He made moſt excellent workes, repleniſhed with ſuch kind of wiſdome and doctrine that to the inſtruction of a prince none maye be compared vnto hym. Wherefore it is to be wiſhed, that all noble men woulde reade hys workes ſtudiouſlie.

To the gentle and godly affected Reader.

ALthough I am not ignoraũt, how daũgerous an enterprise it is, in this age eyther to write or diuulgate any worke abrode (most gentle reader) yet I would not wilfully commit that inconstant leuitie, or light inconstancy should be obiected agaynste me, for not impartyng vnto thee these my simple Prelections, and specialtye for not the accomplishyng of my promise, whiche I openly made to an open auditorie, partely also to staye the great importunitie of certayne of my frendes, who hath at diuerse and sondry tymes expostulate with me, for deferyng of the same so longe a tyme. Beholde nowe they come fourth, althoughe late, yet (I truste) not to late. And althoughe they be more grosse and rude, then meete to satisfie and aunswere the fine heades of this tyme, yet coumpt them, I pray thee, not all vaine and vnprofitable. And know thou that it is a godly thing, not onely to set fourth such worthy workes, as tende to gods glory & the vtility of the publique weale, namely to the instructiõ of the simple and ignoraunt, but also to haue onely a good will to do the same. For where habilitie lacketh, good will is onely to be receaued, & not reiected, as the holy Apostle saint Paule writeth to the Corinthians. Si voluntas prõpta est secundũ id quod habet accepta est, non secundum id quod non habet: If there be a willing minde, it is accepted according to that aman hath, and not according to that he hath not: And looke not here (gẽtle reader) for an exquisite methode, looke not here for the flourishyng flowers of Demosthenes, looke not here for the eloquent stile of Cicero, for that veine of writing, to this kinde of argument is vtterly impertinent, but thou shalte haue here certaine lessons, although playne, yet not al vaine although not beautified with great learning, yet profitable for thy readyng. If my rashe temeritie or temerous rashnes shall offend any person, let him remẽber the greke cõmon prouerbe, which doth promise, τῶ πρωτοτύπῳ συγγνώμη, that is pardõ to him, whiche geueth fourth his first attemptate, and experiment, wherfore if thou wilt vouchafe to read them, when thou art at leasure, and (as they say) horis succisiuis, I shall thincke my labourre well bestowed, and that I haue not lost omnino oleum & operam. If these simple Prelections chaunce peraduenture to come into the handes of some scruptulous and captious criticall reader (for whose disease there is no medicine) let him know that it is a great deale more easie to carpe other mens doinges, then to giue better of his owne. Agayne on the other side, if there be any of Momus clients which will vmbraide me for inserting and putting in other mennes sayinges and sentences in this my vnframed frame, let him consider these foure thynges following. First let him weigh I say what was in the like case obiected to saint Hierome, writing his learned Commentaries vpon the Prophets, for he in the preface of the second booke vpon the Prophet Micheas, writeth after this maner. Where they say, that I robbe the volumes and workes of Origine, and that it becometh not the writings of the auncient fathers to be contaminate and spoyled, that thing whiche they esteme and coumpte to be a vehement and reprochefull checke, I do coumpte it to be no smale prayse, for as much as I followe hym, with whom I doubt not both you and all wise men are much pleased. For if it be so haynous a faulte to translate the good sayinges and sentences of the Grecians, then let Ennius, and Virgill, Plautus, and Cecilius, Terentius, and Tullius and other eloquent and learned men be accused and blamed, who haue not onely translated certayne verses, but also whole Chapiters, long bookes, and whole Comedies, yea thẽ let our brother Hilarius be gilty and accused of theft, because writing vpon the Psalmes, he hath translated and turned almost forty thousand verses out of the foresaid Origene, and set them into his owne booke. All whose negligence I wish rather to follow, then their obscure and darke diligence. Hęc Hieronimus. Secõdly let him remember not onely that whiche Salomon recordeth in his boke called Ecclesiastes. Quid est quod fuit? ipsum quod futurum est. Quid est quod factum est? ipsum quod faciendũ est. What is that hath bene? that which shalbe, & what is that, that hath ben done? that which shalbe done. But let him also I say expende this which Terence writeth, Nullum est iam dictum, quod non dictum sit prius. there is nothing now spoken, that hath not bene spoken before. Thirdly let him marcke the title of the booke named Pragmateia or Miscellanea. Whiche entreateth

2. Cor. 8.

Eccle. 1.

treateth of diuerse & sondry things, and therfore nedeth the more mens iudgemẽts & helpes, Fourthly and finally let him ponder and weigh how I haue eased the reader of a great deale of labour and payne, to the attaynement of the knowledge of such thinges whiche he should otherwise bene faine to haue sought in diuerse and sondry workes, and those huge and great. Here I haue collected and couched the same together in this one litle opuscle & small worke, whiche also may saue him from disbursing of some parte of his money, in deare biyng other great workes. If he expend and consider (I say) these things, I trust he will ceasse from faulte finding, and be more willing to be thankefull. What should I say more? If any wilbe so open eyed, and such faulte finders, that they will despise these my poore mites, which I caste with the poore widowe into the treasurie chest of Christes Churche, I would friendly desire suche with the wordes of Horace.

Si quid nouisti rectius istis, candidus imparti, si non, his vtere mecum.

If better thing you can write or saye,
Gently imparte them. If do you praye:
If not, these thinges with me do you vse,
As you would not that I yours should refuse.

What profit is it for any man to hide his talent in a napken: and with the vnprofitable seruaunt to be cast into vtter darkenes? The sonne of Sirach sayth, Sapientię recondite & thesauri abstrusi nullam esse vtilitatem. Eccle. 20.

Of wisedome shut vp there is no pleasure,
Nor profite commeth of hidden treasure.

Lucianus also writeth. Occultę musices nullum esse respectum.

Of hidden Musicke there is no respecte,
Continuall silence who doth not neglecte?

By which authorities I am moued to geue fourth the litle talent of my knowledge, where with God hath endewed me, whiche if you shall take gently and in good parte, you shall animate, encite, and sturre me forwarde to publish other things that shalbe I trust, both profitable and pleasaunt vnto you, I do not meane to such as hath made great progresse in deepe and profounde learning, but vnto such as be yet arriuing toward the porte of good Literature, of whiche nomber I coumpte my selfe to be one, or rather one who hath tasted of good learning onely. Τῷ ακρῳ δακτύλῳ.

Lucian.

This Lucian by a surrename, was called a blasphemer an Atheos, that is without God, he wrote workes in Greeke to the nomber of. 171. he lyued vnder Traian the Emperour, and beyng torne of dogges, dyed miserablye.

Oratio G. A. Londini habita, ad populi Coronam, in Ede diuo Paulo sacra in ipso prælectionum suarum vestibulo.

Demosthenes. 1 Cicero. 2.

SI Demosthenes, Cicero, cæterique summi & excellentissimi Oratores, tum Greci, tũ Latini, metu exalbescere, & tota mente ac omnibus artubus cõtremescere solebãt quoties prodirẽt ad dicendum, quod de se nõ magis ex euentu, quam hominũ sensu, qui varius, multiplex & sui sepe dissimilis est, iudiciũ fieri intelligebãt: mihi ignoscendum est ornatissimi viri, si ego quivsu & ingenio parum polsũ vestra auctoritate nonnihil cõ mouear, vt qnorum clãdestinã opinionem vehementer vereor. Ea etenĩ tacita sic mecũ quodã modo loqui videtur. Tu tenuis quũ sis, & vnus e multis ex vmbra in lucem, & aspectũ hominum prodire audes? Nescis quanti & quã prestantis viri in locum sis surrogatus? Prudẽtius profecto te tuo te pede mẽsus, intra domesticos parietes domi continuisses, huius mee imbecilitatis conscius vestrũ omniũ tacitorũ iudiciũ non mediocriter perhorresco. Neque hec mea rerũ domesticarum inopiæ & angustiæ cõsciẽtia tãtopere me afficeret, si quod aliis adiumẽto esse solet: hoc cõtra me hac tẽpestate nõ faceret. Nã tum in doctrina & firmæ & constãtes sunt opiniones, tum earũ cum assensu auditorum non obscura, sed manifesta, nõ difficilis sed illustris & facilis est patefactio. At mihi concertandum & cõserendũ manus cũ Papistis pessimis & peruersissimis belluis, cum Arrianis, cũ Libertinis, cũ Anabaptistis, qui scripturas sed detortas, tanquã amentatas hastas in me vehemẽter cõ torquebunt: Dii immortales qua arte, quo ingenio quãta eruditione, hic opus esse creditis vt infirma illorũ firmamenta nõ magis coherẽtia quã arenæ, & dissoluta scopæ e manibus extorqueamus? Inhibita semel opinio, adeo sui est læna: Sed nos fratres qui christianæ doctrinæ arcẽ propugnamus, tuemur, defẽdimus: teneamus firmã fidẽ stabilitã insignibus apostolorum & prophetarum testimoniis, & permittamus enerues hominũ coniecturas aut ad sacras scripturas non secus quã adulterinum metallũ ad iudicẽ & lapidẽ Lidium exploremus. Rimetur ignis verbi diuini, & secernat aurũ a stipula, aurũ resplẽdiscet, stipula autẽ exuretur neq; poterit vim ignis sustinere. In primis fratres diligẽti ratione prouideamus, vt de rebus omnibus inter nos summa sit cõsẽsio & cõspiratio. Vnũ vos moneo, imo vos obsecro in dño, vt quemadmodum sumus in seriis & grauibus controuersiis nobis semper similes, sic de adiaphoris que nullius pene momenti sunt nullas tragedias excitemus. Eadem velimus ac nolimus, ne nostra discordia pariat offendicula, & nos qui sumus duces populum in deuia dissipemus. Dissidium etenim non poterit videri proficisci ex vnanimitate spiritus. Et ex tacita populi suspicione, ingentes doctrinæ, morum ac totius pene religionis ruinæ suborientur.

Amentatæ. 3.

Scopæ dissolutæ. 4.

Lapis Lidius. 5.

Tragedia. 6.

Dixi.

Demoſthenes. 1.

DEmoſthenes was a Cutlers ſonne, and left very riche, he was the moſt excellēt Orator of the Greekes, and vſed ſuch wonderfull diligence to attaine the perfection of eloquence, that where he had an impediment in his pronunciation, by putting ſmall ſtones in his mouth, and enforcing himſelfe to ſpeake treatably, at laſt attayned to moſt perfecte fourme of ſpeaking, he did remayne cloſe at his ſtudie in his houſe two, & ſometimes three monthes together without intermiſſion, and did ſhaue parte of his heade, that he mought therby, put away all occaſions to go abroade. Saint Hierome ſayth, Demoſthenem expendiſſe plus olei, quam vini, to haue ſpent more Oyle thē wine, by reaſon of his ſtudie in the night. This Prouerbe ſprang of Demoſthenes, Non anginam patitur, ſed argentanginam: that is he ſuffreth not the ſquince, but the receauing of pence, becauſe that he was corrupted with a great piece of money by the Legates of the Mileſians, Aulus Gellius, Plutarch, Eraſmus in chiliadibus.

The originall of this Prouerbe came of this Hiſtorie. When the Legates of the Mileſiās came to Athens to entreate for ayde and helpe, Demoſthenes withſtode them with a verie ſharpe and vehement Oration. The cauſe was deferred vnto the day following. In the meane tyme the Ambaſſadours repaired to Demoſtenes, & did corrupt him with a great ſome of mony, that he ſhould ceaſe to ſay againſt thē. The next day after whē the matter ſhould again be heard, Demoſthenes cōmeth forth to the pleading place, hauing a great piece of wooll rounde about his necke, feyning him ſelfe to ſuffer the ſicknes called Sinanche, and that he thereby was let & ſtaied to ſpeake as he did before. Then one (ſuſpecting the diſſimulation and corruption of Demoſthenes) cryed out: Nō anginam, ſed argentanginam patitur.

Cicero. 2.

CIcero was coumpted the father of all eloquence, his auncetours were called Cicerones, bycauſe Tullius Appius, a noble kyng of the Volſcians, had on his noſe a marck like a chiche peaſe, called Cicer, his death was both marueilous and miſerable. Anthonius, ſent one Herennius, whom Cicero had ſaued before from death by his eloquēce, to purſue Cicero as he fled. In the whiche flight when he came to a place named Caieta, a rauen in his ſight ſmote the hand of a diall or clocke out of his place, and fourth with came to him and bit the hemme of his garment, and ſo helde him vntill the paraſite came to kill him. Cicero lienge in a horſe litter for weakenes, prepared his throte to Herennius, who did

did ſtrike of his heade and his handes , and brought them to Anthonie, who cauſed thē to be ſet ouer the place of ciuill iudgemēt of Rome, which was lamented of the Romanes. VVhē Fuluia the wife of Anthonie helde in her handes the head of Tullie from his bodie newly cut of and all bloudy, ſhe (firſte proſequunting the ſame with tauntes and cruell imprecacions) curſed it , and cried vengeaunce vpon it , and laying it vpon her booſome, when ſhe had ſhamefully ſpit vpon it , lookyng vpon it with a grimme countenaunce drewe out the tounge from the mouth , (whiche ſometymes was of an incomparable cloquence) and with the often pricking of a ſmall pinne, wherwith ſhe had trimmed the attire of her head, did vnhoneſtly, vngently and wickedly teare it in pieces. (O vnſpeakable crueltye) ὡς οὐκ ἀνότερον κὰι κάυτερον ἄλλο γυυαίκος. As Homere writeth both truly and grauely, nothing is more angrie, then an angrie woman, and nothing more gredy and deſirous of reuengement, for the fiercenes of a woman being once prouoked to anger , doth paſſe the raging furie of wilde beaſtes. The Lions, Beares, and ſuch like more fierſe then other beaſtes, do ceſſe there cruelty vpon man, when they haue gotten the victory, in ſo much that when man is ouercome and ſlaine, they neither teare nor deuoure him, except they be very houngry. But this Fuluia being more vnmerciful then either Lion or Beare, not being ſaciate nor ſatiſſied with the vnworthy and miſerable death of Cicero, to be pitied and lamented of all learned men, euen after his death (as though ſhe would kill him againe, that was already killed) did ſpit out her venome , and execute her boucherly tiranny vpon him, wherin ſhe ſhewed a double fooliſhnes, for ſhe did not touche him whom ſhe thought to be enemie vnto her husbāde Anthonie, but did pricke, rent and cut onely a dead carkas, feeling nothing, and voyde of all ſence . Nor yet Anthonius him ſelfe had his purpoſe or deſire, when he thought to blot out for euer the name and memorie of Cicero with proſcription and weapon. For Cicero doth yet liue euē after his death, being Antonius moſt ſharpe enemie, and will liue as long as his Orations called Philippicæ *ſhall remayne and endure.*

Amentatæ haſtæ. 3.

BE dartes or iauelings tyed about with a thonge or ſtrappe, that it might be caſt or throwē the farther of, and the more ſtrongly.

Scopæ diſſolutæ. 4.

SCopas diſſoluere is to ſay or do a thing without any purpoſe or reaſon, to make a thing vnprofitable, that it will ſerue to no vſe. Cicero in Oratore. Iſti qui diſſoluunt Orationē, in qua nec res, nec verbum vllum eſt niſi abiectum : non clypeum (ſed vt in prouerbis eſt) ſcopas mihi videntur diſſoluere.

Lapis

Lapis Lydius. 5.

SOme thincke that ſtone called Magnes, *the lode ſtone, whiche draweth yron vnto it, to be the ſame ſtone which we cal* Lapidē Lydium, *or* Heracleum. *But the wordes of Theophraſtus doo plainely ſhewe the contrarie, for it is not called* Heraclius Lapis, *of* Hercules, *but of* Heraclea, *a Citie in Lidia. It is the ſtone that toucheth and trieth golde, called commonly the touchſtone. It may prouerbially be applied, both to the perſon and to the thyng. To the perſon after this maner, thou art the iudge of my writyng, and (as the ſaying is)* Lapis Lydius, *the true touchſtone: To the thing, after this maner, The worde of God, to try out the truth is* Lapis Lydius, *the very true touchſtone.*

Tragedia. 6.

A Tragedie properly is that kinde of playe in the whiche calamities and miſerable endes of Kinges, Princes, and great rulers are deſcribed, and ſet fourth, and it hath for the moſt part a ſadde and heauy ende. A Tragedie doth differ from a Comedie in thoſe two reſpectes. Firſt a Comedie hath in it, humble and priuate perſons, A Tragedie hath in it noble and publique perſonnes, as kinges and Princes. A Comedie begynneth with turbulent and troubleſome matters, but it hath a merye ende. A Tragedie is all full of heauines, from the beginnyng to the endyng.

Prælectio prima die Martis

13. die Februarij. 1560.

BEfore I attempte an entrie to the explication of this Epistle, I thincke it verie expedient to make a litle discourse of the holy scriptures, & of the holy Churche, but y it may y better be done to your vnderstãdyng, I will as succintly as may be, touch & teach the nature of them both, and to make the matter more euident, I geue this partition.

Partitio.

1. FIrst I will speake of the dignitie, excellencie, and worthines of the holy Scriptures. In this parte also I will proue, that the Christiã faith & Christes religion, doo depende onelye on the written worde of God, but to auoyde prolixitie and tediousnes, I must make of this first generall parte, two dayes worke, and two readinges, for tyme will so compell me.

2. Secondly I will shewe by whom, and after what maner, the Scriptures were first written.

3. Thirdly I will expresse and set forth the difference of the old Testamẽt from the new, and in this part also I will geue you certeine notes and rules, how the Scripture may be vnderstand, but this must also be done in two Lectures.

4. Fourthly I will entreate of the authoritie of the Churche, with certeine obiections of our aduersaries, and aunswers vnto the same.

These thinges beyng performed, I will then (by Gods grace) enter to the texte of this Epistle.

In this first Prælectiõ, I will deliuer to you, asmuch as time will geue me leaue.

¶ The first part is of the dignitie and worthines of the holy Scriptures.

The excellẽcie of the scriptures doth consiste & stande in fiue circumstaunces.

¶ The first is this.

There can be no greater honor geuen vnto the scripture, then, that both Christ, his Apostles, the generall counsels of the sounder sorte, and also the holy fathers doo vse the testimonie and witnes of the scriptures, to proue all thinges, which they did euer attempt. And we ought alwayes to haue in remẽbraunce how that we are sent of Christ (the onely head, & chief master of the Church) vnto the scriptures. For he saith (John the. 5.) Scrutamini scripturas, and this honor of the scriptures did Christ him selfe confirme by ensãple, when he aunswered and conuinced Satan, the tempter, by the scriptures. Satan. 1.

The Apostles also & the Euangelistes doo alledge almost in al their writings, the testimonie of the scriptures for the veritie of the Euangelicall doctrine, to be asserted & confirmed. Wherupõ they which heard Paul preach at Thessalonica, did onely search the scriptures, whether it were so or no, as Paul preached. As it is written in the Actes, & this they did not without iust groũde & good cause, for the holy scripture is called *Scriptura canonica*, of this word Canon, which signifieth in Latine a rule. And the vse of a rule is, to conferre, to proue, to direct and correct with hys rightnes, all thinges that are measured. Thessalonica. 2. Actes. ca. 17. Canon 3.

Chrisostome, doth measure and proue the Church by no other rule, but by the scriptures. His wordes be these vpon the Gospell of Mathew. Quia in tempore hoc, ex quo obtinuit heresis ecclesias, nulla probatio christianitatis, neque refugium potest esse christianorum aliud, volentium cognoscere fidei veritatem, nisi scripturę diuinæ. Antea enim multis modis ostendabatur quæ esset ecclesia Christi, & quæ cõtilitas Heresis. 4. Christiani tatis. 5. Ca. 24. Homilia. 49.

tilitas: Nunc autem nullo modo cognoſcitur volentibus cognoſcere, niſi tantummodo per ſcripturas, that is to ſay.

Bicause in time, ſince hereſies did occupy ꝑ churches, ther cā be no other ꝓoofe of true Chriſtianitie, neither can be any other refuge of Chriſtiā men, willing to know the veritie of the faith, but onely by ꝑ holy ſcriptures. For before it was declared by manifolde wayes, which was ꝑ Church of Chriſt, & whiche was hethenishe gētilitie, but now it is knowen by no other meanes vnto thē which be willing to know which is the true Church of Chriſt, but onely by the ſcriptures.

Epiſt. 166 Saint Auſten hath the like saying, whoſe wordes be theſe. In ſcripturis didicimus Chriſtum. In ſcripturis didicimus Eccleſiā. In the ſcriptures we haue learned Chriſt. In the ſcriptures we haue learned the Churche. Agayns in his booke De doctrina Chriſtiana, he sayth. Titubabit autē fides, ſi diuinarum ſcripturarum vacillat authoritas. The faith ſhall fayle, if the authoritie of the holy ſcriptures, ſhould once wagge or wauer. Fides. 6.

Lib. 1. ca. 37

Therfore it is not without cauſe, that the Scriptures are called Canonical, bycauſe they trie and rule all thynges.

¶ *The ſeconde circumſtaunce.*

Euery facultie, doctrine, arte, and ſcience, doth receaue and obteine her dignitie of the matter and ſubiect, of the which it doth ſpeake & entreate, for of what worthines the matter is, of the ſame worthines or baſenes is the doctrine and ſcience. Arte. 7.

Therfore, for as much as the holy Scriptures do ſpeake of no other thyng, but ſpecially and chiefly of Chriſt, beyng both God and man, whiche is the head and chiefeſt of all, ſo much ought the ſcriptures to be reputed the moſt honorable, the chiefeſt Lady and maiſtres of all other doctrines and ſciences.

¶ *The third circumſtaunce.*

Eraſ. in ſialibus. As the precious ſtone, called Drachonites, can not be poliſhed, nor nedeth any arte or cunnyng, to make it either trimmer or fayrer, for it is both pleaſaunt and bright of it ſelfe: Euen ſo the holy ſcripture hath her glorye and brightnes of her ſelfe, and nedeth not the artificiall coloures and ſhewes, eyther of Philoſophie, Rhethoricke, or any other arte. Draconites. 8. Philoſophie. 9.

1. Timoth. ca. 3. Paul in dede calleth ꝑ Church Columnā & firmamentū veritatis, ꝑ piller, ſtaye, & foundatiō of all truth, not bycauſe ſhe is Lady, & head, of the Scriptures, but bycauſe ſhe doth preſerue, imparte, & declare the Scriptures vnto other, & in all her doings ſpecially for the cōfirmatiō of all true doctrine, doth vſe the teſtimonie of the ſcriptures, which whē ſhe doth not, but truſteth to her owne inuentiōs, traditions & gloſes, ſhe is not to be coūpted the Churche of Chriſt, but the ſynagoge of Antichriſt. Saint Auſten, Contra Epiſtolā fundamēti, hath theſe wordes. Definita in ſacris literis, omnibus aliis debent preferri. Thinges defined in the holy ſcriptures, ought to be preferred and ſet before all other thinges. Sinagoge. 10.

Cōt. Epiſt. fundamēti.

¶ *The fourth circumſtaunce.*

All other ſcriptures & writings ar not enobled with any honorable title, but are called either ſcriptures ſimple, or els ſcriptures prophane. But the ſcriptures of Gods booke, are beautified with a moſt glorious, honorable, & perfecte Epitheton & title, for they be called Scripturæ ſanctæ, & by that title, are ſeparate and diſtinct, from all other Scriptures, whiche are written of matters prophane. I call matters prophane, not onely thoſe thynges, whiche pertaine to ſeculare affaires, and concurre to the vſe of this temporal life of ours, but alſo the corrupt doctrines, ſuperſtitions and falſe worſhipinges, erronious opinions of all ages, places, and people, when, where, and what ſoeuer they be, as the Alcoran of Machumet, the religion of the great Caan of Cathay, with ſuch like. Theſe deſerue not to be called holy, which onely in ſhewe and face ſeeme to be holy, except ye will call them holy in that ſenſe that Virgill calleth Auri ſacram famem, and as the Phiſitions call the diſeaſe named ſaint Anthonies fire, ſacrum ignem. And as Horace calleth Epitheton. 11. Superſtitiō 12. Alcorā. 13. Caan. 14.

Lucid. Li. 3.

a flagitiouſe man ſacrum, ſaying inteſtabilis & ſacer eſto. The holy ſcriptures of
Sacrum. 15. God haue in them three properties, whiche be theſe.

(*Sunt puræ.* 1.)
(*Sunt integræ.* 2.)
(*Sunt ſtabiles.* 3.)

Firſte they be pure, that is, without commixtion of all falſitie and vntruth.

Secondly they be (*Integræ*) whole, becauſe they ſhewe & conteyne in theſelues al things neceſſary to ſaluation, as Chriſoſtome writeth, ſaying. If there be any thing nedefull to be knowen, or not to be knowen, we ſhall learne it by the holy ſcriptures, if we ſhall nede to reproue a falſhoode, we ſhal fetch it from thence. If to be corrected, to be chaſtned, to be exhorted or cõforted, to be ſhort if ought lacke, ỹ ought to be taught or learned, we ſhal alſo learne it out of the ſame ſcriptures. 2. Timot. ca. 3.

Thirdly, they be Stabiles, ſtable, becauſe they be permanent & endure for euer, for they differ & are diſtinct from all other ſcriptures in foure pointes. Firſt there is no ſcripture of any author, be he neuer ſo noble and notable, whiche hath bene ſo reſerued and preſerued in ſo many ages, in ſuch orders, and by ſuch ſucceſſion, as the holy ſcriptures of God haue bene from tyme to tyme.

Secõdly there is no other ſcripture ſo vnſpotted, ſo infallible, & of whoſe truth we nede not to doubt nor ſuſpect in any poynt, as the holy ſcriptures are.

Liberal ſciences. 16. Thirdly other Scriptures, whiche be called liberall ſciences, although they teache a certayne truth, yet they ſhewe not that truth, in the whiche ſaluation of the ſoule doth conſiſte and ſtand.

Diſciplines. 17. Fourthly and finally all the diſciplines and doctrines of the Philoſophers and wiſe mẽ, ſpeaking of vertues, maners, and bleſſednes, do in deede intreate of many good things, but they neuer founde out that true light, without the which al
Darke. 18. the body is darke & blind. And ỹ ſcriptures of Gods booke are called holy, becauſe they are ordeined, eſtabliſhed, confirmed & written, by the holy finger of god, that is by the force and vertue of Gods holy ſpirite, which is called the finger of God,
Enchaunters. 19. as it is written in Exodus. When the enchaunters coulde not bring fourth lice, they ſayd vnto Pharao: *Digitus dei eſt hic.* This is the finger of God, or this was
Digit⁹ dei. 20. done by Gods power.

The Scriptures after the cenſure of ſome learned men, are called *Scripturæ ſanctę*, of this verbe *ſancio*, whiche betokneth to conſecrate, and to rateſie, which verbe is derined (after the opinion of ſome) of this worde *Sanguis* bloud, becauſe that leagues and truces were wonte to be confirmed with the bloud of ſome ſlayne Sacrifice.

Liuius. 21. Liuius Docet, vetuſtiſsimũ fœdus inter Romanos Albanoſque initũ, porcę immo-
Fœdus. 22. latione ſancitũ fuiſſe: that is to ſay, the old maner of treatie of peace, betwene the Romanes & ỹ Albanes, was cõfirmed wᵗ the immolatiõ or offring of a ſlaine ſow. Lib. 1. ab vrbe cõdita
Immolare. 23. Therfore Seruius vpõ the Eneidos of Virgil ait, ſanctum dici, quaſi ſanguine cõſecratum. That is to ſay, that is called holy, whiche is conſecrate with bloud.
Seruiꝰ. 24. Now becauſe the league, peace, and truce betwene God the father and vs, was rateſied with ỹ bloud of his ſonne Jeſus Chriſt, ſlaine & ſacrificed for our ſinnes, and the whole courſe of ſcripture ſhooteth at this ſcope, to teach vs that we be recõciled and brought into the fauour of God onely by the ſhedding of the holy and
Miſterie. 25. precious bloud of Chriſt, and all the ſacrifices and holy Sacramentes mentioned in the Scriptures do importe a miſterie of the ſame, therfore the Scriptures, are
Prophane. 26. called Scripturæ ſanctæ, the holy Scriptures, and ſo are ſequeſtred and diſtincte from all other ſcriptures, whiche are called prophane, thus haue I ſhewed you the excellencie, dignitie, and honor of the holy ſcriptures.

Now I will ſhewe you by the waye (and yet nothing out of the way) what ſondry and diuerſe commodities, the holy Scriptures doo exhibite and bring with them, to the readers and hearers of the ſame.

Saint

Saint Paule writing to Timothie hath these wordes. Omnis scriptura diuinitus inspirata, vtilis est ad docendum. &c. all scripture geuen by the inspiration of God is profitable to teach & reproue (cõcerning doctrine) it is also profitable to correct & instruct in righteousnes (concerning good life & maners) and least it should seeme in any thing to lacke or to be vnperfecte, Paule addeth immediatly after, ỳ the mã of God may be perfect & ready vnto al good workes. I will examine more particularly the spices & kindes of ỳ cõmodities, which ỳ scripture here bringeth. 2. Timot. ca. 3. Paule. 27.

First he saith that the holy scripture is profitable to teach, now doctrine is the instructiõ of the ignoraũt: for the minde of man is not made so cleare by the light of nature, that he can or is able, to knowe by his owne wit or vnderstãding, those things that appertaine to God, & are necessarie to be knowen to saluatiõ, as saint Paule writeth to the Corinthiãs. Aũimalis homo nõ intelligit ea quæ sunt dei, the natural man perceaueth not the thinges of the spirite of God, but it is neede & requisite, that he be lightened and taught also with a more diuine and godly lyght. This light is geuen of the holy ghost, and vnto this vse be the holy Scriptures geuen and applied, by the whiche the litle ones of the Lord may be taught and be made to vnderstand, as the Prophet Dauid writeth. Testimonium domini fidele sapiẽtiam prẽstans paruulis, preceptum domini lucidum illuminãs oculos. The testimonie of the Lord is sure, and geueth wisedome vnto the simple, the commaundement of the Lord is cleare, and giueth light to the eyes. 2. Epist. ca. 2. Psal. 19. Litle ones 28. Simple, 29

Secondly, it is profitable (saith Paul) to improue, especially if any thing in any cause be erroneous & false, vttered either by word, or committed by worke, & this kinde of improuing is necessarie to the Churche of God,

But you shall obserue & note, that there be two kindes of improuinges, one is, by the whiche false & erroneous opinions, heresies, false worshippynges, and corrupte doctrines are made manifest and improued.

The other is, by the which our workes & dedes are knowen & reproued, by this kinde of improuing, euery man may examine, & trie his owne lyfe. Yea & the secretes of his owne hart, & the studies & endeuour of them, which being in sheepes clothing, doth intrude, & thrust in themselues into the Lordes flocke, of whõ Christ said. Ex operibus eorũ cognoscetis eos, By their workes you shall know them. Againe the tree is knowen by his fruites. These two kindes of improuing can be no better knowen then out of the holy scriptures. Therfore the Apostle said. Omnia probate, quod bonũ est tenete, proue all things, but keepe that, ỳ is good. Also Probate spiritus, vtrũ ex deo sint. Proue the spirits, whether they be of god or no. Math ca 7. Math. ca. 12. 2. The. ca 5 1. Iohn. ca. 4.

Thirdly, the scripture is profitable to correct, that is, to restore to the pristinat and former state, those thinges whiche are swarued and slidden out of the way, whether it be in doctrine or in life.

Fourthly, the scripture is profitable to instruct in righteousnes, for the holy ghost doth teach vs in the scriptures to righteousnes, euen as a father instructeth his children, for the scriptures haue in thẽ mylke meete for children. Wherby the rude & ignoraunt may be instructed, they haue also wholemeate, meete for them ỳ be well exercised and perfect in knowledge. Also an other commoditie and profite we haue by the scriptures, which is, that the holy ghost doth not feare to attribute to the scriptures the power to saue vs, as Paul to Timothie writeth, take heede to thy selfe, & to doctrine, & stand fast in them: for in so doyng thou shalt saue thy selfe, and them that shall heare thee. Also in an other place he saith. Per Euangeliũ ego vos genui, by the preaching of the Gospell, I begat you vnto God. Righteousnes. 30. Rude. 31. Euangeliũ 32. 1. ca. 4. 1. Cor. ca 4.

Saint Austen euen then came fourthe of the errors, in the which he was wrapped, when he begã to read the Scriptures. And he was in a maner enforced and compelled to the readyng of the same by an oracle of GOD, for he hard certeyne voyces as it had bene of children syngynge and sayinge. Tolle, Lege, Tolle, Lege, Take and reade, take and reade, whiche at the laste when Cor. Confes. lib. 8. ca. 12. Oraculum 33.

be obeyed, takyng the holy scriptures into his handes, chaunced to read this place of saint Paule. Induimini dominum Iesum Christum, Put vpon you our Lord. Iesus Christ, and straight way he was throughly conuerted to the fayth, agaynst the which he had striued so long before. Rom. 13.

Tripartite. 34. Constantine. 35. The tripartite history doth declare how the Emperour Cōstātine ỹ great, did exhorte the Bishops & fathers of the Nicen coūsell, that with the oracles & answeres of the holy scriptures, they should debate all cōtrouersies, which sprang vp cōcerning religion. And when in the same coūsel, the Bishops (one cōplaining of an other) offred bookes vnto the Emperour, desiring iudgemēt of him: he burned their bokes & said vnto thē, that they ought to take ỹ iudgemēt of God out of the holy scriptures, & not the iudgement of mā. For as much then as all these goodly commodities come by the reading of the holy scriptures, what robbers & theues, what Antichristes & incarnate deuils were they, which tocke the bookes of holy scriptures frō the lay people, & like murtherers burned not onely ỹ bokes, but the owners of the bokes also? Do you thincke ỹ they would not haue burned Christ also, if he had ben here? These be they of whō Christ speaketh: Wo be vnto you, you Pharisees & Scribes, you take away the keye of knowledge, you shut vp the gate of the kingdome of heauē, you will neither go in your selues, nor suffer thē whiche would enter in. But no marueil, they thought it not to be for their profite, if the commō people should freely read the Scriptures. Wherby they might perceaue, their hypocrisie, negligence, ignorāunce and wicked life. Rufin. hist. li. 1. ca. 10. Pharesseis. 36. Luke. 11

Chrisostome doth teach thē an other lessō, who iudged the reading of the scriptures to be so necessary to the lay men, ỹ for the neglecte therof, he did rebuke his auditorie in his open sermōs, for not reading the scriptures, his wordes be these. Quis vestrū (respondete quæso) qui assistitis, vnū (si exigatur) Psalmū potest memoriter edicere, aut quā libet diuinarū scripturarū portionē? Which of all you ỹ stand here (answere I pray you) cā say by memory (if it be required of you) one Psalme, or any part, of the holy scripture without booke? Sed horum criminum tandē illa est defēsio, nō sum (inquis) ego monachus, vxorē habeo et filios, et curā domus. et cc. in Mathei cap. 2. Monachus 37.

But of these faultes at the last, this is their defēce, I am no moncke, thou saist, I haue a wife & childrē, & charge & cure of houshold. But this is that wherby you corrupt all things with one certain pestilence & mischief, bycause you thincke the reading of the holy scriptures to appertayne onely to the monckes, when it is much more necessarie for you then for them: They whiche are conuersaunt in the middle of the world, and receaue dayly, wounde vpon wounde, haue rather more nede of the medicine of God.

Upon Genesis also he sayth. Propterea obsecro, vt subinde huc veniatis & diuinæ scripturæ lectioni diligenter auscultetis, non solum cum venitis, sed et domi diuina biblia in manus sumite, et vtilitatē in eis posita magno studio suscipite. Homi. 13 Biblion. 38

That is to say, I beseech you come often hither and harken diligētly to the reading of holy scriptures, not onely whē you come hither, but at home, take Gods Bible into your handes, & with great study receaue the profite in thē conteyned.

Colloss. 39. And in the Epistle to the Collossians. Audite quotquot estis mundani, & vxoribus præstis et liberis, quomodo et vobis potissimum præcipiat Apostolus scripturas legere, idque non simpliciter neque obiter, sed magna diligentia. &c. Homi. 9

Heare you as many as be of the world, & haue gouernment of wife and children, how the Apostle commaūdeth you, specially to read the Scriptures, and that not simply or sleightly, but with great diligence. Here I pray you all secular persons, prepare and get to your selues the Bibles, the medicines of the soule. If you will not hing els, get you at the least, the new Testamēt, the actes of the Apostles, the Euangelistes, dayly and diligent teachers. Hec ille.

What

What nede I to alledge, either Origene or Ciril for this matter? the one saying, Tormentum est diabolo, si quem videat legere sacras scripturas, possidet enim omnes qui versantur in ignorantia. It is a great torment vnto the Deuil, if he see any to rede the holy scriptures, for he possesseth all thē which wander in ignorāce. The other, that is Cirillus, writeth: Pueri nostri legunt sacras literas, et ex eo fiunt religiosissimi. Our children do read the holye scriptures, and by that they are made most religious.

I beseche you, what shal we thinke, this holye man would haue answered to these wise men of late time? which tooke away scriptures from the lay sorte, that they might leade & hold al the world in darknes and blindnes, yea and committed the monumentes of the holy Ghost to the flames of fyre, being in this no otherwise affected, then Diocletian was, the most hurtfull ennemy of al Christians, which with a publike proclamation and law, commaunded the holy scriptures to be burned, as it is written in Eusebius, bicause he vnderstoode that ther was not a more effectual and speedy remedy to extinguish and blot out the faith of Christ, then if the holy scriptures were not knowen. But least some might geue litle credite to Chrisostome, being a Greeke author, I wil bring you a latine doctour, & such a one as is compted the chiefe among ỹ latin men, Hierom by name. He writing vpon the Colossians, sayith after this maner: Hic ostenditur verbum Christi, non sufficienter, sed abundanter, etiam laicos debere habere et docere se inuicem et monere. Here it is shewed (sayth he) that the lay men ought to haue the woord of Christ, not onely sufficiently, but also aboundantly, and to teache and admonishe one the other.

Diocletian. 40.

Laicus. 41.

Lib 8, cap. 3

Cap. 3.

Obiectio.

Our aduersaries do cry and cauill, that the holye scriptures are more obscure & darke, then that anye certayne or sure sentence maye be gathered of them by the vnlearned.

Responsio.

Let them answer vnto saint Austen, who in his booke De doctrina christiana, farre otherwise iudging, geueth this note: Magnifice et salubriter, spiritus sanctus ita scripturas sanctas modificauit, vt locis a pertioribus, fami occurreret: obscurioribus fastidia detergeret, nihil enim fere de illius obscuritatibus eruitur, quod non planissime dictum alibi reperiatur. The holy ghost hath nobly and holsomely so measured the holy scriptures, that with manifest and plaine places, it shoulde helpe and meete the desire of the Reader, and that with obscure and darcke places, it should wipe away lothsomnes, for there is no obscure thing taken out of it, which is not found to be most plainely spoken in an other place. Wherby it may appere, that nothing is written in the scriptures, but that it may be vnderstande by conferring of places. Notwithstanding, that thing which vnto godly men is as clere and light as the sunne, vnto our aduersaries is darker then a dimme or milkye cloude. If the Gospel of God be darke or hidden, it is hidden to them that are lost, in whom the God of this world hath blinded their myndes, that the light of the glorious Gospel of Christ should not shine vnto them. As Paule sayth: If the holy scriptures be darcke in matter of fayth and our religion: howe then did Christe embrayde the Saduces, saying vnto them: ye erre and are disceaued, not knowing the scriptures? Againe, why should he geue in commaundement, searche the scriptures, for they beare testimony of me? Why doth the Apostle Peter compare it vnto a light, that shineth in a darke place? Let our aduersaries therfore cease, and leaue to be great Elephantes, and let them begyn to become gentle lambes, and so let them enter them selues, and suffer other to enter (in the feare of the Lord) into the fluent streames of the holy scriptures, to enter I say vnto the bottome, wherunto the Lambe (that is the humble) doth pearse, & in whose brimme

Elephants. 42.

Lib. 2. cap. 6

2. Cor. 4

Matth. 22.

Iohn. 5

2. Peter. 1

the Elephant (that is the hie minded and proud) doth swymme.

Obiectio.

The reading of holy scriptures doth gender heresies, speciallye if it be redde of them that haue no great learning and sound vnderstanding, as saint Peter sayth of the writinges of saint Paule, his wordes be these.

As our beloued brother Paule, according to the wysedome vnto hym geuen, wrote vnto you. As one that in all his Epistles speaketh of these thinges, among the which some thinges are hard to be vnderstand, which they that are vnlearned and vnstable, peruert (as they do also other scriptures) vnto their own destructiō. 2. Epist. ca.

Responsio.

I answer: Thinke you this kinde of argumentation to be formall? Some doo peruert the scriptures to their own destruction, & therfore are to be coerced from reading therof, Ergo ought al maner of people to be debarred from reading of the holy scriptures? I will make the like argument. Some maisters of shyps through their negligence, suffer shipwracke, and therfore ought not to haue any more the gouernment of anye shippe, Ergo are al shyppe Maisters not to be admitted to the gouernment of any shyp? Or thus, some men are intoricate with wyne, and become dronke, and therfore are to be forbidden the drinking of wyne, Ergo must all men be forbidden to drinke any wine? What fonde kynde of argumentation is this? It is to be laughed at, or rather lamented. Euen so if I shoulde inferre after this maner: Some be rash, and peruert the scriptures to their own destruction, Ergo are al men such as the Apostle doth accuse here? God forbyd. But I wyl desyre you, note here what thing these prudent and wise men our aduersaries do call heresy. Heresy vnto them is, if a man swarue one iote, from their accustomed opinions, traditions, customes, rites, and ceremonies. And bicause that they which do reade diligently the holy scriptures, do finde in the scripture an other manner of veyne of true godlynes, and cannot alow those things which are discrepant from the canon and rule of Gods Gospel. Our aduersaries haue attempted to bryng a reproche vnto the scriptures, and the readers therof, and are not ashamed to saye that the holy Bible doth gender and beget heresies and heretickes. O the subtyl and crafty deuise of that subtle Serpent the deuil, which so worketh by his members and impes.

Obiectio.

Apologeticus. 43. Wel say they: Gregory Nazianzen in his apologetico, doth recite the lawe of the Hebrues, by the which it was decreed, that euery age should not be admitted, or permitted to reade euery portion of the scriptures, but certaine scriptures wer permitted to be red, as common to al men. Other percels of the scriptures not to be red of any, but of them which were past. 25. yeares of age, and of them who wer of good capacity to attayne to the meaning of the same. This law doth Nazianzen commend and prayse, Ergo it is not lawful to permit euery person indifferently to reade the scriptures.

Responsio.

I answer. I do not improue this caution and law of the Iewes, but I pray you, where might the lyke lawe take place in these Churches, in the which all the people were kepte as it were captiue and in thraldome vnder the dominion and rule of the people, who did and doth generally forbidde the laye sorte from the readinge of any portion of scriptures? In deede it is to be wished that the people be instructed of their Pastors and teachers, according to their capacitie, condition and state of life, and that they might and shoulde reade at home the booke of God to receaue comfort, for the qualeties of their temptations, and to learne doctrine howe to walke in their vocation. The people are to be admonished and exhorted, that they com not with vnwashen hands, but reuerently and deuoutlie with feruent prayers, to the reading of Gods oracles & scriptures. And that those bookes

Vnwashen hands. 44

be per-

be permitted to be redde of children, which are moſt mete to teache them their dutye to God, and obedience to their Parents and other ſuperiours.

As for the canticles of Salomon, the oracles of the Prophetes, the reuelation of Iohn, are to be red of them who haue had progreſſe and continuance of ſtudye in Gods Bible. And for other workes, as the hiſtory of Chriſtes life, the tenor of his doctrine, which ſerueth both for faith and good life, to be permitted to be read indifferently of al (as Dauid ſaith) In quo corriget adoleſcentior viam ſuam: in cuſtodiendo ſermones tuos. How ſhall a yong man direct his wayes? In keeping thy wordes and ſayinges. pſalme.119.

Thus haue I moſt amply and at full declared vnto you, the firſt leſſon of the firſt part of my partition, which was of the excellency, worthines, and the commodity and profit of the holy ſcriptures. Entending at the next lecture to deliuer vnto you, by Gods grace, how that the whole religion of Chriſt doth depend onely on the written word of God, commonly called the ſcriptures. In the meane time I commit you vnto the eternal and almightye God, vnto whom be all honour and glory, world without ende. So be it.

Hic ſequuntur Miſcellanea prælectio prima.

Satan. 1.

SAtan is an Hebrue woord, and doth ſignifie an aduerſary, a letter, a ſtopper, an hinderer, to euerye good purpoſe, to be proſecuted, and it is ſpoken as well of the deuill, as of man. Pſalm. 109. Satan ſtet ad dexteram eius, and let the aduerſary ſtand at his right hand. 1. Samuel. 29. Et non deſcendat nobiſcum in bellum, ne ſit nobis in ſatanam in bello. Let hym not go downe with vs into battaile, leaſt that in the battel, he be an aduerſary vnto vs. Dauid ſayth in the booke of Samuel. Quid mihi & vobis filii Saruiæ, nam eſtis mihi hodie pro Satan? That is: What haue I to doo wyth you, you ſonnes of Saruia, that this day you ſhould be aduerſaries vnto me? That is, hurtful counſelours, bicauſe you perſwade me to kill Semei. 2. Samu. 16. Chriſt ſaid vnto Peter, who diſſwaded him from going to Hieruſalem: Vade retro Satana, get thee behinde me Satan, thou art an offence vnto me, that is, a letter, a hinderer. Generally al they may be called Satans, whoſoeuer doo attempt and go about by anye occaſion, to alienate and leade vs from godlines and truth. The Grecians called Satanam Diabolū which betokeneth a crafty & diſceitful ſlaūderer, a malicious detractor Math. 16.

Tradare Satanæ, to giue ouer vnto Satan, is diuerſly and many waies expounded of the learned. Some expound it ſimpliciter, to be nothyng els but to be excommunicate, that is, to be excluded and ſhut out of the Church, in the which when Chriſt doth obtaine the kingdome, and the Deuil without the church doth play the tirant, it doth followe, that all they which are caſt from the church, by the diſcipline of excemmunication, are made the bondſlaues of Satan.

There

Therfore bicauſe we are receaued into the fellowſhip of the church, vpon this condicion, that we ſhould remaine ſtil in the faith, and vnder the gouernment of Chriſt, we do ſay him which is out of the church, to be deliuered vnto the power of Satan, bicauſe he is a ſtraunger and a forain from the houſhold of God, for without the church ther is no ſaluation.

Other expound, Tradere Satanæ, to pertaine to ſome notable ſcourge or plague, wherby the deuil ſhould afflict and vexe the perſon excõmunicate, as the Apoſtle Paule in his Epiſtle to Timothe doth teſtify, that he did ſo vnto Alexander and Himeneus, that they ſhoulde learne not to blaſpheme.

And ſo God doth worke together with the iudgement of the church, when he doth decree and appoint by the rule of holy ſcriptures, to ſende tormentes and vncleane ſpirites, to vexe them that be excommunicate. VVe reade, that when ſaint Ambroſe had excommunicate the Scribe of one Stillico, the Scribe was moſt greuouſly vexed of an euil ſpirite, and this God doth, that he might declare that thing to be ratefied in heauen, which is iuſtly done in earth by his Church. Chriſoſtome and other doo write, the great power of God to be declared by ſome miracle, when any is deliuered vnto Satan.

But of what great efficacy and ſtrength the power to deliuer to Satan is, and how much it ought to be feared, let vs call to remembrance the examples of Moſes, againſt the Chorites, of Helias, and of Helizeus, agaynſt the falſe Prophetes, and agaynſt the chyldren whych were torne of the Beares. Of Peter againſt Ananias, of Paule agaynſt Elimas and ſuch like But note here, that this deliuering vnto Satan is not to the vtter deſtruction of the whole perſon ſo excommunicate, but for the deſtruction of the fleſh for a time, that the ſpirite maye be ſaued in the day of the Lord, that he being vexed and afflicted, may knowe hys filthines and his faulte, and ſo may be confounded, and made aſhamed, and ſo driuen to repentaunce, that hee gladlye wyll returne into the Churche agayne.

4. Regum. 2. Actes. 5. Actes. 13.

It is a very greuous thyng, if a man weyghe it well, to bee baniſhed and caſt out of a Citye, that is wealthye, and well inſtitute and gouerned: howe muche more greuous is it to be baniſhed oute of the Churche, whiche is the chiefe Citye and common wealth of Chriſt? Howe greatlye (thyncke you) dyd it vexe the godlye Emperour Theodoſius, when he deepelye lamented, bycauſe he was excommunicate of Saynct Ambroſe?

And

And although the church in this our time cannot deliuer them that fall and are excommunicate, vnto Satan, to be afflicted and vexed in body, yet God himselfe doth often execute it with seuerity. Paule writing to the Corinthians saith, that many of you be sicke and weake, and manye are fallen a sleepe, that when God doth correct and smite vs, we be not damned together with the world. The end therfore of excommunicatiõ, is to procure the health and amendement of them that do so fal, they are not to be counted and taken as enemies. 1. Cor 11.

Therfore Paule saith to the Thessalonians: Quod si quis non audierit, per epistolam notate illum, et ei ne commisceamini, vt erubescat, non tamen habeatis vt inimicum, sed tanquam fratrem corripite. *If any man obey not our sayinges, note him by a letter, and haue nõ cõpany with him, that he may be ashamed, yet count him not as an enemy, but admonish him as a brother. Also to the Galathians the. 6. chap. he sayth:* Si præoccupatus quis fuerit in aliquo delicto, vos qui spirituales estis, huiusmodi corripite in spiritu lenitatis, considerans teipsum, ne & tu tenteris, alter alterius onera portate, & sic implebitis legem Christi. *Brethren, if a man be fallen by occasion into any fault, ye which are spiritual, with the spirite of meekenes correct him, considering thy selfe, least thou also be tempted. Beare ye one an others burthen, and so fulfill the law of Christ. This is the note and marke of the righteous, to minister correction to his neighbour, but yet with mercy. Dauid sayth in his* Psalm. 141. Percutiet me iustus misericordia, & redarguet me, oleum capitis non prohibebit caput meum. *Let the righteous smite me, for that is a benefite, and let him reproue me, for that is a precious oyle, that shal not breake my head. And euery man will soone exhibite this mercy, if he consider and weigh his own imbecillity and weakenes. Paule sayth:* Qui stat, videat ne cadat, *he that standeth, let him take heede he fall not, and by this christian lenity, if the excommunicate do repent and returne, the church is brought and bound to forgiue him, which Paul doth cõmaund. 2. Corinth. 2 saying:* Condonate illi, ne possideatur a Satana, *which saying saint Austen* Contra epistolam Parmeniani, *doth expound after this maner: Satan doth accustome by the colour of righteousnes, to perswade cruelty, and that he doth for this purpose, to breake the bound of vnity and peace, whiche bond being safe, he is most infirme and weake.* Galath. 6. 1. Corin. 10. 2. Corin. 2.

To ende, saint Austen declareth in his booke De hæresibus, *and so doth before him Epiphanius, that there were certain which worshipped Satan, being moued therto, because he being an aduersarye, and hauing power to do great hurt, should be fauorable, and do the lesse hurt. In like maner the Egiptians wer wont to worship Crocodiles & serpẽtes, as the instrumentes of gods seuerity, that they should do lesse hurt by them.*

Now

Alley, W.

Now a word or two of certaine degrees which were vſed in the primatiue Churche, concerning excommunication, and who they be that ought to be excommunicate.

Saint Ciprian maketh mencion of certain which wer called Abſtenti, which are reſtrained and put back for a certain time frō the ſacramēts.

Other were called Excommunicati, who as yet tooke no repentance, and vnto theſe likewyſe were the ſacramentes forbidden, but not for a preſcribed time, as vnto them which were named Abſtenti.

Thirdly, ſome were called Anathematizati, who were deſperate children, and without ſhame or feare, either of God or man.

Chriſoſtome doth write an homely of this kinde of curſe, called Anathema, wherin he ſheweth that neither the liuing nor the dead ought to be puniſhed with that kinde of paine, for we ought alwayes to hope the beſt of them which be yet liuing. As for the dead they be alreadye at the iudgement ſeate of God.

Doctrine, ſaith Chriſoſtome, and not men, ought to be ſtriken Anathemate. But this doth not agre with the ſayinges of other Fathers, or with the ſentence of general counſels, yea it ſeemeth alſo contrary to the holy ſcriptures, for Paule, Galath. 1. writeth thus: If an aungell of heauē preach any other doctriue then we preach, Anathema ſit.

In the Nicen Sinode, there appeare certayn decrees to be eſtabliſhed in the church. In the firſt place were Audientes, who were permitted to be preſent at ſermons, from which none were reſtrained, vnles he were a derider, and deſpiſer of Gods word.

Secondly, ther were Procumbentes, which dyd aſke forgiuenes of the miniſters of the church.

Thirdlye, there were Orantes, who although they were reſtrayned from the Sacraments, yet they were ſuffred to be preſent at prayers.

Fourthly and finally, were Cōmunicantes, which were preſent both at ſermons, at prayers, and at the receauing of the ſacramentes.

But many do thinke theſe thinges to be forged, and ſo to be put into the ſayd counſel, as lawful decrees.

Notwithſtanding it may be gathered out of ſaint Ciprian, that there were certaine degrees of ſuch as did fall. They (ſaith he) which fel to idolatry, were not receaued againe of the church, before the houre of death. Adulterers and fornicators were receaued after long repentance. Vnto them which were called Libellatici (who were ſo called, becauſe in time of perſecution, they redemed themſelues from the Iudges with money) pardon was eaſely and ſoone graunted.

Queſtio.

Queſtio.

But by whom ſhal excommunication be executed?

Reſponſio.

The ſocietie and fellowſhip of the churches is not ſimple, but compoſed of three partes, that is, Monarchia, Ariſtocratia, and Democratia, but great heede is to be taken, that that kind which is called Oligarchia be vtterly remoued from the church, which conſiſteth in tirannye, and the corrupt manners of the people.

Monarchia is the rule and gouernment, pertaining onely to one man, as to a King, a Queene, or a Prince of a realme.

Ariſtocratia, is when the Nobles, the Senatours, the Counſellours gouerne and rule a common wealth.

Democratia, is when the people and cõmons thẽſelues, beare the rule.

Now if you haue a reſpect in the church onely vnto Chriſt, then it is called Monarchia, for he is our king, which hath purchaſed the church vnto himſelfe, with his own blood. Now he is gone into heauen, but yet he gouerneth this his kingdome, not with his viſible preſence, but with his ſpirite, and the word of the holy ſcriptures.

In this church be alſo his Ambaſſadours and Legates, as Biſhoppes, Prieſtes, Elders, Doctors, Paſtors, & other, by whoſe office the church may be called Ariſtocratia. Theſe offices are commited, not for riches ſake, not for nobility and bloods ſake, not for fauour and worldly eſtimation, but for doctrine, knowledge, and purity of life.

Againe, bicauſe weighty cauſes, and matters of ſome importaunce are in the church referred to the people (as we reade in the actes of the Apoſtles) the church is called alſo Democratia. The great matters & cauſes of weight, are excommunication, abſolution, the election of Biſhops, & other Miniſters, and by this may it be concluded, that no man ought to be excommunicate, without the conſent of the people.

The publike weale of the Romanes kept thẽſelfe in the ſame ſtate, for in times of miſery & affliction, they choſe and made an officer, whõ they called, Dictatorẽ, which was as a monarche, & chief ruler among them.

They had alſo their Senate houſe, and their Seniours, who wer prudent, wiſe, and graue men, and that, might be named Ariſtocratia.

But in graue and weighty matters, in lawes to be confirmed, and ſtatutes to be made, they referred vnto Quirites, that is, to the whole cõminalty, & this might properly be called Democratia. Saint Ciprian doth write vnto Cornelius the biſhop, that he tooke great paine, and labored much to ỹ people, that peace & pardõ might be graũted vnto thẽ, which offended, which pardon if he could haue geuen by his owne authority, he ſhould not haue needed ſo much to perſwade and entreate the people.

Theſſalonica. 2.

THeſſalonica is the chiefe city of Macedonia, builded (as ſome write) of Philip of Macedonia. Other write, that it was called before Halia, and builded of one Caſſander. But bicauſe Philip vanquiſhed and ouercam in that place, the people called Theſſali, it was after named Theſſalonica.

Lucius Tarræus (who made a booke of this city) writeth, that Philip ſo named it, of his doughter, called Theſſalonica.

The rage of the Emperour Theodoſius, who ſlewe in that citye the number of .xii. thouſand perſons, is wel knowen by that city.

To this city ſaint Paule preached firſt the Goſpel, as it is in the actes 17. And vnto the inhabitauntes of this Citye alſo he wrote from Athens two epiſtles. About a hundred and twenty yeares agone, Amurathes the turkiſh Emperour, which killed one Vladiſlaus, king of Hungary, at a place called Varna, tooke this citie in battel, from the Venetians, wyth which ſlaughter Theodorus Gaſa, a Theſſalonian, and other learned mẽ being moued, forſooke the countrye of Grecia, and came into Italye, and there did ſet foorth moſt diligently and learnedly, the ſtudye and knowledge of the Greke tounge, which they ſent forth throughout al Europe.

Canon. 3.

CAnon eſt vox poliſona, for it ſignifieth manye thinges. Firſt it ſignifieth, that part of a target or buckeler, wherein the arme and hand is put. Secondly, it is a yearely tribute of corne, payde to ſome city or towne. Aſconius Pedianus doth make three kindes of tributes. The firſt he calleth (Canonem) which is the fruite payde for paſſage, or cariage of marchandiſe, alſo cuſtome, tallage, or els a yearly tribute of corne. The ſecond, he calleth Oblationem, which properlye we may cal a ſubſidie of wine. The third, he calleth Indictionem, which is a taxe graunted by the people: and this laſt is called of Cicero, Lib. 2. De oratore collatio & collecta.

Thirdly, Canon ſignifieth a rule to direct and meaſure things equally, and rightly, and bicauſe that we ought to directe both our fayth and life by the rule of the holy ſcriptures, therefore the ſcriptures are called Scripturæ canonicæ.

Hereſis. 4.

THis woord (hereſis) ſignifieth in the latin toung electionem an election or choyſe, and it is deriued of this Greke verbe αἱρέομαι, that is, Eligo, wherupon Chriſoſtome doth name the election of the

the Biſhops, which then was put in vre of the faythfull people (hereſim) *and by this it appeareth that he properly is an heretick, who doth chuſe any thing to himſelfe.*

Saint Hierome, vpon the Epiſtle of Paule to Tite, geueth the lyke note, ſaying: hereſis *in the Greeke is ſayd of election, bicauſe euerye man may chuſe vnto him ſelfe, that thing which ſeemeth to be beſt vnto hys iudgement.*

And where we vſe this worde (hereſis) in the yll ſence, it is done per Chatachreſim, that is abuſiuely, and improperly. Tertulian lib. De virginibus vetandis definit hereſim *after this maner.*

Quodcunque aduerſus veritatem ſapit, hereſis eſt etiam vetus conſuetudo, *whatſoeuer ſauoreth againſt the truth, it is hereſye, although it be a long and an auncient cuſtome. This diffinition is not proper nor neceſſary, but abuſiue. For if you would vſe the latine woord Electio, and ſay, whatſoeuer ſauoreth againſt the truth, is an election, it were a fond phraſe of ſpeaking, but yet the Catachreſis or abuſe of this woord is not to be condemned, for ſaint Paul vſeth this word in the yll ſence ſaying:* Oportet hereſes eſſe, quo qui probati ſunt, manifeſti fiant inter vos, *That is: There muſt be hereſies among you, that they which are approued among you, may be knowen. Alſo in the epiſtle to the Galathians, 5. he numbreth hereſie among the workes of the fleſh.* 1. Cor. 11. Ga. 5.

Saint Auſten ſeemeth to vſe this worde hereſis *for an opinion, and Auſten maketh this differēce betwene an hereticke and a ſchiſmaticke.* Ille eſt hereticus, *he is an hereticke, which doth corrupt the ſincerity of fayth, and the veritye of the Apoſtles doctrine, with falſe and noughtye doctrines.*

He is a ſchiſmaticke, who although he offendeth not againſt ỹ purity of doctrine, and ſinceritie of faith, yet doth raſhlye ſeperate him ſelfe from the church, breaking the bond of vnitie. And truly he maye be called properly an hereticke, whoſoeuer for the hope of ſome temporal commoditie, lucre, promotions, or glorye, doth of his owne wyll and head, chuſe, receaue, teache, follow, and ſtifly defende, and ſoweth abroade any maner of ſtraunge doctrine againſt the ſcriptures, the articles of the faith, the doctrine of the church grounded vpon Gods woord.

The ſcholemen call him an hereticke, which doth inſtitute, make or follow, any new ſect, agaynſt the foundacion of religion, and they ſaye that three thinges doo alwayes concurre and meete together in hereſye, that is.

(Falſe beliefe.)
< Peruerſe wyll. >
(Obſtinacie.)

VVherby they ſignifie him not ſtraight waye to be taken for an hereticke, which holding falſe thinges for true, doth erre, ſo that there be not a peruers wyll, and an obſtinate minde to perſiſt and reſiſt, as the great learned doctor ſayth: Errare poſſum, hereticus eſſe nolo. *I maye erre, yet I wyll not be an hereticke. It is wrytten in the lawe.* Qui ſententiam ſuam, quamuis falſam atque peruerſam, nulla pertinaci animoſitate defendunt, ſed querunt cauta ſolicitudine veritatem, corrigi parati, cum inuenerint, nequaquam ſunt inter hereticos deputandi.

VVhoſoeuer do defend their ſentence & opinion, although it be falſe, ſo it be not of an obſtinate boldnes, but do ſeeke carefully and warelye the truth, and being ready and willing to be corrected, and returne when they haue found the truth, they are not to be counted among hereticks.

Some deriue this word (hereſis) *of this Greeke verbe* ἱρέιδω, *which ſignifieth* inniti & firmare, *to leane to, and to make firme and ſtrong.*

Chriſtianitas. 5.

SAint Luke doth record in the Actes of the Apoſtles, that this name of a Chriſtian, was firſt geuen at Antioche. Yet it ought not to be ſo vnderſtand, as though it were vtterly vnknowen to al men before that time, but now it is made vulgare and cõmon. It was knowen before, but more in worke, thẽ in word.

Euſebius rehearſeth the old fathers Adam, Seth, Noe, Abraham, & all other like to them, to be Chriſtians, and ſayth that the Chriſtian religion was then moſt auncient, and moſt ſounde and pure, hys woordes be theſe.

Non noua, ſed coram omnibus hominibus vetuſtate celebris, ac cunctis nota gens Hæbreorum eſt. Huius libri ac literæ vetuſtos viros continent, raros quidem & paucos numero, pietate vero & iuſticia omnique virtutum genere preſtantes, ante diluuium differentes: poſtea alios ex filiis & nepotibus Noe, vtpote Tharam & Abrahamum, de quo tanquam duce & progenitore, ipſi hæbreorum poſteri gloriantur. Quod ſi quis hos omnes iuſticiæ teſtimonio decoratos, ab ipſo Abrahamo ad primum vſque hominem ipſis operibus, etſi non nomine chriſtianos fuiſſe dixerit, a veritate certe non aberrauerit. Chriſtianum quippe nomen virum ſignificauit, qui per Chriſti cognitionem & doctrinam, animi moderatione & iuſticia, continentiaque vitæ, & virtutis fortitudine, & pietatis confeſsione erga vnum ac ſolum omnium deum excellit. Hoc autem priſcis illis non minus curæ fuit, quam nobis: nec corporalis itaque circumciſionis rationem habuerat, ſicuti nec nos, nec ſabbatorum obſeruantiæ, quemadmodum neque nos, nec abſtinentiæ ciborum, neque diſcriminum aliorum, quæ poſtea Moſes primus omnium inſtituit, ac ſimbolice perficienda tradidit: ſicuti talia, & nunc quoque Chriſtianorum non ſunt, ſed ipſum etiam Chriſtum Dei perſpicue viderunt. Siquidem

quidem illum & Abrahæ apparuisse & responsa dedisse Isacho, & Israeli, Mosique, & Prophetis post ipsum locutum esse, iam antea declaratum est. Vnde & pios istos Christi nomen sortitos esse inuenies iuxta vocem de illis dictam: Nempe ne attingatis Christos meos, & contra Prophetas meos ne malicioſe agatis. Manifestum itaque est hanc pietatis inuentionem virorum, illorum qui temporibus Abrahæ pie vixerũt, (quæ nuper per Christi doctrinam cunctis est gentibus annunciata) primam esse, omniumque antiquissimam & vetustissimam. Psalm. 105.

The nacion of the Hebrues is not newe, but knowen vnto all men, to be most famous and honourable. The bookes and letters of the people do containe olde auncient men, rare and fewe in number, but in godlynes, righteousnes, and al kinde of vertue most excellent, and that before the flood.

And after the floode, they containe other, of the children and Nephewes of Noe, as Tharach and Abraham, of whom, as of the chiefe and progenitor, the posterity of the Hebrues do glory and boast. If any man wyll say, all these men adourned with the testimonye of righteousnes, from Abraham, vnto the first man to be Christians, although not in woord, yet in woorke, he shal not erre from the truth. For a Christian man doth signifie that man, whiche by the knowledge and doctrine of Christ, doth excell in moderation of mynde, iustice, and continencie, in strength of a vertuous lyfe, and the confession of godlines toward the onely God. And the old fathers had this in no les regard, then we haue.

They had no respect of carnall circumcision, as we haue, neither of the obseruinges of the Sabothes, no more then we haue, nor of abstinence from certaine meates, nor any other differences, which Moses first did institute and ordaine, and taught them to be done by the waye of figure and signification. Suche thynges also are not now pertayning to Christians.

But they saw clearely Christ the Sonne of God. For we haue declared before, that he dyd appeare vnto Abraham, and gaue aunswers and oracles vnto Isaac, Israell, and Moses. And after him spake to the Prophetes, whereof thou shalt finde these godlye men to haue had the name of Christ, according to the woord which was spoken of them: Touche not myne annoynted, and doo not wyckedly agaynst my Prophetes. It is manifest therfore, that the inuention of godlines, of those which liued godly in the time of Abraham (which now of late hath bene shewed by the doctrine of Christ, vnto al nacions) to be the first, the aunciẽtest, and eldest of all others. Hitherto Eusebius. Psalm. 105.

Now if we woulde well behold our selues in the glasse of a christian name, we shall see very fewe at this time worthy this holy name. We de-

ſire all to be called Chriſtians, but in profeſsion of life we be farre diſtant from this title. VVe be named Chriſtians, a chriſmate ſacro, of holy anoynting. This holy anoynting is the holy Ghoſt: the Lorde ſayth,
Eſay. 66. Vpon whom ſhal my ſpirite reſt, but vpon the humble and meeke, and hym that feareth my ſayinges? But we ſet litle or nought by the woord of God, we are corrupted with noughty affections, we ſwell with pride, we diſdayne one the other, and therefore are deſtitute of thys holye Chriſma, wherby we be named Chriſtians. VVe be weary of godly labours, of prayers, faſtinges, watchinges, almes deedes, and of all offices of godly piety.

How many of vs doo take paine to teache, to exhorte, comfort, to admoniſh, thoſe that do glory of the title of a chriſtian name? Are we not all ſlothfull, and loth to take any paine in inſtructing of our own family, and other of our brethren? VVe caſt of from our ſelues this function and duty, and caſt it vpon the eccleſiaſticall Miniſters ſhoulders, as though no ſuch thing ſhould be required of vs. Oh ſay ſome men, I am no prieſt, I haue neuer a benefice, why ſhoulde I teach or admoniſhe? why ſhould I preach or exhort? But yet they can admit all blaſphemous filthy and abhominable talke. They lyue onelye to them ſelfe, they haue no care nor regarde eyther of Gods glory, or the ſaluacion of their neighbours.

VVhat ſacrifice worthy of a Chriſtian name, do we offer vnto God? Where be our praiers, and thankes geuing? where is the mortification of our fleſh? where is the renounceing of this worlde? where is mercye and pity? where is the innocent and holy life? Be we not deſtitute and voyde for the moſt part of theſe godly dowries? VVell, God of his infinite mercy geue vs al grace, that we maye become in deede, that which we be in name, that is true Chriſtians.

But the chiefeſt thing of all to be lamented, is this. The true Chriſtians being contented with this onelye title and name, doo deſire nor couet any other appellation or calling. But certain hipocrites (as though the name of a Chriſtian were but a baſe and a light thing) ceaſe not, vntill they may get vnto them ſelues other titles and names, as to be called a Dominicke, a Fraunciſcan, a Carmelite, a Carthuſian, a Boname, as though they were chriſtened in their names.

The true chriſtiās (cleauing onely to their maiſter & teacher Chriſt) do not heare the voyce of any other, they will not go one iot from the holy Scriptures. But theſe hipocrites accuſe, and call all men heretickes, vnleſſe they receaue and embrace all Romiſhe conſtitutions and ordinaunces, although they repugne and be cleane contrary to the wordes and doctrine of Chriſt.

The

The Christians doo acknowledge themselues to haue but one kyng, one deliuerer, one sauiour, and one head in heauen.

These doo adore the Pope as the chiefe heade here in earth, of the vniuersal Churche. The Christians do confesse and affirme, that there is but one sacrifice for the remission of all sinnes, whiche is the death and Passion of Christ.

These do defende and teach that Christ is offred dayly in ỹ Masse, for the propitiatiõ of sinnes, I shal not nede to make any more Antitheses, or cõtrary Collations. They be knowen to all the world what they be. Now will I cõclude with saint Austen, his wordes be these: Filius dei qui fecit nos, factus est inter nos, & rex noster regit nos, & ideo sumus Christiani, quia ille Christus a Chrismate dictus est, id est, ab vnctione, reges autem vngebantur & sacerdotes, Ille vero vnctus est rex & sacerdos. Rex pugnauit pro nobis, sacerdos obtulit sese pro nobis. *The sonne of God whiche made vs, was made to be among vs, and beyng our king, he doth rule vs, and therfore we be called Christians, because Christ was named a Chrismate, that is of anoynting, for both kings & Priests were anoynted, and he was anoynted both king & Priest, as a king he fought for vs, as a Priest he offred him selfe for vs.*

Fides. 6.

Icero defineth in his offices, that faith is a constancie and truth in sayings and doyngs, Et dicitur Fides vt fiat, quod dictum est, *and is called Fides, that the thinges which were spoken, may be perfourmed.*

Saint Austen, writeth of this worde Fides, after this maner. Fides appellata est ex eo quod fit, duæ syllabæ sonant, cum dicitur fides, prima syllaba est, a facto, secunda a dicto. Interrogo ergo a te vtrum credas, dicis credo, fac quod dicis, & credis. *That is to say: faith is named of ỹ whiche is done, two sillabes do sounde when faith is named, the first is of doing, the seconde is of saying. I aske thee therfore, whether thou beleue, thou sayest, I do beleue: do then that thou sayest, and thou doost beleue.*

I do read in an olde Pamphilion a pretie rule concerning this worde (Fides.) And although such Pamphilions (for the most parte) do sauer grosse & superstitious doctrine, yet sometime they speake truly and profitably, as the common prouerbe runneth. Sepe etiã est holitor valde opportuna locutus. *The gardiner somtimes speaketh apt & meete things. One demaũded of Virgill, what he did with Ennius workes in his hãdes, who made answere:* Ex stercore Ennii aurũ colligo. *I gather golde out of Ennius doung. So one may gather out of barbarous writers, some profitable lessons. The rule concerning faith is this. That Christiã faith (saith he) may be accepted of God, it ought to be perfect, according to the signi*

fication of euerie letter in this worde Fides, which be fiue in nomber.

Rom.2. Matth.7. *The firſt letter is F. which ſignifieth Facere, to do, as Paul ſaith,* nō auditores legis ſed factores iuſtificabuntur. *And as Chriſt him ſelf ſaith,* nō omnis qui dicit mihi dñe, domine, intrabit in regnum cælorū, ſed qui facit voluntatem patris mei. *Not al, which ſay to me maſter maſter, ſhal enter into the kingdome of heauē, but he that doth the will of my father. Alas, how many be there, whiche ſay with mouth, I beleue in Chriſt the ſonne of God, but in dede do deny him? What is it to beleue in God and Chriſt his ſonne, but to grow in vertue & grace, toward God as S. Auſtē ſaith? Were it not (thincke you) an horrible thyng to heare any mā ſay, I do not beleue in Chriſt, but in the deuill? And yet it is more horrible, to*

Tit.1. *profeſſe it in word, & to deny it in worke, for workes be of greater efficacie thē wordes. I pray God ỹ the ſaying of S. Paule maye not iuſtely be verified in ỹ moſt part of people.* Confitētur ſe noſce deum, factis autē negant. *They confeſſe God with mouth, but with workes they deny him.*

The ſecōd letter of this word Fides, is I. which ſignifieth integritie & fulnes in faith, ỹ is, that the Chriſtiā mā, beleue al ỹ articles of ỹ faith to be true, & to doubt & erre in none of thē: As to beleue in Chriſt to be verie god, & to deny his true māhood, as ỹ Anabaptiſtes do: Alſo to beleue Chriſt to be natural mā (ſinne onely excepted) & to deny him to be god, as ỹ Arriās do. But euery Chriſtiā mā muſt beleue fully & wholy euery article cōteined in the ſimbole of ỹ Apoſtles, cōmōly called ỹ Crede. Other wiſe his faith is not perfect, for he lacketh this letter I, as al heretikes & ſectaries do againſt this letter, and all ſouth ſayers & enchaunters likewiſe offende, as the ſaying is in the lawe: Qui diuinationibus, credit fidē perdit, *he that beleueth enchauntements, leeſeth his faith.*

The third letter is D. which ſignifieth Dilectionē, *loue & charitie, as*

Gal.5. *Paul ſaith,* Fides que p dilectionē opatur, *faith whiche worketh by loue.*

S. Bernard writeth, ỹ Mors fidei, eſt ſeparatio charitatis. *The lacke of charity, is ỹ death of faith. And againe he ſaith.* Credis in Chriſtum? tac Chriſti opera in charitate: vt viuat fides tua, fidē tuam dilectio animet. *Dooſt ỹ beleue in Chriſt? do the workes of Chriſt in charity & loue, ỹ thy faith may liue, let loue giue life vnto thy faith. The ſcholaſticall diuines haue a generall rule, that faith without charitie, is* Fides informis.

S. Auſtē writeth. Quod cū dilectione fides eſt chriſtiani, ſine dilectione fides eſt demonis, nā demones credūt & cōtremiſcūt: *with loue it is the faith of a chriſtiā, without loue it is ỹ faith of the deuill, for ỹ deuils beleue & feare. Againe vpon Iohn he ſaith:* Cōfitebātur demones Chriſtū, credēdo nō diligēdo, fidē habebāt, charitatē nō habebant. Ideo demones erāt. *The deuils cōfeſſed Chriſt in beliefe, not in loue, fayth they had, but charitie they had not, and therefore they were deuils. So all chriſtians whiche do beleue, and not loue, as long as they do continue, are not chriſtians, but in a maner are to be called deuils.*

The fourth letter is E. whiche ſignifieth externe, & expreſſe, *out-*

wardely, expreſly and plainely, for it is not ſufficient to haue and holde faith in hart, vnleſſe you confeſſe it with mouth and workes, as Paule ſaith. Rom. 10. Corde creditur ad iuſticiã, ore fit confeſsio ad ſalutẽ, with harte we beleue to be iuſtified, and with mouth we confeſſe to be ſaued. Yfat the leaſt opportunitie and time will ſerue.

Quæſtio.

VVhat if a man in the time of perſecution, reſerue and keepe in hys hart the true faith, but for feare of death, loſſe of goods, or any other like plague, doth conſent to heretickes, and doth conceale and kepe cloſe the truth?

Reſponſio.

All the ſchole Doctors to this queſtion make this aunſwere, that if by his ſilẽce and enſaumple other take offence, or do ſwerue from the right faith, then the ſaid partie is in the ſtate of dampnatiõ. But after my iudgement he offendeth, and that greatly without all exceptions, and conditions, becauſe the confeſſion of faith is neceſſarie, De præcepto, to be declared outwardly, aſwell as to be beleued inwardly.

The fifth letter is S. which ſignifieth Semper, alwayes that is to haue faith aſwell in the ende, as in the beginning, euen to perſeuer and continue as Chriſt ſaith. Beatus ille qui perſeuerauerit vſq; ad finẽ. Bleſſed is he which cõtinueth to the ende. And as S. Paule ſaith. Heb. 11. Sine fide impoſsibile eſt placere deo, without faith it is vnpoſſible to pleaſe god. But you muſt here vnderſtãd, ỹ this faith before deſcribed, is not ỹ iuſtifieng faith, but it is ỹ faith, which doth declare a man to be already iuſtified. VVhich faith ỹ ſchole mẽ call Fidẽ formatã: but the faith that doth iuſtifie, doth præcede and go before all maner of good workes, as S. Gregorie writeth vpon Ezechiell. VVhoſe wordes be theſe. Niſi prius Fides teneatur, nullaten⁹ ad ſpiritualẽ amorẽ attingitur, non enim charitas fidẽ ſed fides charitatẽ præcedit, quia nemo poteſt amare, quod nõ credidit. Except faith be firſt had and holden, you cã by no maner of wiſe attaine to ſpirituall loue, for charitie doth not go before fayth, but faith doth præcede charitie. &c. The like ſaying hath S. Auſten writing vpon Iohn Sicut in radice arboris nulla prorſus apparet pulchritudinis ſpecies, & tamen quicquid eſt in arbore pulchritudinis vel decoris, ex illa procedit ſic ex fidei humilitate quicquid meriti, quicquid beatitudinis anima ſuſceptura eſt, ex fidei fundamẽto procedit. That is: Like as in the roote of a tree there appeareth no bewtie at all, and yet whatſoeuer ornament or comelines is in the whole tree, it procedeth of it: So whatſoeuer merite, whatſoeuer happines, the ſoule ſhall receaue of the lowlineſſe of fayth, it ſpringeth of the foundation of faith.

Matth. 24.

Heb. 11.

I am not ignoraunt how the maſter of the ſentence, doth reſtraine the ſaying

ſaying of Gregory, to that faith que nō eſt virtus (as he ſaith) whiche is no vertue: but how aptely and truly, I referre it to the iudgement of the learned, or els (ſaith he) you may referre it to the acte of faith, whiche naturally doth go before the acte of charitie.

But of this matter I ſhal entreate (by the grace of God) more at large hereafter in that Lecture, wherein I ſhall diſcourſe the article of iuſtification.

Arte. 7.

THis worde Ars (as ſome do write) is deriued, ἀπὸ τῆς ἀρετῆς. That is to ſay Virtus, vertue. Other write that it commeth of this verbe Arcto, whiche betokeneth to binde ſtraight together, bycauſe by arte, workes are aptely reſtrayned together.

The definition of this worde Ars, is diuerſe. Some define it to be Facultatē quæ preceptis quibuſdā ac regulis continetur, whiche is conteyned in certayne preceptes and rules.

Diomedes doth define arte after this maner. Ars eſt rei cuiuſcunq; ſciē tia, vſu, traditione, vel ratione percepta, tendens ad vſum aliquē vitæ neceſſariū. That is to ſay, Arte is a ſciēce or knowledge of any thing perceaued by vſe, traditiō or reaſon, tēding to ſome neceſſary vſe of mās life.

Ariſtotle in the ſixte of his Ethickes defineth arte after this maner. Ars eſt habitus quidā faciendi cū vera ratione. That is, It is a certayn habite or doing with true reaſon.

Diuiſio.

Artes are deuided three maner of wayes: ſome be called Theoricæ, that is, Speculatiue, which doth conſiſt in the knowledge, eſtimatiō & ſpeculation of thinges as Aſtrologie, whiche doth not require any arte, but is contented onely with the vnderſtandyng of that thynge whiche it doth ſtudie.

Other artes be called Practicæ, that is, actiue, and they do conſiſt & ſtande in doing, whoſe chief ende is to be made perfect in acte, and after the acte is done, doth leaue no ſigne nor token, as daunſing, wreſtlyng, and ſuch lyke.

Thirdly other artes be called Effectiuæ, that is, whiche doe conſiſt and ſtand in effect, which doth ſet fourth ỹ conſummation, and bringing to paſſe the worke which is ſet before the eyes, as paynting, caruing, & ſuch like. Ars ſignifieth ſometimes, ſubtletie and craft, whether it be in the beſt part, or in the worſt, by the which a mā wil not lightly be diſceaued, but may rather diſceaue other, which is called in ỹ Greeke: τέχνη.

Virgill

Virgill in his Æneidos, writeth thus of one Sinon. Dolis inſtructus & arte pelaſga: *that is, armed with deſceit & craft of the Grecians.*

Draconites. 8.

DRaconites is a precious ſtone, whiche is made of the braine of Dragons, but the braine doth neuer waxe to that vertue, except the head be cut off from the Dragon beyng aliue, and that is through the enuie of the beaſte, perceauing and feeling him ſelfe to die, therfore the maner is to cut of their heades, when they be a ſleepe. The ſtone is of a wonderfull bright colour, and cā not be better poliſhed and trimmed, then it is of his owne nature.

Philoſophie. 9.

TErtuliā in his booke Contra Hermoginē, *doth call the Philoſophers, the patriarkes of all heretickes.* Pithagoras *was the firſt that euer named him ſelfe a Philoſopher, refuſing the name of Sophos, a wiſe man, as the name of a more arrogancie, for he had rather be called a louer of wiſdome, then a wiſe man.*

Sinagog. 10.

SYnagoga, betokeneth in Latin a congregatiō or company of people. The Churche of the Iewes which were the peculiar people of God, was ſometyme called Synagoga, *for* Synagoga *doth ſignifie, that ſame thing that* Eccleſia *doth, but for the obſtinacie and vnplacable hatred of the Iewes, which they bare agaynſt Chriſtian Religion, it is become vile, and almoſt out of vſe.*

Saint Hierome Ad Geronciam viduam: *doth write, that Lia with her bleare eyes, and Rachel (whom Iacob loued verie wel) doth ſignifie, the firſt, the ſinagoga of the Iewes, the ſeconde, the Churche.*

Epitheton. 11.

EPitheton, is a figure, which may properly be called a worde caſt or put vnto a nowne ſubſtantiue: and that for diuerſe and ſoundry cauſes, either for the cauſe of difference, as Ida Phrigia, *a great hill by Troye. VVhiche word Phrigia is an Epitheton and maketh the ſubſtantiue Ida, to differ from an other hill ſo called, which is in the countrie of Creta, now called Candie.*

Secondly, Epitheton is added for the cauſe of ſome proprietie, as Venuſta venus, *fayre Lady Venus.* Cœlum profundū, *the great high heauē.*

Thirdly, it is put vnto a ſubſtātiue, for the cauſe of ſome Emphaſis or vehemencie, to make the worde ſeeme more, then if it ſhould be without it, whether it be in the better ſenſe, or in the woorſe. As O ſacratiſsimū dei verbū, *O thou moſt holy worde of God.* O ſcelus abominādū. *O moſt*

abho-

abhominable wicked dede, ſo in the better ſenſe, is this Epitheton Sacra, holy, put vnto Scriptura, ſcripture, to make it differ from all other ſcriptures, in dignitie and worthines, whatſoeuer they be.

Superſtition. 12.

SVperſtition is a falſe worſhipping of God, a mad, & foliſh error contrary vnto true religion, bycauſe it doth giue ỹ honor, either to whom it might not be giuen, or els after what maner it ought not to be geuẽ, & therfore Aulus Gellius, in his tenth boke doth call ſuperſtitiõ, a foliſh religiõ out of ſeaſon. Lucretius doth thincke ỹ it is called ſuperſtition, of a vayne & ſuperſtitious feare of things, ſtanding vpõ, or ouer, that is of heauenly or diuine thinges, whiche ſtand aboue vs.

Cicero in his ſecond booke De natura deorum, writeth of this worde after this ſorte. Non ſolũ Philoſophi, verũ etiã maiores noſtri ſuperſtitionẽ a religione ſeperauerunt, nã qui totos dies precabantur & immolabant, vt ſibi ſui liberi ſuperſtites eſſent, ſuperſtitioſi ſunt appellati, ỹ is to ſay. Not onely ỹ Philoſophers, but alſo our aũciẽts, did ſeperate & deuide ſuperſtitiõ frõ religion, for they which did offer & pray ỹ whole day, ỹ their childrẽ might be lõg liued, were called ſuperſtitioſi, ſuperſtitious, of this word ſupſtes, which ſignifieth, to ſtãd euer, or remaine ſtil.

Lactãtius doth coumpt thẽ chiefly to be called ſuperſtitious, which do celebrate the continuall memorie of ỹ dead, or which do worſhip at home in their houſes, images ſet vp for their parẽts, as though they were Gods.

Alchoran. 13.

ALchoran is an Arabicall worde, and ſignifieth by interpretation Collectaneũ præceptorũ, a gathering together of cõmaũdemẽtes into one booke, the whiche booke Machumet, fained to be ſent to him from God by the aũgell Gabriell. In the which booke are mixt moſt ſhamefull and abhominable lyes, with ſome part of ſcripture, and neceſſarie lawes (although theſe be feweſt.) And as the Turkes & Saraſens are directed by the Alchoran: So the Iewes haue a booke called Talmud, whiche by interpretation, is a doctrine or diſcipline, conteyning all their former cõmentaries, ſtatutes, lawes, and hiſtories, which were collected into one booke by Rabbi, written and made as ſome ſay the yeare after Chriſt. CCC. other ſay. CL. Galatinus writeth. CCCC. xxxvi. yeares after the burnyng of the ſecond Temple.

Machumet was firſt a poore man, and a byer and ſeller of Cammels. Afterwarde he fell acquainted with an hereticke moncke called Sergius, by whoſe meanes he declared him ſelfe to be a Prophet: and tooke vpon him aſwell to refourme ỹ olde law, as the new. He wonne great realmes, and at the age of fortie yeares died (as ſome ſuppoſe) of ỹ falling ſickenes,

which

which he long time did dissemble, fayning that the aungell Gabriell was sent to him in message, whose brightenes he might not susteyne.

Chaan. 14.

CHaan, he is also called the Emperour of the Tartarians, there is vnder him as much land (within litle) as in the residue of all Asia, Europa, and Africa. He hath vnder hym the great region called Cathay, whiche is deuided into nyne realmes. This Cathay, is wonderfull rich in golde and siluer, abounding in graine, wines, and all other thinges necessarie for mans sustenaunce. The people there (for the most parte) honor Christ as God, but they are not Baptized, they are curteous, and reasonable, and very cunnyng artificers.

Sacrum. 15.

THis disease is a vehement inflamation and burning of the body, it is called in the Greke toung ἐρυσίπελας. i. feruens tumor, of this disease Celsus. Lib. 5. Colum. lib. 1. cap. 5. and Plinie speaketh more at large. And here note that this word Sacer, hath many significations: first it betokeneth venerable or holy, secōdly it signifieth cursed & wicked, as in this place of Virgill, Auri sacra fames &c. In the old time ỹ man was called Sacer homo, which after horrible cursings was slaine & offred to one of the gods, to cesse the pestilence, or to put away any other kind of calamity, and it is taken generally for euery naughty and wicked person, as it is taken also in Horace. Plinie calleth this disease Zoster, also the falling sickenes is called Sacer morbus.

Liberall sciences. 16.

THere be seuen liberall sciences, of the which three are called Artes benedicendi, as Grammer, Logicke, and Rhetoricke, and Grammer is called Ars triuialis, quia in triuiis docetur, bycause it is taught almost in euery streete and place.

The other foure are called Mathematicall, as Arithmeticke, Geometrie, Musicke, Astronomy, and they be so called, bycause they are learned by most firme and sure demonstrations, and doth make the thyng to be knowen by reason, and by some certaine cause.

Mathematicum, is a Greke worde, and signifieth disciplinall, or doctrinall, or demonstratiue.

All these seuē sciences be called liberall sciēces. i. Quod liberū hoīem potissimū deceant, bycause they be most meete & expediēt to be learned of gentilmen and of free men, for it is illiberall and seruile to get the leuing, with hand labour and sweate of the body. All artes & occupations exercised and vsed with trauell of handes and payne of body, are called

Artes mæchanicæ, *as carpentrye and ſmithes worke, with ſuch like and they are ſo called of this Greke worde* μηχανη. *VVhiche ſignifieth* Inuentionem, *inuention, or an excogitation, a craft.*

Diſcipline. 17.

THat is called *diſcipline which is learned of ỹ ſcholler, and ỹ doctrine which is taught of the maiſter. S. Cipriã writeth diſcipline to be an ordinarie reformation of maners, and an obſeruation of the rules and inſtitutions of our auncetours, and forefathers. It is properly an ordre preſcribed for the maintenaunce of good and honeſt life, and for the reſtrainte of all enormities and diſorders.*

S. Auſten in his boke De moribus eccleſie, *writeth that* Diſciplina ad duo diuiditur, ad correctionẽ & inſtructionem, primũ timore, ſecundũ amore perficitur, *that is to ſay, diſcipline is deuided into two, into correction, and inſtruction, the firſt is done by feare, the ſecond by loue.*

Againe in his ſermons: Sermone. 52. *he ſayth,* Non enim ſuperbia, niſi vbi negligitur diſciplina, nam diſciplina eſt magiſtra religionis & veræ pietatis, quæ nec ideo increpat vt ledat, nec ideo caſtigat vt noceat, denique mores hoĩm irata corrigit, inflãmata cuſtodit. *There is no pride, but where diſcipline is neglected, for diſcipline is ỹ maiſtres of Religion and true godlines, which doth rebuke, not to hurte, and doth chaſten, but not to anoye, beyng angrie, it doth chaſten the maners of mẽ, being inflamed in loue, it doth preſerue and kepe them.*

Darcke. 18.

THe body is darcke, *Chriſt ſaith in Mathewe. cap. 6. If thine eye be wicked, then all thy body ſhalbe darke.* Hilarius *vpon this texte doth write, that Chriſt did expreſſe hereby the office of the light of the eye, the light of the hart, which if it be clere, it geueth vnto the body the clerenes of euerlaſting life.*

And (as Chriſoſtome ſaith) Quod eſt oculus corpori, hoc eſt intellectus animæ. Sicut ergo oculis orbatis, multũ operationis reliquorum membrorũ amittitur, lumine eis extincto, ita mẽte corrupta, multis malis vita tua impletur. *That is, what the eye is vnto the body, the ſame is vnderſtanding vnto the ſoule. Therfore as the worcking of all the other mẽbers is loſt, vnto thẽ which lacke their eyes (the light of thẽ being put out) ſo the minde being corrupt, the life is filled with many euils.*

The darckenes of vs are the carnall ſenſes, which do alway deſire and couet thoſe thinges whiche ſauour of darckenes, as concupiſcence, couetouſnes, and all other corrupt affectiõs, whiche affectiõs make the whole mã both body & ſoule, darcke. And this teache the holy ſcriptures, who if they be wel redde, digeſted and followed, giue light & life to the whole body, which thing no other ſcripture could at any tyme performe.

Enchaun-

Enchaunters. 19.

Saint Auſtē in his worke De natura demonū ſaith, the maner of diuination and enchauntment to haue bene brought frō the Perſiās. Varro nombreth foure kindes of incantacions, of the earth, of ỹ water, of the aire, & of ỹ fire, wherof ſome thincke Geomancie, Hidromācie, and Pyromancie to haue taken their names.

Alſo in his booke De ciuitate dei, he writeth. Nec mirum de magorum præſtigiis, quorū in tantum prodiere maleficiorū artes, vt etiā Moyſi in illis ſignis reſtitiſſe, vertentes virgas in dracones, aquā in ſanguinē dicātur. &c. that is. Neither is it maruel of the deluſions & diſceit of the enchaunters, whoſe wicked artes and craftes went ſo farre, that they reſiſted Moyſes in thoſe great wonders, turning their roddes into ſerpentes, and water into bloud. And a litle after he ſayth. Theſe by the permiſsion and ſufferaunce of God, do make the elementes to ſhake, and do trouble the mindes of men, not hauing ful truſt in God, yea and without any taſt of poyſon do kill men, by the violence and force of enchaunting. Wherupon Lucanus writeth.

Mens hauſti nulla ſanie polluta veneni Incantata perit.

The minde whiche is enchaunted, doth periſhe and dye, yea being not polluted with any kind of poyſon.

Quæſtio.

Why could not the inchaunters of Pharao bryng to paſſe this wonder, of turning the duſt of ỹ earth into Lyce, aſwell as they did the other thre wonders before, in turning the roddes into ſerpentes, the water into bloud, and to bring fourth the frogges?

Reſponſio.

Certaine of the Hebrues doo aſsigne this cauſe: The deuils (ſay they) whoſe helpe and power ỹ ſorcerers do vſe, haue no power vpon that body or matter, that is leſſe then a Barly Corne, whiche cauſe is fond, foliſhe and cleane agaynſt reaſon, for that which hath power ouer great, hath power ouer the ſmall, but not the contrarie.

Therfore the true cauſe is, becauſe the deuils can do nothing, but ſo much as the wil of God doth permit and ſuffer. And therfore the ſorcerers whiche reſiſted Moſes, were let of God in this, that they ſhould be confounded and aſhamed, bycauſe they could not do ſo ſmall and ſo litle a thing, for God doth often times confounde the wiſedome and great authoritie of the world, in thinges moſt vile.

Two thinges are here to be obſerued, the one is this. Satan (by whoſe power the ſorcerers worke wonders) is a mighty & ſtrong ſpirit if God ſuffer him, but if God reſiſte his power, there is nothing weaker then he, feare therfore the Lord, and thou ſhalt not nede to feare Satan.

The other is, although the wicked worke miracles and wonders, yet the Lord God is wont to bring ſuch to good ſucceſſe and end, that ỹ elect may clerely vnderſtād the diſceit and craft of Satan.

Saint Auſten in his booke De natura demonum, *reciteth the difference and diuerſe ſortes of ſorcerers, his wordes be theſe.* Incantatores dicuntur, qui artem verbis peragunt.

Arioli dicuntur, qui circa aras Idilorum, nefarias preces emittunt, & funeſta ſacrificia offerunt.

Haruſpices dicuntur, horarum inſpectatores, dies enim & horas in agendis negotiis & operibus cuſtodiunt, exta pecudum inſpiciunt.

Angures dicuntur, qui volatus auium & voces intendunt.

Pythoniſſæ dicuntur a Pythone, id eſt, Apoline, quæ dicunt ſe habere ſpiritum per quem poſſunt futura prædicere.

Geneſiani dicuntur, qui geneſes, id eſt natiuitates hominum, per duodecem ſigna cæli deſcribunt, ac per hoc mortes, actus, euentus predicere conantur.

Salitores dicūtur, qui alicuius mēbri parte offenſa, aliquid mali, proſperum ſiue triſte, ſignificari præſumunt.

Sortilegi communi nomine, a ſorte dicuntur, *the whole ſentence of S. Auſten is thus much to ſay in Engliſhe.*

They are called enchaunters or chermers whiche worke by wordes.

They be Arioli, *which ſend out their wicked prayers, and offer cruell and bloudy ſacrifices about altars of Idols.*

Haruſpices be they, whiche marke and behold the houres, for in all their buſines and workes, they kepe and obſerue houres, and looke vpon the inwarde partes of beaſtes.

Angures are they, which waite & obſerue ỹ flieng & crieng of birdes.

Pythoniſſæ are ſo called, of Pithonius, that is Apollo, which (ſay they) haue a ſpirite, by the which they can tell thinges to come.

Geneſiani be they whiche deſcribe the natiuities of men by the twelue ſignes of heauen, and by that attempt to foreſhew the deathes, the actes, and endes of perſons.

Salitores, *be they whiche by obſeruing of any part or member beyng hurte, doo preſume ſome euill or ſad thing to be ſignified vnto them.*

Sortilegi *are called by a common name of caſting lottes.*

But of what vertue & goodnes all theſe kindes be, S Auſtē in his firſt boke De doctrina chriſtiana, *doth moſt godly declare, his words be theſe.*

Oēs artes huiuſmodi, vel nugatoriæ, & noxiæ ſupſtitiones, ex quadā peſtifera ſocietate hoīm & demonū, quaſi pacta infidelis & doloſe amicitia cōſtituta, penit° ſūt repudiādæ & fugiēdæ chriſtiano, *that is to ſay.*

All ſuch crafts and artes of a trifling and hurtefull ſuperſtition, which came by a peſtiferous and naughtie felowſhip and familiaritie, betwene men and deuils, made by the pacte and couenant of an vnfaithfull and

diſceit-

disceitfull friendship, are to be forsaken, and fled of euery Christiã man.

God in the. 20. ca. of Leuiticus sayth. If any turne after such as worke with spirites & after south sayers, to go a whoring after thẽ, I wil set my face against that person, & will cut him of from among his people.

Fulgosus lib. 1. ca. 2. *writeth of one Misonianus an Hebrew, a noble and valeãt horseman, who when he perceaued that the whole company of horsemẽ were causèd to staye and tarry, in the which he was one, with the other souldiours of Rome, and vnderstood the cause of their tarieng to be, for that a certayne southsayer would first see what diuination he could take of a bird, which he found in the way, Misonianus feinyng him selfe to do an other thing, bent his bowe and at the first shout, smote the bird through, downe to the grounde, and laughing sayd to his fellowes. A man may hope for litle counsel and helpe of beastes voyde of reason, for as much as it is now opened that they know not what pertayneth to thẽ selues, by whose deede and worde he shewed, what a vayne thing, this kinde of southsaying is, and what a foolishe thing it is to giue any credit vnto any enchaunting or southsaying.*

Digitus Dei. 20.

Saint Austen saith. Dicitur spiritus sãctus digitus dei, propter participationem bonorum, quæ in eo dantur vnicuiq; propria, siue hominum siue angelorum. In nullis enim mẽbris nostris magna tam apparet partitio, quàm in digitis.

That is to say, the holy spirite is called the finger of God, for the participation of the giftes, whiche in it are geuen, as proper to euery one, either to men, or to aungels, for partition doth in no member or parte of ours, more appeare, then in the fingers.

Cirillus *Bishop of Alexãdria writeth,* Quod filius manus & brachiũ patris dictus est, operatur enim pater cũcta per eum: Sicut igitur digitus non est alienus a manu, sed ei naturaliter insitus, sic spiritus sanctus cõsubstantialiter cõnexus est filio, & per eum omnia filius operatur. Non est igitur aliud spiritus a deitatis essentia, sed ex ipsa & in ipsa naturaliter, sicut & digitus in manu, & manus in corpore est, *that is to say.*

The sonne is called the hãd and arme of the father, for the father worketh all things by him. Therfore as the finger is not diuerse frõ the hãd, but naturally graffed to the hand, so the holy ghost is essentially conexed and knit to the sonne, and the sonne by the same spirite worketh all things. Wherfore the spirite is not an other thing from the substaũce of the deitie, but is naturally of it and in it, as the finger is in the hand, and the hand in the body, for the finger is of the substaunce of the hand, and the hande is of the substaunce of the body. The like writeth Didimus Alexandrinus lib. de spiritu sancto. *Also* Hugo Etherianus lib. de processione sancti spiritus.

Liuius. 21.

Liuius *being prince and chiefeſt of ẏ Latin writers of hiſtories, wrate.120.bookes of hiſtories, which by the malignitie of time are loſt, & there remaine onely thre decades & an half.* Decas *properly is ẏ which conteineth* 10. *bookes, or* 10. *ſermons or treaties. Saint Hierome in his Epiſtle* Ad Paulinũ *ſaith, that many noble men came out of the coſtes of Spayne and Fraunce vnto Liuie, who did flowe with the milckie fountaine of eloquence, and that the onely fame of Liuie, brought to Rome them whom the Citie her ſelfe could not bryng, to behold her: he liued* 80. *yeares and died in the.4. yeare of the Empire of Tiberius, and was buried at Padwaye.*

Fædus. 22.

Fædus *is properly a league made betwene princes, and a truce after battell. Some men thincke the etymologie of this word originally to be deriued of this word* Fæciales, *whiche ſignifieth an Ambaſſadour of armes, whiche denounceth warre or peace.*

Other do thincke it to come of Fides, *becauſe in makyng the treatie of peace, faith was promiſed.*

Certayne other do thincke it to come of Fæde cædendo, *that is to kill cruelly, for two Heraldes of armes were ſet on either ſide, & a ſowe betwene them, whẽ they ſhould confirme any league, and with a flint ſtone did kill the ſowe, praying that lyke ende might happen vnto hym that firſt did breake the treatie made.*

Immolatio. 23.

Immolare *properly is to offer with the ſacrifice a cake made of meale and ſalte, for* Mola, *ſignifieth the ſayd cake, and it doth differ from* Litare, *for* Litare, *properly is with the ſacrifice to pacifie the gods, and to obteine their requeſte, and deſire, and (as* Feſtus *ſayth) it commeth of the Greke worde,* λιτὴ, *which betokeneth prayers.*

Sacrificare, *is* petere veniã, *to aſke pardon and forgiuenes, as* Nonnius *writeth.*

Seruius. 24.

There were two of ẏ name, one called Seruius Maurus honoratus, *which was alſo named* Marius Sergius, *he wrote commentaries* In vtramq; artem, Aelii Donati, *and commentaries vpon Virgils workes.*

The other was named Seruius Sulpitius, *verie familiar and welbeloued of* Marcus Cicero, *he wrote two bookes of edictes vnto Brutus, he wrote alſo other workes vnto other men.*

Mysterium. 25.

MYsterium is a Greke word, it cõmeth ἀπὸ τῦ δεῖν τηρεῖσθαι ἐνδον and it signifieth certaine secrete holy thinges, which ought not to be reuealed: we may cal it in Latine Secluſum, ſhut vp. It was not lawful, but very haynous for any man, to reueale and open the holy miſteries, vnles he were one of the religious order. Therfore a certaine Poet was ſtriken blind, bicauſe he vttered and ſhewed forth certain miſteries

Euſebius libro ſecundo de preparatione Euangelica writeth, that in the holy feaſts and places of the goddeſſes Iſis and Seraphis, the image of Harpocrates was ſet, which holding his finger vpon his lips, did admoniſh that there ſhould be ſilence kept.

Chriſoſtomus. cap. 2. 1. ad Corinth. writeth that Miſterium is taken three maner of wayes. Firſt (when of that thing which we ſee wyth our outward eyes) we behold and iudge an other thing to be ment and ſignified, as our Sacramentes are. The heatheniſh man, when he ſeeth Baptiſme to be miniſtred, he beholdeth onely the water. But we ſeing it, doo conſider remiſſion of ſinnes, waſhing of the minde, regeneration of the ſoule, and ſuch lyke matters.

Alſo in the Sacrament of the Lords table, the Heathen behold onely bread and wine, we conſider and behold with the eyes of fayth the body and blood of Chriſt, which were geuen for vs.

Secondly, a miſtery is that, by the which is ſignified Paradoxa, and thoſe things which do come beſides hope, & not looked for. In the which ſence Paule ſayth: Ecce miſterium dico vobis. Behold I ſhewe you a miſtery, we ſhall not all ſleepe, but we ſhal al be chaunged.

Againe to the Romanes he ſaith: I wyl not haue you brethren to be ignorant of this miſtery, that blindnes is chaunſed vnto Iſrael.

In like maner Eſay the Prophet ſaith: Secretũ mihi, ſecretum mihi, Eſay. 24.
a ſecrete to me, a ſecret to me, he ſpeaketh of the euerſion & ouerthrow of the people, which ſhould come ſodenly, and vtterly oppreſſe them.

Thirdly, that is called a miſtery, which partly is knowen, and partly vnknowen, and in this kinde is the wiſdome of the Chriſtians ſet and repoſed, for now we ſee darkly, as it wer in a glaſſe, but then in heauen we 1. Cor. 13.
ſhall ſee clearely face to face. And by this it behoueth vs Chriſtians to be ſturred to render thankes vnto God, for that he woulde haue his miſteries after a ſort to be knowen vnto vs, when they are concealed and kept cloſe from other.

Prophanum. 26.

PRophanum hath manye ſignifications. Firſt, it is that which is not holy. Secondly, it ſignifieth a temporal, vnlearned, and lay-

man. Thirdly, wycked and vngodly.

The Etimologie of the word is this. Profanum dicitur quaſi porro a fano, *farre off from the church. Some deriuing this word out of the greke, thinke, it ſhould be rather writen with (Ph.) then with (F) and the olde authors dyd write Hanum, for Fanum.*

Paule. 27.

CONcerning the name of Paule, diuers learned men haue diuers iudgementes. Saint Hierome thinketh that he was called firſt Saulus, and afterward Paulus, by conuerting one Sergius Paulus vnto the fayth, and receaued that name Paulus, tanquam trophæum, *as a victory.*

Other ſuppoſe, that he being a Phareſie, was called Saulus, but after his conuerſion, was called Paulus, ſo that his religion being chaunged, he chaunged his name.

Origine thinketh that he had two names, and was called both Saule and Paule, as many in the Bible were called by two names, as Leuie and Mathew wer the names of one man, Idida and Salomon the names of one man. Vnto Paule is applied the prophecy and bleſſing that Iacob gaue to Beniamin. In the morning he ſhall eate his pray, and at euening he ſhall deuide his ſpoyle. For Paule in his youth, before his conuerſion, as a rauening woolfe, perſecuted and deuoured the faithful, but being made of Saule a Paule, he diſtributed the food of the Goſpel vnto the world.

Of the time of the conuerſion of Paule, authors do vary, but the better and auncïẽter ſorte, as Euſebius, Hieronimus, Euthalius, Diaconus, and other, iudge the conuerſion of Paule to be done, the yere after Chriſt 34 and of Tiberius the. 19 yeare.

Euodius (whom Nicephorus doth alledge) doth ſay that there were ſeuen yeares betwene the aſcention of Chriſt, and the ſtoning of Steuen, and that Paule was conuerted. 6. monethes after the death of Steuen.

Clemens Alexandrinus writeth, lib. 3. Stromatum, that Paule had a wife, whom he called his faithfull yokefellow.

Origine alſo hath theſe wordes: Paulus ergo (ſicut quidam tradunt) cum vxore vocatus eſt, de qua dicit ad Philippenſes ſcribens: Rogo te etiã germana compar, adiuua illas quæ in euangelio decertarũt mecum.

Paule therfore (as ſome write) was called with his wife, of whom he ſpeaketh, writing to the Philippians: I beſeche thee alſo faythfull yokefellow, helpe thoſe women that labored with me in the Goſpell.

Ignatius alſo in his ſixt Epiſtle to Philadelphenſes ſaith: Non detraho cæteris beatis, qui nũptiis copulati fuerunt, quorum nunc memini, opto enim deo dignus ad veſtigia eorum, in regno ipſius inueniri, ſicut Abraham, Iſaac, & Iacob, ſicut Iſaias, & cæteri prophetæ, ſicut Petrus & Paulus,

Paulus, & reliqui Apoſtoli, qui nuptiis fuerunt ſociati.

Euſebius alſo lib. 3. cap. 30. maketh mencion of Paules wyfe, alledging both Ignatius and Clement.

Yet ſaint Ambroſe doth write that al the Apoſtles wer maried, Paul and Iohn onely excepted.

Chriſoſtome likewiſe doth diſſent from them, which doo thinke that Paule doth make mencion of his wife in the Epiſtle to the Philippians, but he ſheweth no reaſon why he doth diſſent: but whether (I pray you) ſhould we geue credite to Ambroſe and Chriſoſtome, and other whyche were ſo long a ſpace after Paule, or els to Clement and Ignatius, the one being ſaint Peter his cõpaniõ, the other being ỹ diſciple of ſaint Marke? The ſtature of Paul is deſcribed of Nicephorus: he had a litle body, crouked, and ſomwhat bowing, a ſmal head, a white face, bearing ſome age in it, his eyebrowes hanging downward, a long noſe, but comelye bowed, a thick & a lõg berd, & whitehore heares, aſwel in his buſh as in his berd.

At the laſt he was beheaded of the moſt filthy and cruell tirant Nero, the ſame yeare and daye that Peter was hanged on a croſſe, that is the. 14. yeare of the raigne of Nero, which was after the death of Chriſt 37. yere, as Hierome, Euſebius, and other do write. But the authour of the booke of the life of Paule, which is falſly aſcribed vnto one Abdias, doth ſay that Paul was ſlaine two yere after the death of Peter.

Of the cauſe of his death, the auncient writers make no record, vnles it were generally for the fayth and confeſsion of Ieſus Chriſt. Yet Chriſoſtome Lib. 2. Contra vituperatores vitæ monaſticæ, *writeth after this maner.* Paulus pellicem Neronis (quam deperibat Nero, ac in deliciis habebat) cum ad fidem inducens religionis ſacramenta, ſuſcipire ſimul etiam impurum congreſſum declinare perſuaſerat, Nero Paulum corruptorem, nebulonem, & flagitioſum hominem vocans, primum eum conecit in vincula. Deinde popoſcit vt puellæ eiuſmodi conſilia monitaue dare, deſineret, quod cum a Paulo impetrare non poterat necauit tandem virum ſanctiſsimum.

That is: Paule alluring vnto the faith a certaine harlot, whom Nero did inordinately loue, and made very much of, did perſwade her to receaue the ſacrament of Chriſtes religion, & likewiſe to decline & leaue the filthy and fleſhly copulation. Nero calling Paul a corrupter, a knaue & a wicked mã, did firſt caſt him into priſon, and after that did require him to ceaſe to geue any ſuch counſel or perſwacions vnto the young woman, which thing when he coulde not obtaine of Paule, he cauſed that moſt holy man and apoſtle to be ſlayne.

Litle ones. 28.

IN *the. x. of Mathew Chriſt ſayth: Whoſoeuer ſhal geue to one of theſe*

theſe litle ones, a cup of cold water, onely in the name of a diſciple, verely I ſay vnto you, he ſhal not leeſe his reward. He calleth here them litle ones, not in age, but thoſe which are contemned and perſecuted of the proud and arogant of the world, & are counted vile, & are les eſtemed.

Math. 18. *Likewiſe in the.* 18. *chap.* Videte ne contemnatis vnum ex puſillis iſtis. *See that you deſpiſe not one of theſe litle ones, which he caſting of the hautines of the minde, not ſtanding in their own conceyte, doo put vpon them modeſty, humility, and meekenes. Litle ones alſo may be taken for the poore, nedy and impotent perſons, which paciently ſuffer aduerſitie, and are diſdeined as abiectes, of the rich worldlinges.*

Simple. 29.

Simple here is not taken for an ideot, or an ignorant man, but for ſincere, or poore, and a true dealing man, and one that is without ſubtiltye or guile, as contrary wiſe, Duplex *ſignifieth hym which is crafty and deceitful.*

Simplex *is called in the Hebrue toung (thom) as in Geneſis Iacob is called (thom) that is, a ſimple and innocent man, not ſubtile nor crafty, and ſuch are called in the Greeke* ἀπλοῖ *vnto whom God doth reueale his ſecretes. Math. xi. Ouer whom alſo God hath ſuch care and regarde, that he wil greuouſly reuenge, if any do offend them. Math. xviij.*

Math. 10. *Chriſt ſayth:* Eſtote ſimplices ſicut columbæ. *Be innocent as Doues, that is, not reuenging wrong, much leſſe doing wrong. The Doues although they be feareful of nature, and in much daunger of hurt, yet they do flie quietly and ſimply, as though they were in no peril.*

So doth Chriſt exhorte his diſciples, to this ſimplicity, that to muche feare ſhoulde not let nor hinder them from the courſe and runnyng of their profeſſion.

Righteouſnes. 30.

The name of righteouſnes is ſometime generall, and than it doth ſignifie all piety and godlines, as it is written in an old verſe.

Iuſticia in ſeſe virtutem continet omnem.

Iuſtice in it ſelfe doth truly contayne,
All that to vertue doth long and pertayne.

Prouer. 11. *Alſo in the Prouerbs of Salomon,* Iuſtitia rectorum liberauit eos. *The righteouſnes of the godly ſhal deliuer them. To be ſhort,* Iuſtitia *is nothing els, but a general vertue, & an vniuerſal perfectiõ, hauing in it no kinde of iniquity or ſynne. Wherof ſaint Hierome, writing* ad Demetriadem, *ſaith:* Omnes virtutum ſpecies vno Iuſticiæ nomine continentur. *And in this ſignification, that which the Hebrues do cal zadick,*

We

we call Iuſticiam, that is to ſay, an abſolute goodnes, a perfect integritye and ſoundnes, a ful obſeruance of Gods lawes. And he properlye is called a righteous and iuſt man, which obſerueth equitye, and doth auoyde all kinde of iniquity Therfore Chriſt requiring iuſtice and righteouſnes of his, deſireth nothing els but a ſound, ſincere, and pure minde, obſeruing the law, aſwell inwardly, as outwardly.

Saynt Ambroſe in his Hexameron writeth: Vbi prudentia, ibi & malitia, vbi fortitudo, ibi iracundia, ſed vbi Iuſticia, ibi concordia eſt ceterarum uirtutum. Non enim per ſe pars eſt iuſticia, ſed quaſi mater eſt omnium. *That is.*

VVhere there is wyſdome, there is ſomtime noughtines, where there is ſtrength, there is ſomtime anger, where righteouſnes is, there is the concord and harmonie of al vertues, for Iuſtice is not a part by it ſelfe, but as it were the mother of al vertues.

Secondly, it is taken ſpecially for one of the foure cardinal vertues, wherof ſaint Ambroſe writing in his firſt booke De officiis *ſayth:* Iuſticia eſt quæ dat cuilibet, quod ſuum eſt, nihil vendicans alienum.

There be foure cardinal vertues, wiſdome, fortitude, temperaunce, & iuſtice: of all the which ſaint Auſten writeth in lib 14 de trinitate. ca. 9 Iuſticia eſt in ſubueniundo miſeris, prudentia in precauēdis inſidiis, fortitudo, in perferendis moleſtiis, temperantia, in coercendis delectationibus prauis.

That is to ſay: Iuſtice doth helpe and ayd the weake, and them that be in miſery, wiſdome doth take hede before hand of diſceit, or any other inconuenience, fortitude doth ſuffer ſtrongly al griefes and hardnes, temperaunce doth reſtraine wanton pleaſures and luſtes.

They be called cardinall vertues, bicauſe they be the chiefe of all other vertues political, and in them doth depend the whole life of an honeſt ciuil man. And euen as a doore doth hang vpon an hooke, called in latine Cardo, *and moueth to and fro: ſo all the doinges of a good, honeſt, politicke man, muſt be directed, moued and ordered by theſe foure vertues cardinal, which are ſo called of this word* Cardo.

The other vertues called Virtutes theologicæ, *be three in number: that is, faith, hope, and charity, and they differ from the cardinall vertues in ſundry pointes: for the theologicall vertues, do pertaine to inward actions and motions, the cardinal vertues pertaine to externe and outward workes and dedes. The theological vertues tend vnto God, the cardinal vertues vnto our outward neighbours and dealing. &c.*

To end, Iuſtitia *ſpecially is as Cicero writeth* Delegibus, obtemperatio ſcriptis legibus inſtitutiſque populorum, *that is: It is an obedience geuen to lawes written, and to the ordinances and decrees of the people,*

and

and concerning this ſignification we haue twoo notable examples, for the preſeruing of law and equity. Valerius Maximus doth record of one Seleucus, who did defend and gouerne the city of the Locretians wyth moſt wholſome and profitable lawes, of the which this was one, that who ſoeuer committed adultery, ſhould by a ſtatute made by him, leeſe both his eyes. It ſo chaunced that his own ſonne was taken firſt with the ſame fact and fault, and was condemned according to the law, to ſuſtaine the paine that was inflicted to adulterers, but the whole city, for honour of the father, requeſted Seleucus to remit the payne vnto his ſonne, but he for a certaine time gaue them repulſe. At the laſt Seleucus being ouercome with requeſtes and deſires of the people, cauſed one of his own eyes firſt to be put out, and afterward one of his ſonnes eyes, & ſo leauing the vſe of ſight vnto them both, did according vnto equity and preſcription of the law, take that due puniſhment which the lawe appointed to adulterers, and ſo, wyth a goodly temperature, did ſhew himſelfe both to be a mercyfull father, and a righteous iudge.

The other examples, Nicephorus doth reherſe of Traianus the emperour, who gouerning the Romane Empire, was ſo ſtudious of conſeruing iuſtice and good order, that he did geue, in the ſight of all the Citizens, a ſword drawen to the ruler of the city, ſaying after this manner. Cape ferrum hoc, & ſiquidem recte imperium geſſero, pro me, ſin aliter, contra me hoc vtere. That is to ſay. Take this weapon, if I gouerne the Empire wel, vſe it for me, if I do otherwiſe, vſe it againſt me.

Rudis. 31.

RVdis is properlye that which is vnpoliſhed, vntrimmed, hauing no artficiall fourme, as ſiluer is before it be coyned and ſigned. And as a booke which is not throughly nor ſufficiently perfited: and by a tranſlation, it is referred to the mynde, and ſo they be called Rudes, which haue not yet beautified and decked their mindes wyth diſcipline, doctrine, and wyth experience and vſe of thynges.

Rude is taken for rawe or vndreſſed, as Chriſt ſayth in Mathewe. Nemo immittit commiſſuram panni rudis, in veſtimentum vetus. That is: No man peeceth an old garment wyth a peece of raw cloth.

Eraſmus in his annotacions, doth cal it in Greke ἀγναφου, that is, that cloth whych is not yet tucked or fulled, but euen clothe as it came from the weauer.

By this ſimilitude Chriſt doth ſignifie, that it behoued hym not, in the beginning of the calling of his Diſciples (beyng yet rude and raw) to lay

lay heuy & weighty matters, & not ſo necaſſary vpon thē, as ſtraight faſting & praiers extraordinarily, which be workes more ſpirituall, then may be at ỹ firſt exacted of thē, which haue but newly receaued religion.

Muſculus writing vpon the ſame place of Mathew doth diſagree and vary both from Chriſoſtome and other new writers, which do expound the ſame place, as I haue ſayd before, for he writeth that Chriſt vnderſtood by the old garment & the old bottels, the Phariſeis, & the mindes of Iohns diſciples, rooted & groūded in the traditiōs of their forfathers, & by the new cloth and new wine, he vnderſtode ỹ doctrine of the new teſtament of chriſtian liberty, & of a ſounder righteouſnes. And Muſculus ſheweth foure probable reaſons, which moueth him ſo to iudge.

Chriſt doth not here (ſaith he) with this parable & ſimilitude defend his diſciples (for that he had done before) but ſheweth a reaſon, why Iohn did not cōmit this doctrine of liberty (as new wine) vnto his diſciples, not bicauſe this new doctrine was euil, but for that it behoued him to haue a regard & reſpect of his diſciples, being more infirme and weake, then vnto whō this new & vnaccuſtomed doctrine might as yet be exhibited and geuen, as though he ſhould ſay: That the diſciples of Ihon, be not inſtituted vnto this doctrine of liberty as my diſciples are, neither he is in the fault, nor yet this my doctrine: but the diſciples themſelues, for they haue beene ſo much acuſtomed and practiſed in old traditions, that Ihon ſhould haue ben counted to haue done no other wiſe (if he had forthwith cōmitted this doctrine vnto them) then if one ſhould ſow a peece of raw cloth into an old garment, or put newe wine into olde bottels, for your mindes may be compared vnto the palat and taſte of them which alwaies do vſe to drinke old drinke, and can drinke no new.

This was ſpoken againſt the Phariſeis, Scribes, and the diſciples of Iohn, and not to be imputed to the diſciples of Chriſt, neither yet to hys doctrine, nor vnto Ieſu hymſelfe.

By the old bottels, and by the old garment, I vnderſtand, not the diſciples of Chriſt, but of Ihon, and by the new wine, I vnderſtand, not the doctrine of faſtinges, but the doctrine of faith and Chriſtian libertye. And ſo certaine of the fathers doo vnderſtand this place, as ſaint Hierome and Hilarius.

Hierome ſaith after this maner: Veteres vtres debemus intelligere Scribas & Phariſeos, plagula panni noui, et vinum nouum precepta euangelica ſentienda ſunt, quæ non poſſunt ſuſtinere Iudei, ne maior ſciſſura fiat. Sermo igitur euangelicus Apoſtolis potius quam Scribis & Phariſeis eſt infundendus, qui maiorum traditionibus deprauati ſynceritatem preceptorum Chriſti non poterant cuſtodire. That is to ſay: We ought to vnderſtaude by the olde bottels, the Scribes and the Phariſeis.

The piece of new clothe, and the new wine, are to be vnderſtand the preceptes and rules of the Goſpell, which the Iewes coulde not ſuſtaine nor beare, leaſt there ſhould be a greater breach and rent. Therfore the euangelical woordes and workes are rather to be poured vnto the Apoſtles, then to the Scribes and Phariſeis, which being corrupted with the tradition of the Elders, coulde not obſerue and keepe the ſincerityе and purenes of the preceptes and rules of Chriſt.

Hilarius wordes be theſe: Vt autem intelligerent non poſſe ſibi in veteribus poſitis perfecta hæc ſalutis ſacramenta committi: comparationis exemplum poſuit, pānum rudem veteri veſtimento non aſſui. *That is to ſay: That they ſhould vnderſtand theſe perfect ſacramentes of ſaluation could not be committed vnto them, being ſetled in old traditions, he putteth an example of compariſon, which is, that raw clothe cannot be ſowed into an old garment.*

Eraſmus in his Paraphraſes, writeth thus: Iohn endeuored to put no other thing to old bottels, then old wine, as faſting and ſuch other lyke, which are farre diſtant from thoſe thinges, which ought to be done of men, that preach the Goſpell: but I (ſayth Chriſt) doo not commit the ſweete wine of my doctrine vnto any other thing, but vnto new veſſels, as though Chriſt ſhould ſay: It is no maruell thoughe my doctrine doo not pleaſe you: for how will you embrace it, which haue ſo long bene accuſtomed to the traditions of your Elders? In ſo much that you thincke to haue lyfe and health by them. And by this it commeth to paſſe, that you (not knowing the libertye of the chyldren of God) are offended in this, that I doo not inſtitute and teache my diſciples the often obſeruation and keeping of faſtinges.

Of this word Rudis, commeth Erudio, which ſignifieth to teache, and to make of a rude perſon, a learned perſon, quaſi ex ruditate detrahere aliquem, *that is, to draw one out of rudenes.*

Rudis, being a ſubſtantine, ſignifieth a rod, or a yarde, which was geuen to ſword players, when they came to .lx. yeares old, in token that they were ſet at liberty. It ſignifieth alſo liberty, as Horace in his firſt epiſtle doth vſe it, ſaying: Spectatum ſatis et donatum iam rude, quæris Mecenas iterum antiquo me includere ludo? *He calleth here* Donatū rude *by a tranſlation, to be diſcharged of attendance, to be ſet at liberty.*

Euangelium. 32.

EVangelium *being a Greeke word, doth ſignifie good and mery tidinges, and it cōmeth of* ω *which ſignifieth* Bonum *good, and of* ἀγγέλλω nuntio, *to ſhew (as you would ſaye) a good meſſage or glad tidinges. Therfore, that moſt wholſome tidinges*

and

and message, which was brought vnto vs by Christ, the true messenger of the father, we call properly Euangelium, *bicause Christ, according to the promises of the father, being made man, did pacifie his wrath, did satisfie for our sinnes, and purchased to vs eternal life.*

Euangelia, *in the plurall nomber betokeneth supplications and sacrifices, which were wont to be offered and geuen for ioyfull and merye tidinges.*

It signifieth also the reward which is geuen to him that doth bryng the mery message. So Homerus vseth it in Odissea, and Cicero also saying: O suaues duas epistolas quibus euangelia deberi fateor. *O the two swete and pleasant epistles, to whom I confes to be due great rewardes.*

Euangelium *generally betokeneth tidinges, that is pleasant and ioyfull to the minde of hym to whom they are shewed, as if one being captiue in prison, doth heare that he shall be set at liberty the next day,* audit Euangelium, *he heareth glad tidinges, and so like of other.*

Oraculum. 33.

Oraculum is properly the aunswer which the Gods doo geue, and it is deriued of this word Oratio, *as Cicero witnesseth in his Topices, saying:* Oracula ex eo ipso appellata sūt, quod inest his, deorum oratio. *That is: Oracles are called of this, for that the cõmunication and aunswer of the Gods, is in them.*

We cal properly Oraculum dei, *the oracle of God, by the which god either by inward inspiration, doth comfort the minde of the godly, both in priuate or publike callamities, or els by the which God doth partlye correct the offenders, by the sending of his prophetes, and specially doth promise prosperity to them which do repent.*

Oraculum *sometime doth signifie the churche or place in the which the aunswers are geuen, and so it is taken in Exodus, where God doth say vnto Moses:* Duos quoque Cherubin aureos & productiles facies, ex vtraque parte oraculi. *That is, thou shalt make two cherubins of golde, of worke beaten out with a hammer, shalt thou make them, at the two endes of the mercy seate. In this place he calleth* Oraculū propitiatoriū, *bicause through praiers, the oracles and aunswers of God are obtained, which was herd frō that place which was called* Propitiatorium, *as the Hebrue Rabbines do declare, and as Lyra also doth write vpon the same place.* Exod. 25.

And here note, that this mercye seate was a table of golde, set ouer the Arke, of the same measure that the Arke was of, vpon the whyche table God did syt and appeare vnto Moses, and talking with him, shewed mercy

ed mercy vpon the people. The interpretour tourning the Hebrue word into the latine woord propitiatorium, *had a regarde vnto the woorde, Chaphar, which doth ſignifie* remouere iram, placare, condonare peccatum, *to put away anger, to pacefie, to pardon ſynne.*

Thirdly, Oraculum *doth ſignifie a ſhort and a worthy ſentence, as* vnum illud optimum oraculum eſt, pugnandum eſſe pro patria, *that is, one oracle very good, and worthy to be noted, we muſt fight for our countrye.* Oracula loqui, *is a prouerbe which ſignifieth to ſpeake thinges moſt certaine and vndoubtfull. And vpon this comme other prouerbes, as* Apolinis oraculum, Sibillæ folium, ex tripode dictum, *which thre prouerbes do ſignifie any thing to be as true, as truth it ſelf.*

Tripartite. 34.

THere were three Greke authors, Theodoretus, Biſhoppe of Cyrus, Sozomenus, and Socrates, whiche all wrote eccleſiaſticall hiſtories, almoſt at one time, the which Epiphanius the ſcholeman tranſlated into latin, out of the which Caſſiodorus a Senator and Moncke, made one continual hiſtory, which he called Hiſtoriam tripartitam, *that is, an hiſtory written of three, couched and driuen into one. They began their hiſtories where Euſebius made an end, that is, from the end of the Empire of Conſtantine the great, vnto the time of Theodoſius the younger, contayning the diſcourſe of an hundred and fortye yeares.*

After theſe ſucceded Theodorus, which in two bookes touched thoſe thinges which were done from the time of Theodocius the younger, vnto the time of Anaſtaſius.

Euſebius wrote. xv. bokes, Socrates wrote ſeuen, Theodoretus wrote v. Sozomenus wrote nine, and Theodorus two. Euagrius ſcholaſticus wrote alſo. vi. bookes, from the Empire of Theodoſius the younger, not onely eccleſiaſtical hiſtories, but alſo ſtories of Empires and kingdomes, vnto the. xij. yeare of the Emperour Maurice, ſo that all the hiſtories from Chriſt our ſauiour, vnto the time of Maurice the Emperour, written by Euſebius, Socrates, Theodoretus, Sozomenus, Theodorus, and Euagrius, comprehended in. xliij bookes, doo containe the geſtes & doinges of thinges, by the ſpace of 590. yeares.

Conſtantinus. 35.

COnſtantinus the great was the ſonne of one Conſtantius a duke of Rome, which was ſent into Britaine to recouer the tribute that was due. After whoſe ariuall, Coill which was the king of Britaine died, and the Britaines to haue more ſurety of peace, wylled

the

the duke to take to wife Helena, the doughter of king Coil, which was a wonderful fayre mayden, and therwith wel learned. This Constantius when he had recouered the tribute, returned with hys wife Helena to Rome, as chief gouernour of Britaine, and at the last died at Yorke. Yet Iulius Firmicus doth record, that Constantine was borne of Helena, being a concubine, and begotten at Tharsus. Eutropius sayth that Constantine was borne in Britaine, in an obscure and base matrimonye, of his mother Helena, whom saint Ambrose in his funerall oration of the death of Theodotius, doth call Stabulariam, that is a woman which kept a vitailing house for wayfaring men.

This Constantine became a noble and valiant Prince, and so mighty in martial prowesse, that he was surnamed the great Constantine. He was first an idolatrour, and by the impulsion of his wyfe Fausta, did sacrifice vnto idols. But after he had vanquished Maxentius, he vtterlye renounced the worshipping of idols, and became a christian man. But he deferred his baptisme vntil his old age, bicause he purposed to take a viage into Persia, and was resolued in him selfe to be baptised as he went, in the floud Iordane. In wytnes of hys beliefe, he caused a booke of the Gospels to be caryed before him, and made the Bible to be copied out, and sent into all partes of his Empire.

Some wryte that, as he went with his army agaynst Maxentius, in his iourney he saw the signe of the crosse in the element, shining lyke fire, and he heard an aungell saying: Constantine ἐν τούτῳ νίκα. Id est: In hoc vince, in this signe ouercome thou, wherwith he being greatly comforted, shortly after vanquished the army of Maxentius, who flying out of the battell, was drowned in Tiber. He was Emperour, as Eutropius writeth, xxx. yeares, and as Pomponius Lætus writeth. xxxij. yeares lacking two monethes.

He was baptized of Eusebius, Bishop of Nicomedia, and shortlye after ended his life in the same citye, and was buried at Constantinople.

Notwithstanding Iacobus Philippus in supplemento Cronicorum, that Constantine was christened of Pope Siluester the first. He writeth also, that for the great slaughter of Martirs, and for the tormenting of people innumerable through his prouinces, God stroke him with a kinde of leprosy, the which could not be cured nor holpen by his phisicions, nor any other learned men, but the Priestes of the Capitol of Rome, gaue this counsell, ý a certayn pond should be filled with the bloud of yong chil drē, & the emperour to wash & bath himself in it being hot, & so shuld recouer his helth. But that this is nothing els but a fable, not onely Valla and Platina, but also Eusebius, Eutropius, Socrates, Theodoritus, Sozo

menus, Hieronimus, Ruffinus, Croſius, and other do ſufficiently teſtifie. For all theſe, writing moſt copiouſlye, amply, and largely of hys lyfe, do make no mention of this leproſie: but certayne late wryters doo rehearſe it out of an Apocriphall booke, wrytten of thinges done by Silueſter. Alſo how true it is that Helena after ſhe had found the croſſe, did build a temple ther in that place, and from thence went to Conſtãtinople vnto her ſonne, and brought with her the .3. nailes wherwith Chriſt was crucified, of the which, Conſtantine put one in his horſe bridle, which he vſed onely in Battel, and did ſet the ſecond in his helmet, and threwe the third into the ſea called Mare Adriaticum, to appeaſe the tempeſtuous rages of the ſea. How true I ſaye theſe thinges be, I referre to learned mens iudgements. I for my part count them fabulas anules.

Yet I am not ignoraunt, that ſaint Ambroſe writeth almoſt the like in his funerall oration, of the death of Theodotius the Emperour. But Eraſmus writeth that the orations, the Epiſtles, and ſermons which are contained in the thirde tome, be foreged & fained in S. Ambroſe name, and that in them ther is nothing of ſaint Ambroſe veine or phraſe.

Againe, that Conſtantine was baptiſed at Rome, of Silueſter, it is a very lye. For Euſebius. lib. 4. of the life of Conſtantine, doth affirme that he was chriſtened a litle before his death, in an aſſemblye of Biſhoppes, at Nicomedia, of one Euſebius, biſhop of that place. And ſaint Hierome declareth no leſſe in his cronicle, & ſayth, that this was done in the threſcore & fift yeare of his age, and the .xxxi. yeare of his Empire, when Silueſter was dead almoſt fiue yeares before, as Ruffinus, Theodoretus, and other do record in their hiſtories.

Iſidorus in his cronicle doth write, that Conſtantine was rebaptized of Euſebius, being an Arrian: but Socrates and other more auncient & better approued authours, do affirme him to haue bene baptized, but neuer rebaptiſed. And the Arimine counſell, in their letters to Conſtantius doth teſtifie, that Conſtantine embracing the true fayth of the Nicen counſell, and being baptiſed, departed from this preſent life.

I omit here the ſaying of Gracianus, who writeth that Melchiades baptiſed Conſtantine, when Melchiades was before Silueſter his time, and Conſtantine was baptiſed after the death of them both.

I omit alſo Nicephorum, who affirmed that the Arrians throughe a diueliſh mynde, did faine that Conſtantine was baptiſed at Nicomedia, and he iudgeth that he was baptiſed at Rome of Silueſter, and that Conſtãtine made at Rome Baptiſteriũ, that is, a Fonte, or a place to chriſtẽ in. But how friuolous theſe thinges be, he that is conuerſant in the auncient authours, may eaſely iudge.

De dona-

De donatione Conſtantini.

THoſe thinges whiche are written of the donation of Conſtantine, to be both feined and fooliſhe, who will or can doubt? or that he with all his nobilitie and the whole ſenate, and all the Peeres of the Citie, and all the people of the Romaine empire, ſhould giue vnto Silueſter all his emperiall eſtate and honor, ſhould giue alſo the Citie of Rome and al Italie, and ỹ thre partes of Frauce, ỹ two partes of Spaine, Germany, Britaine and all other places & Cities, is moſt diſcrepant and farre frō the truth. For the ſenate of Rome and the greateſt part of ỹ people of Rome, were moſt ſtraunge from the Chriſtian religion, not onely in the tyme of Conſtantine, but alſo in the reigne of Valentinian, whiche reigned almoſt xl. yeare after Conſtantine. And therfore if he would haue graunted this donation vnto Silueſter, neither his owne ſonnes, neither his frendes, neither his kinſfolke, nor the ſenate of Rome, would haue ſuffred him ſo to do: yea his faith and his owne conſcience would not haue led him to the ſame, for being learned in the holy ſcriptures, he did know that a Magiſtrate was the ordinaunce of God, and that the offices of the Miniſters of the Church, and of the tēporall Magiſtrate, were two diſtinct things, and that they ought not to be confounded and mingled, as he him ſelfe was wonte to ſay, as Euſebius writeth: Deū ſacerdotibus commiſiſſe internam Eccleſiæ curā, ſibi vero externā, that is to ſai, God did commit the inward cure of the Church vnto Prieſts, & the outward cure vnto him.

On ỹ other ſide, if ye cōſider Silueſter to haue ben a true & a godly Paſtor of ỹ Church, as many were in thoſe dayes, will you iudge ỹ he would haue ſuffred Conſtantine to haue giuen him thoſe things, the vſe wherof was forbidden of Chriſt? for he knew well inough that ſaying of Chriſt, Principes gētium dominantur eis, vos autem non ſic. The princes of the gentils beare rule ouer thē, which you ſhal not doo. Agayne: Date Cæſari, quæ ſunt Ceſaris, geue that to Ceſar, whiche belongeth to Ceſar. Luce 22.

Do you beleue, that Peter the Apoſtle would haue receiued the ſeculer power with the Empire, if the Emperour Nero had offred it hym? no truly. Before Peter receaued the holy ghoſt, he being diſceaued with other of the Ieues, did imagine, that the kingdome of Chriſt ſhould be a terreſtriall kyngdome, but after he had receiued ỹ holy ghoſt, he vnderſtood, the kingdome and ſeate of Chriſt not to be ſet in earth, but in heauen, and that his kingdome was not of this world. He knew, that Chriſt did flee into the deſerte, when the people went about to make him kyng. He knew how Elizeus did refuſe the donation and offer of Naman the prince, and how that Geezi his ſeruaūt, for requiring and receyuing the ſame, was ſtriken with a fowle leoprie. Peter would not take vpon him the cure and care ouer the poore, leaſt he ſhould be hindered both to pray

and preach as often as he ſhould. As the acte of the Apoſtles doth teſtifie. And I beſech you, is it like then, that Peter would caſt of his Apoſtleſhip, and receaue vpon him the gouernment of the whole world? He denieth that one mā can conueniently Miniſter the word, & alſo Miniſter to the tables. And what Pope can they geue vs, which had a better and a more ample ſpirite, then Peter had, whiche could perfourme that thyng which Peter could not? Therfore they be but toyes and trifles, which are written of the donation of Conſtantine.

Conſtantine was more ſound in religion, thē to purpoſe ſuch a graūt, which he knew to repugne vtterly agaynſt the doctrine of Chriſt. Silueſter alſo was more ſounde, then to receaue ſuch agraunt, which he vnderſtood that he could not without the ſubuerſion and ouerthrowing of the word. But if Conſtantine had graunted it, & Silueſter had receaued it, they had both offended agaynſt the word of God.

Obiectio.

Lib.1.ca.2. Ruffinus *writeth, that Conſtantine ſayd vnto the Biſhop after this maner.* Deus (inquit) vos cōſtituit ſacerdotes, & poteſtatem vobis dedit, de nobis quoque iudicandi, & ideo nos a vobis recte iudicamur. Vos autē non poteſtis ab hominibus iudicari. Propter quod dei ſolius inter vos expectate iudicium, & veſtra iurgia quæcunq; ſunt, ad illud diuinum reſeruentur examen. Vos etenim nobis a deo dati eſtis dii, & conueniens nō eſt vt homo iudicet deos, ſed ille ſolus de quo ſcriptum eſt Deus ſtetit in ſinagoga deorum, in medio autē deos diſcernit. Et ideo huiuſmodi omiſſis, illa quæ ad fidem dei pertinent, abſq; vlla animorū contētione diſtinguite, *that is to ſay.*

God hath made you prieſtes, and hath giuen you power to iudge of vs, and therfore we are rightly iudged of you, you cannot be iudged of men. Therfore among your ſelues looke for the iudgemēt of the onely one god, and let al your contentions be reſerued to the examination and iudgemēt of God, for you are giuen as goddes vnto vs of God, and it is vnconueniēt that man do iudge Gods. But he onely of whom it is written. Goa ſtandeth in the aſſembly of Gods, he iudgeth amōg Gods, and therfore omitting theſe thinges, diſcerne you thoſe things whiche perteine to the faith of God, without contention of mindes. Behold ſaith our aduerſaries here is the teſtimonie of a chriſten Emperour, by the whiche it may be proued that the Biſhop of Rome hath power and autoritie to iudge all Emperours, and he to be iudged of none, but of God.

Reſponſio.

I aunſwere that in theſe wordes of Conſtantine, there is no mention made of the Biſhop of Rome, but he ſpeaketh generally of litigious and contentious Biſhops, whiche accuſed eche other before the Emperours

maie-

maiestie, and those thinges whiche the prudent and christen Emperour did aunswere vnto them, he spake for the cause of reconciliation among them selues, not thincking of the preeminence of the Bishop of Rome.

Secondly he did not send those Bishops vnto the seat and iurisdiction of the Pope, for he sayd not, you haue the Bishop of Rome Christes vicar, and Peters successor, bring the causes of your contẽtion to be iudged of him, but he sayd, let your strifes be reserued to the triall of God onely, looke for his iudgement. And by these wordes it appeareth that he thought not that the Bishop of Rome should haue any iurisdiction ouer the other Bishops.

Thirdly, the Bishops thẽ selues did not thinck the iudgement of their causes to pertaine to the examination of the Bishops of Rome, but they iudged the power and iurisdiction of the Emperour, to be most auctenticall ouer them, and therfore they brought their causes vnto him.

Fourthly, it doth manifestly appeare out of the histories, that the Emperour did exercise power and auctoritie ouer ẏ Bishops, as other Emperours did, which succeded him. He did not onely iudge of euery one of them, if they had offended, but also did vse his power ouer all that were subiect vnto his Empire, compelling them by his edict and commaundement to come to the generall counsell, prescribyng vnto them both tyme and place.

When the fathers were assembled at Tirus, they did declare vnto Constantine the names of them which wer absent, whom they desired to be presẽt and so he wrote to thẽ that they shuld come to the counsell, and should adioyne their care and studie with the other in the sayd counsell: he cõmaũded also his Ambassadour, ẏ he should put to exile and banishment, all them which did either refuse to come, or els did litle esteme the commaundement of the counsell.

Also when the sayd Constantine vnderstood, that Athanasius was wrongfully condemned in the counsell holden at Tirus, he sent vnto thẽ seuere and sharpe letters, in the which he commaundeth all those fathers to come vnto him to Constãtinople, and there to declare before him, how purely and truly they had iudged: and doth openly obiect vnto thẽ, that they went about nothing els, but those thinges which did tende to dissention, debate, hatred, and the subuersion of mankind.

Athanasius also him selfe being condẽned at Tirus, did flee vnto Cõstantine. Saint Austen also writeth, that Donatus being condempned in the coũsel Arelatine, did appeale vnto Constantine: which hearyng both the parties, did iustifie and pronounce Cecilianus to be innocent.

Eusebius doth testifie, that Constantine did confirme the definitions of

of the Biſhops concluded in the counſels, and did commaunde the rulers of the people, that none ſhould infring nor breake thoſe thinges whiche were decreed of the Biſhops. Alſo he embraced the decrees of the Nicene counſell, and did proteſt, that he would baniſh all thoſe which would not ſubſcribe vnto thē: which alſo he did, for he ſent Arrius with a .xi. of his fellowes into exile, and commaunded the bokes of Arrius to be burnt. And if any man had bene taken to haue kept thē either priuatly or apertly, he commaunded him to be put to death.

By theſe examples ye may ſee, that Conſtantine did not giue ouer his auctoritie and power vnto the Biſhops, but did both intermeddle with ſpiritual matters to rule and iudge biſhops, yea and cal general coūſels: and not onely he, but alſo his ſucceſſors did call by their auctoritie and power, Biſhops and fathers vn to counſels.

Leo the Pope, firſt of that name, with his whole ſinode gathered at Rome, moſt humbly deſired the Emperour Theodoſius, that he would commaunde a generall counſell to be celebrated and kept in Italie. And yet the prouident Emperour did not appoint the counſell in Italie, where there was no contention riſen, but in Grecia in the Citie called Sedon.

S. Hierome alſo Ad Euſtochiū, in the Epitaph of her mother Paulæ, writeth after this maner. Cūq; orientis & occidentis Epiſcopos ob quaſdam Eccleſiarum diſſentiones, Romam Imperiales literæ contraxiſſent, that is to ſay. When the Emperours letters had gathered together the Biſhops aſwell of the Eaſt as of the Weaſt.

Alſo in the Epiſtle of Pope Agatho, ſent to the Emperour, by whoſe commaundement the ſixt counſell was called and gathered together, ye may read after this maner: Ideoque Chriſtianiſsimi dñi, ſecundū ptiſsimā miſsionem māſuetudinis veſtræ, pro obedientia quā debemus preſentes famulos noſtros miſim°, ỹ is to ſay. Therfore O moſt Chriſtiā ſonnes of ỹ Lord, according to ỹ moſt godly cōmaūdemēt of your gētlenes, & for the obedience which we do owe, we haue ſent our preſent ſeruauntes.

Note here (good reader) this clauſe, Pro obedientia quā debemus for ỹ obedience which we do owe, wil the Pope acknowledge ỹ like obediēce vnto the emperours maieſtie? will he acknowledge the iuriſdiction and power of emperours to be ouer Biſhops? no, no, his Antichriſtian pride will not ſuffer him.

Which of all ỹ Biſhops of Rome did gouerne the Apoſtolicke Church with a greater care & diligēce, then Gregory the great? & yet he writyng Ad Theodorum the Phiſition, ſayth of the Emperour Mauricius, as followeth: Valde autem mihi durum videtur, vt ab eius ſeruitio milites ſuos prohibeat, qui ei & omnia tribuit, & dominare eum nō ſolum militibus, ſed & ſacerdotibus conceſsit, that is to ſay: it ſemeth a very hard thyng, that he ſhould forbid hys ſoldiours from his homage and

ſeruice,

ſeruice, whiche hath both giuen to him all thinges, and alſo hath graunted him to haue dominion & rule, not onely ouer the ſouldiours, but alſo ouer the Prieſts. Againe in the ende of the Epiſtle which he wrote to the Emperour him ſelfe, he ſayth thus: Que debui, exolui, qui & imperatori obedientiam prebui, et pro deo, quod ſenſi minime tacui, that is: I paid thoſe thinges that I ought, which haue giuen both mine obedience to the Emperours, and alſo haue not holde my peace in Gods cauſe, but ſpake ỹ which I thought. Do you not here ſee that this Gregory being Pope, did not onely obey the Emperour, but alſo did acknowledge that he ought to ſhew obedience vnto him, And will his ſucceſſors and ỹ clergie of ỹ inferior ſort, plucke their neckes out of the yoke of obediẽce, which by Gods law is due vnto Magiſtrates, but ye may ſee, to what diſorder pryde and ambition hath driuen the Biſhops of Rome.

One Auguſtinus Stenchus, is not aſhamed to write, that the Biſhop of Rome was called a God, & coumpted for a God, and ſaith, that this was done when the Emperour did beautifie him with a noble title, worſhipped him as God, and as the ſucceſſor of Chriſt and Peter, and gaue hym godly honor, and did reuerence him, as the liuely image of Chriſt. This writeth the ſame Stenchus ſexione. Lib. 67.

O intollerable blaſphemie, O vnſpeakable knauerie, O moſt ſacrilegious and deuiliſh flatterie, cleane repugnant to the moſt ſacred and holy word of God. VV hat did Peter I pray you, whẽ Cornelius did fall down, and would haue worſhipped him? did he not lift him vp and ſay, Surge, & ego ipſe homo ſum. Ariſe, I my ſelfe alſo am a man. VV hat did the aungell ſay vnto Iohn, when he fell down at the aũgels feete, to worſhip him? did he not ſay, Vide ne feceris, conſeruus enim tuus ſum, & fratrũ tuorũ Prophetarũ. Take hede thou do it not, for I am thy fellow ſeruaunt and of thy brothers ỹ Prophets. And will the Pope be better then Peter? holier then Iohn? well he may take an example of Herodes Agrippa, which gaue eare vnto the flattering voyces of the people, which cried, Vox dei non hominis. It is the voyce of God, and not of man. He did not ſtay the people, but tooke a glory in their wordes, and therfore was ſtriken of the aungell, and like a wretch did rot, beyng eaten of Lice. It behoueth vs to know, that Chriſt the ſonne of god doth reigne yet in his Church, as chief head and ruler, vnto whom onely and alone, all glory and power is giuẽ: and not to thincke, that he did ſubſtitute any man, in whom he would be worſhipped, for Chriſt onely ought they to worſhip, honor, and to pray vnto. And as for the Pope and all his ſacrilegious flatterers, we ought to deteſt and abhorre as the very Antichriſt. To conclude, ſome writers do recorde, that when Conſtantine gaue riches and honor vnto the Church,

Act. 10.

Act. 12.

there

there was a voyce heard, which ſaid, Iam venenum irrepſit in eccleſiam, *now is poiſon crepte into the Churche, he that will know more of the life of Conſtãtine, let him read the v. bookes of* Euſebius Ceſarienſis, *whiche he purpoſly wrote of the ſame.*

Of this man Conſtantine, the kinges of Brittanie had firſt the priuiledge to weare cloſe Crownes.

Phariſies. 36.

THere were three ſectes or factions among the Iewes, ỹ Phariſies, the Saduces, and the Eſſeens.

It appeareth out of Ioſephus, that theſe ſectes began the yeares before Chriſt. 125.

Phariſei, the Phariſies receyued their name of this Hebrue worde Phares, that is ſeparation or diuiſion, bycauſe they would be diſtincte, and differ from other prophane men.

Pharaſch. Or els (as ſome other write) they are called, Phariſei, of this Hebrue word Pharaſch, which betokeneth an interpretacion, gloſe, or expoſitiõ: As you would ſay, expounders and interpreters of the bokes of Scriptures, which they did chiefly profeſſe, they were called Doctors and teachers, they ſate in the chaire of Moſes: that is, they taught the lawe of Moſes, and did expounde the bookes of the olde Teſtament. Although they beleued In genere, certeine chief pointes of doctrine, as God to be but one God, and Meſſias to come, and to bring great benefites with him, and the ſoules after the death of the bodies to be immortall, yet had they certeine horrible ſpots, and prophane and wicked opinions in many articles of the heauenly doctrine. They were moſt cruell and bitter enemies vnto Chriſt and his diſciples: And (as Hierome ſayth) they conſented to the death of Iohn the Baptiſt. They were proude, boſting in their owne workes, deſiring honor and chief rowmes in the feaſtes and ſinagoges: they were ambitious, deſiring to be ſaluted in the market, and to be called of men Rabbi, they were couetous, deuouryng widowes houſes vnder the pretence of long prayer: They were mighty and much regarded of the people. Ioſephus writeth in the booke of his antiquities. Phariſeos apud Iudeos plurimũ poſſe, ſiue exoſum aliquẽ cupiũt ledere, ſiue amicũ iuuare, that is, that the Phariſies could do much among the Iewes, whether they would hurt any man whom they hated, or whether they would helpe any man whom they loued. They were ſuperſtitious, obſeruing litle things, and omitting things waighty. And when they came from the market they would not eate before they had waſhed: They were hypocrites, and therfore Chriſt likened them to painted ſepulchers. They did weare long garmentes, and made the hemmes of them broader then other did:

Mat. 23.

Mat. 23.

Mar. 7.

Mat. 23.

They

They did make broade phylactaries, which Epiphanius doth say, to haue bene purple: but Erasmus in his annotatiõs doth cal them scroles of parchement, in the whiche the commaundementes were written, and sayth, that Phylacterium, *is a Greke word, and signifieth in Latine,* Conseruatoriũ, *bycause the memorie of the law is conserued in them. For the Pharisies, bycause they would be seene to be good obseruers of the lawe, did write the ten commaundementes in two pieces of parchement, the one, conteyning the first table, they put on their foreheads in steade of a crowne: The other conteyning the second table, they put vpon their arme, that whithersoeuer they moued their head, or did reache forth their hand, the lawe should be in sight before their eyes. They tooke the occasion of this superstition out of the sixth of Deutronomie, where God sayth:* Ligabis ea quasi signum in manu tua, eruntque & mouebuntur inter oculos tuos: *that is, thou shalt binde thẽ as a token in thy hand, & they shalbe moued betwene thine eies, partly out of the .xv. chapter of* Numeri. *where God speaketh after this maner: Speake vnto the children of Israell, and thou shalt say vnto them, that they make to them hemmes in the foure borders of their garmentes, and put vpon the hemmes of the borders a ribande of blewe silke: that when they looke vpon them, they may remember all the commaundementes of the Lord.* φυλακτήριον. Deut. 6. Num. 15.

Vpon this, these hypocrites, huntyng after popular prayse, and seekyng lucre and gaynes of sely women, did make to them selues great hemmes, and did tye sharpe thornes in them, that they should be pricked with them, both when they did walke and sit, least they should be counted at any tyme to forget the law.

Saducæi.

The Saduces did set this name to them selues of this Hebrew worde Zedec, *rightuousnes, and so called them selues* Zadichim, *iust and right: when notwithstãding they were the most wicked of all other. This secte began, by reason ẏ the Pharisies did onerate & burden ẏ out measure, ẏ people ẏ ouer many rites & ceremonies. Therfore they willing to lose these boũdes, did swarue & dissent frõ ẏ Pharisies. They had many corrupt and Epicurial opiniõs, which they drew out of Philosophy, & mingled thẽ with religion. They were enemies vnto Christ, vnto Iohn the Baptist, and vnto Christes disciples, and did assault thẽ with their craft & subtill disputations, as it appeareth in the .xxii. of Mathew, And the .xx. of Luke, demaunding which of the seuen brethren should haue ẏ one woman to wife after ẏ resurrection. They helde that both body and soule perished together, & ẏ neither the godly should receiue any reward, for his good workes, neither the wicked should receaue any payne for his ill dedes, otherwise thẽ in this life. They helde, ẏ there was neither hell nor* Zedec. Zadichim. Mat. 22.

heauen, neither aungell nor ſpirite, and that it was in our power to be the authors vnto our ſelues, either of felicitie or els of miſerie.

They were great enemies to the Phariſies, yet agaynſt Chriſt they agreed together as one.

The ſecte of the Saduces was moſt deueliſh, and directly contrarie to the confeſſion of our doctrine, and to the true inuocation of Gods name.

Eſſæi.

Eſſæi, or as ſoone call them Eſſæni, were the thirde ſecte among the Iewes, and they be called Eſſæni quaſi operatores, workers, for they would be coumpted doers of the lawe, and not onely teachers or diſſemblers. The originall of this faction beganne of this, bycauſe they ſawe in the Phariſies nothyng but hypocriſie, fained holines, enuie, deſire to beare rule, and other thinges: VVhiche were diſcrepant from true godlines, they ſwarued from them. They did alſo abhorre the groſſe and prophane Epicuriſme of the Saduces. Therfore that thing whiche they deſired and ſawe to wante, both in the Phariſies and the Saduces, they endeuoured to perfourme and declare in workes. And that they might the better bring to paſſe the thing whiche they did attempte, they went into the vttermoſt coſte of Iurie, to a certain lake, named Aſphaltites, not far from Ierico, where there were moſt fragrant and ſwete orchardes of baulme, as Plinie writeth of them: Ioſephus De bello Iudaico, writeth thus of them as foloweth.

The Eſſens be Iewes by nation, and be ioyned together with moſt deare and mutuall loue, whiche aboue all other doo ſhunne, and flie all pleaſures as moſt peſtiferous and wicked. They coumpte it the greateſt vertue to kepe continẽcie. Therfore they do loth mariage. They take not withſtanding other mens children, and bring them vp in learning, and do inſtitute them moſt diligently in their maners and trade of life. They do not loth matrimony, for ẏ they iudge ẏ the ſucceſſiõ of mãkind ſhuld be deſtroyed, but bicauſe they thinck the intemperancie of womẽ ſhould be auoided, beleuing that none of them do kepe true faith vnto one man. They be alſo contemners of riches, ſo that one of them is not richer then an other, but haue all thinges in common. They neuer chaunge their apparell nor their ſhewes, except they be rente or torne, or els by long time conſumed & worne. Toward god they be very religious: for they ſpeake no worldly thing before the riſing of the ſunne, but they offer certeyne vowes to it, as if they prayed that the ſunne ſhould riſe. After that, they go euery one vnto their worke and buſines, and after they haue wrought to the fifth houre, they congregate them ſelues together agayne. And then being girte with linnen clothes, waſh their bodies with cold water.

And

And being ſo purified, they came into their ſupping, or dining chamber, and when euerie man is ſet with ſilence, the baker doth ſet a loſe to euerie one in order, and the cooke in likewiſe doth giue to euery one a diſhe of potage. And before they eate, the Prieſt doth call vpon God with his prayer, and likewiſe when diner is done, doth rendre thanckes, and then they put of thoſe holy veſtementes, and go agayne to worke vnto the euenyng. When they diſpute, they come together, no leſſe then a hundred, and whatſoeuer is decreed of them, ſtandeth immouable, and not to be chaunged. Yf any man blaſpheme God, they condempne him to death. To ſpit before them, or on the right ſide of thē, they do greatlye abhorre. On the Saboth day, they be very ſcrupulous and ſuperſtitious to do any maner of worke, in ſo much that they will not kyndle the fier th at day, nor cary any veſſell, no nor go to the ſtoole to eaſe thē ſelues. In other dayes, they digge a pit of a foote deepe, and couering thē ſelues with a long garment, do eaſe them ſelues in the ſame pit. And whē they haue done, couer it agayne with the ſame earth, and this thyng among them is counted very ſolemne. Their opinion is, that the bodyes be corruptible, and the matter of them is not perpetual, but they beleue the ſoules to be immortall, and do ſay, that the good ſoules ſhall lyue beyond the Occean ſea, where they ſhall haue their fruition and pleaſure. For they thincke, that that region is not ſubiect to heate, colde, ſhowers, or tempeſtes, but very pleaſaunt and delectable. The ill ſoules ſhalbe ſent (ſaye they) to tempeſtuous and colde places, full of mournyng and payne without end. Theſe wordes and many other, doth Ioſephus write of this ſecte in the ſame place, and likewiſe in hiis antiquities.

Monachus. 37.

Chriſoſtome writyng vpon the Epiſtle ſent to the Hebrewes, doth teſtifie that in the tyme of the Apoſtles, there was not one ſtep, or iote of Moncke or Monckerie.

Alſo two hundreth yeares after Chriſt there is no mention made by any worthy writer of Monckerie: ſauyng that the Decretal Epiſtles of ỹ Biſhops of Rome, do giue certaine cōiectures, of the Decrees of Virgins to be conſecrated. But of what authoritie and force thoſe Epiſtles be, a certaine Moncke named Caltheſen, doth geue iudgemēt, whoſes wordes be theſe: Nunc meo iudicio illa de Conſtantini Donatione Apocripha ſunt. Sed fortaſsis quædā alia longa & magna ſcripta, ſancto Clemēti & ſācto Anacleto, ſūt attributa, ſūmis pōtificibus: in quib⁹ volētes Roma nā ſedē oī laude digniſsimā, plus quā expedit exaltare, ſe penitus funda-

Alley, W. (copy 1)

runt cum tamen omnino non videantur illorum ſanctorum Epiſtolæ, cõſideratis contentis in iis. Scribitur enim in Epiſtolis Clementis, quo modo Papa, fuerit & Petri ſucceſſor, & poſt Petri mortem ad ſanctũ Iacobum has fingit ſcriptor miſsiſſe Epiſtolas, qui fuit frater domini & Hieroſolimorum Epiſcopus: Et eſt tamen hoc omnino falſum cum ſit manifeſtum, prius Petro Iacobum octo annis finiuiſſe martyrio vitam. Scribit quoque ipſum Clementem ſucceſſorem fuiſſe Petri, ſed hoc idem in aliis quæ ſancto Anacleto adſcribuntur, legitur. Sed ſi hoc eſſet verum, quomodo ſancti viri Hieronimus, Auguſtinus, Optatus, Mileuitanus, & ceteri, qui omnium pontificum Romanorum catalogum poſuerunt, hoc ignoraſſent, vel ſaltem nõ immediate poſt Petrum ponunt, ſi ipſas Epiſtolas ad tunc vidiſſent, aut pro auctenticis habuiſſent? Inuenitur inſuper in ipſis Epiſtolis de Epiſcoporum a ſacerdotibus differentia, quæ tamen longo tempore poſt Clementẽ hunc, (vt Hieronimo placet, & Damaſo) in Eccleſia orta eſt: hactenus Caltheſen, *that is to ſay. By my iudgement, thoſe thinges whiche are written of the donation of Contine, are Apocriphall, yea and perchaunce certeine other long and great written workes, which are attributed vnto Saint Clement, and Anaclete, being the high Biſhops, in the whiche they do vtterly ground them ſelues, willing to exalte the ſee of Rome, worthy of all prayſe more than is expedient.*

VVhen notwithſtandyng theſe Epiſtles do not ſeeme to be the Epiſtles of thoſe holy men, if the contentes and circumſtances of them be duely conſidered, for it is written in the Epiſtles of Clement, howe he was Pope, and the ſucceſſor of Peter, and that he ſent theſe Epiſtles after the death of Peter, to ſaint Iames, which was called the brother of the Lord, and was Biſhop of Hieruſalem, but this is vtterly falſe, for it is manifeſt, that Iames finiſhed his life with martyrdome eight yeares before Peter. He writeth alſo, that Clemẽt was the ſucceſſor of Peter, but this is red alſo in other thinges, which are aſcribed vnto Anaclete. But if this ſhould be true, how do theſe holy mẽ, Hierome, Auſten, Optatus, Mileuitanus and other whiche do write the cataloge and order of all the Biſhops of Rome, not knowe this? VVhich do not ſet in Clement, or at the leaſt, do not put him immediatly after Peter, if they had then either ſeene the Epiſtles, or counted them auctentycall. Furthermore there is founde in the ſame Epiſtles, the difference of Biſhoppes from Prieſtes, whiche notwithſtanding began long after in the Churche after Clement, as it pleaſeth Hierome and Damaſus.

There is alſo the authoritie of moſt auncient and great learned writers, whiche do declare, that theſe Biſhoppes of Rome ſhould not be the authors of theſe Epiſtles. For neyther Hierome, nor Damaſus, nor Euſebius, nor the ſixte counſell of Carthage, doo make any mention of the

Epi-

Epiſtles, nor ye ſhall finde theſe Epiſtles to be cited of any author worthy credit, vnto the tyme of Carolus Magnus. And it is not vnlike to be true, that about that tyme, when the VVeſt Churches did aſke & ſeeke bookes out of the Librarie of Rome, that theſe Epiſtles were feyned, forged, and diſperſed abroad by the fraude & craft of ỹ Biſhops of Rome, whiche then did affecte Empire and rule, not onely ouer all Churches, but alſo aboue kynges and princes of the earth.

But to (come to our purpoſe agayne) Monckerie began about the beginnyng of the foure hundred yeares after Chriſt, and that in Egypt, where Antonius, Macarius, Panubus and Paulus, floriſhed in that kind of life, and likewiſe in other places of the world, as Sozomenus doth teſtifie. And truly it is maruell, when that age had ſo great learned men, that they did not onely approue, but alſo inſtitute and ordeine thoſe kindes of life, which were not inſtitute, nor ordeined of God. Sozomenus doth recorde, that there were two kindes of Monckes: the one, whiche liued in the wildernes: the other, which liued in cities, but yet ſeparate from the companie of other men. The maner of a monaſticall life, Baſilius doth rehearſe, and ſhewe, In ſermone Aſcetico, *out of the which it appeareth, that they whiche profeſſed Monckerie, did firſt geue all their goods, before they went into the monaſterie: his wordes be theſe.* Oportet monachum ante omnia id vitæ genus amplecti, vt nihil poſsideat, corpus habeat quietum, & habitum honeſtum, vocem moderatam, & ſermonem bene diſpoſitum, cibum ac potum ſumere tranquille, ac cum ſilẽtio, apud ſeniores tacere, *that is to ſay:*

It behoueth a Moncke aboue all thinges, to embrace that kinde of life, that he poſſeſſe nothyng, that he haue a quiet body, an honeſt habite, a moderate voyce, communication well diſpoſed and ordered, that he take his meat and drincke quietly and with ſilence, that among his Seniors and elders, he hold his peace. But of what holynes, pouertie, chaſtitie and obediẽce our monckes of late time haue bene, it is horrible to ſpeake. And becauſe their hypocriſie, ſuperſtition and abhominable kynde of lyfe, is knowne to all the world, I will ſpeake no more of them.

Biblion. 38.

Βίβλος *ſignifieth properly* Papyrũ, *whiche is a great ruſh, whiche groeth in the fennes & mariſh grounde in Egipt and Syria, ten cubites in height, wherof the firſt Paper was made, wheron mẽ did write. It betokenneth alſo a booke, wherof we call the booke conteining the holy Scriptures, Biblion, or ſacra Biblia in the plurall nũber, and not Biblia in the ſinguler number.*

Alley, W.

Note that in olde time, men did write in the leafes of Palme trees, whereof we call the leafes of bookes Folia, whiche be called alſo in the Greke φυλυρ αι. After that they wrote in the rindes of certaine trees, which are called Libri, and therfore our bokes be named Libri, and by a diminitiue Libelli. They be called alſo Codices, of this worde Codex, or Caudex, which is ỹ lower part of the tree next the root, from the which the rinde is drawen. After that, publique and cõmon workes were written in volumes of lead, and priuate workes, were writtẽ in clay, & after in waxe: for the vſe of tables to write in, were before the battell of Troy.

But after the victory of Alexander the great (when the citie Alexandria was builded in Egypt) Paper was inuented of kyng Alexander (as Varro teſtifieth) whiche was made of the calles, that grewe in the fennes of Egypt.

It is called Charta, of the name of a citie of Tire named Charta, from whẽce Dido came, and therfore ſhe called the citie which ſhe builded afterward Carthaginẽ, of the name of the citie Charta, frõ which ſhe cam.

Parchemẽt was inuented (as Varro writeth) after ỹ Paper was foũd out by Alexander, to the vſe of the libraries of Ptolomie & Emmenes, kinges of Pergamus, and therfore it is called in Latin Pergamena.

It is called alſo Membrana a membrorũ tectu, that is of coueryng the members, that is, of the ſkinne, which couereth the body, of which ſkinne the Perchement is made.

Colcſsis. 39.

COloſſæ or Coloſsis, was (as Strabo writeth) Lib. 12. a towne of Phrigia, adioyning to Laodicea, whiche as Oroſius, teſtifieth with Laodicea and Hierapolis, was deſtroyed, and fell downe by an earthquake in the tyme of Nero the Emperour.

The inhabitãts of this citie Coloſsis, were inſtitute and conuerted to ỹ faith of Chriſt by one Archippus and one Epaphras. Archippus was Paules diſciple. Epaphras was borne in ỹ town Coloſsis, who afterward was captiue with Paul at Rome: he was ſuppoſed to be one of ỹ. 70. diſciples.

But the Coloſsians were auerted from the ſinceritie of the Goſpell by falſe Apoſtles, who perſuaded them, that Chriſt was not come, nor yet ſhould come at all, but that aungels were the auctors of our ſaluation, beſide that, they preached vnto them both Iudaicall and Philoſophicall ſuperſtitions. Agaynſt thoſe falſe Apoſtles, Paule ſtrengthnyng and confirming the Coloſsians, doth ſend vnto them an Epiſtle, in the which he ſheweth & proueth the one onely Chriſt, beyng aboue al aũgels, to be ỹ auctor of our ſaluatiõ, And defẽding his own authority, doth admoniſh them to beware of the falſe viſions, reuelations & doctrines of the falſe

Apo-

Apoſtles. And finally doth exhorte them to auoyde al il things, & to folow good thinges, and doth admoniſh alſo euery age of their ſtate, condicion, and calling.

Although it ſeme impertinent to be ſet among theſe Miſcellanes, yet for the nerenes of the wordes Coloſſe and Coloſſi, I will not leaue vntouched what Coloſſi be, neither will I omit the nature of the prouerbe that ſprong of them, nor the diſcourſe of the ſeuen wonders of the worlde, of the number of whom Coloſſi is one. The. vij. wonders be theſe ẏ follow.

1. Coloſſi.

Coloſſi were images of horrible greatnes, like to towres. One of Apollo in the capital at Rome, was. xxx cubites. Alſo one made at Tarrentum by Lyſippus, was. xl. cubites hie. But at Rhodes one of the Sunne exceding al other was in height. lxx. cubites, made by Colaſſis, ſcholer to Lyſippus. The thombe of that image few men might fathome. It was in making. xii. yeres, and the charges drew to. 300. talents, which amounteth to. 43115. pound. Strabo writeth, that the image was of Iupiter, other write, ẏ it was of the Sunne, & made by Chares Lyndius, and thys is it that was compted one of the ſeuen wonders. Some cal it a braſen pyller, (as Ariſtotle writeth) ſixe hundred cubites hie. Beſides this were an hũdred leſſe Coloſſi in Rhodes, and at Rome were many made of mettall.

Of this commeth two prouerbes: Coloſſica onera, *that is, great and heauy burthens.*

Vir Coloſſicus, *a huge, mighty, and taule man.*

2. Templum Dianæ.

This temple was edified by al Aſia in an. 120. yeres, and was ſet in a fenne or marſhe ground, the foundacion being firſt layd with coles, troden or rammed hard, then flieces of wool layed theron, and al this was to ſaue it frõ earthquakes. The temple was in length. 425. foote, in bredth 220. In it wer a. 127. pillers, euery of them. 60. foote hie, made by kings. The roofe was of cedre trees, and the doores of cipres. A lewde perſon of purpoſe to get a renowne in hiſtories (being couetous of glorye, and hauing no excellent quality to attaine therunto) putting wilde fire into the roofe, did burne this temple. His name was Heroſtratus, as Strabo writeth, wherof proceded a prouerbe: Heroſtrati gloria, *applied vnto them that do ſeeke for a renowne or prayſe of a miſcheuous act.*

3. Piramides Aegiptiæ.

The Piramides in Egipt, were nothing els, but a vaine and foolyſhe oſtentation of the riches of kinges, as Plinie writeth. The cauſe of the building of them, of moſt writers is reported to be, that they might not leaue any money vnto their ſucceſſors, or to ſuch as ſhould enuy them.

There were many euery wher in Egipt, but ther wer none more no-

ble and famous, thē thoſe three, of the which Pomponius Mela ſpeaketh, the which filled al the world with their fame, being apparant and conſpicuous vnto all ſuch as ſhould ſayle by them, ſituated in a part of Affricke, vpon a ſtony and barren hil, betwixt the towne called Memphis, and the towne Delta. They are towers (as Solinus ſayth) of ſo maruelous a high top, as is almoſt vncredible to be built by mans hand. Vnder theſe towers were the kinges of Egipt buried.

Cheopes a king of Egipt, was twenty yeares in building one of theſe towers, hauing three hundred, three ſcore thouſand woorkemen, daylye laboring about it. It was declared in the Egiptian letters, which were written about it, that there was a thouſande, eight hundred talentes, ſpent in radiſh rootes, garlike, and onions, which the workemen deuoured. Which talentes are in our coyne ſeuen hundred and thirtye thouſand crownes, for the talent of Egipt was fifty Minæ. Beſides, if thou wilt make but a meane eſtimation of all other kinde of victual or meate, of apparell and wages for their woorke, if thou accompte alſo the yron wherwith the ſtones were bound together, and the wood wherof the engines were framed, there wyl ariſe in the end aboue two thouſand, two hundred tonels of French crownes.

Some affirme thoſe Pyramides to haue bene made by Ioſeph a Iewe, for the ſafe keeping of corne, wherof they tooke their name. For πυρός, is called corne or wheate. Other ſay, they are Sepulchers, builded in the honour of Fire, the which the Egiptians dyd woorwip for a God, and therefore to growe foure ſquare, and ſharpe vpwarde, to the lykeneſſe of Fyre.

4. Cyri Regia.

Cyrus was a noble King of Perſia, the ſonne of Cambyſes and Maudanes the daughter of Aſtiages, king of Media.

This Cyrus was (by the commaundement of his Grandfather Aſtiages, when he was borne) caſt out, to be deuoured of the wylde beaſtes, becauſe he ſaw in his dreame a vine tree, ſpringing oute of the children of hys onely begotten daughter, with whoſe braunches al Aſia ſhould be ouerſhadowed. He beyng caſt foorth, was marueilouſlye nouriſhed a great while by a Bitche of a dog kinde. At the length being brought vp by the kinges ſhepheard (as Gods prouidence would) was choſen king of the Perſians. Ouer whom when he had raigned certayne yeares, he was ſlayne of Tonigris Queene of Scithia, wyth two hundred thouſande Perſians, ſo that there was not one left to beare home tidynges of ſo great a ſlaughter.

The

The head of Cyrus being cut of, was caſt into a veſſell filled with mans bloud, with this exprobration: Fil thy ſelfe with bloud, which thou haſt alwaies thirſted after. He was firſt called Agradatus, and after warde Cyrus, of a riuer of the ſame name, rũning through Perſia, by the which riuer he was caſt forth.

This man excelled al men of his time in goodly perſonage, gentlenes, proweſſe, liberality, wiſdome, and memory.

Solinus writeth, that of the exceeding multitude of men, which wer in his hoſt, he ſo retayned the names, that he called euery man by his proper name, when he ſpake vnto them.

Plutarchus alſo writeth, that he made a gallery al of gold & Iuery, he made alſo ſuch a coſtly pallace, that for the ſumptuouſnes thereof, it was counted one of the ſeuen wonders of the world.

The reſidue of his wonderfull vertues are wrytten by Xenophon, moſt eloquently in Greeke.

5. Mauſoleum.

This was the tombe of one Mauſolus king of Caria, the which tombe his wife Artemiſia made, of whom is written this ſtory. Artemiſia was of ſuch chaſtity, and ſo excelled in loue towards her huſband, that whẽ he was dead, ſhe cauſed his hart to be dried in a veſſel of golde into poulder, and by litle and litle ſhe dranke it vp, ſaying: Their twoo hartes ſhould neuer depart a ſunder, and that ſhe thought there might be no worthy ſepulchre made for it, but her own body. Notwithſtanding ſhe made for his body ſuch a ſepulchre, that for the excellent workmanſhip, beautye, & coſtlynes thereof, it was taken for one of the maruels of the world, and for the notable fame therof, all ſumptuous and great ſepulchers wer after called Mauſolea.

6. Babylon.

Babilon a noble city, being ſet & placed by the riuer Euphrates, once head of all Chaldie, of the which great Meſopotamia, and part of Aſſyria was called Babilonia, as Pline writeth. This city Strabo writeth to be builded by Semiramis. But the Hebrues doo referre the originall begimning of it vnto Nemrothe the Giant, who ſay that it was called Babilon of the confuſion of tounges. This city being afterward reſtawred and enlarged by Ninus or Semiramis, was very notable and famous, for her walles and hanging gardens, and for her temple and walking places. The fieldes were verye playne and pleaſant, the nature of the ſoyle very fertile and fruitful, the walles wer quadrant with towers and caſtels in them. Her walles wer of an incredible magnitude and ſtrength, being fifty cubites in breadth, and. 300. cubites in higth The circute and com-

Lib. 6. cap. 28.

paſſe

paſſe of it is ſayd to be.480.furlonges, the riuer Euphrates running in the middle of it. The walles were made of bricke, compacted together w lime & pitch, y which ſome write to be ſo brod, y. 2. waynes meeting together might eaſely paſſe. About the walles ther rūneth abrod ditche ful of water, as though it were a riuer, which walles are beutified w an hū-dred gates of bras. This city being in a time reuolted frō her alegiaūce, Semiramis being occupied about the ornature and decking of her body, made haſte immediately to recouer it, one part of her heare being looſe, neither did ſhe make vp her head, and bring her heare in an order, before ſhe had recouered the city into her dominion againe.

Here note a worthy example of this valiant woman Semiramis, againſt couetouſnes and greedy deſire of money. This woman, when ſhe had made a tombe, wherin ſhe intended to be buried, being dead, cauſed this ſuperſcription to be writtē vpon it: VVhat king ſo euer ſhall lacke money, let him open this ſepulchre, and take as much as he wyl. VVhych wordes, when Darius had read, being a very greedy perſon, commaunded the graue to be opened, but he founde no money there at all, but he happened vpon theſe wordes: Ni malus vir fores, & pecunia prorſum inexplebilis, nō vtique mortuorum loculos moueres. That is: If thou wer not an euil man, hauing an vnſatiable deſire of mony, thou wouldeſt not breake open the graues of the dead.

7. Simulacrum Iouis.

The ſeuenth wonder Caſſiodorus writeth to be the image of Iupiter Olympicus, which was made by one Phidias, firſt a Painter, and afterward a Caruer, for the making of which image, he became exceedyng famous. He made alſo other excellent workes, as the image of Venus at Rome, in the porche of Octauia, and the image of the Goddeſſe Nemeſis, being ten cubites, at Rhamnus, a famous village in the countye of Athens, which helde in her hande a braunche of an apple tree, out of the which roſe a litle folde, wherin were wrytten theſe woordes: Agoracritus Parius fecit. He was the ſcholler of Phideas, whom he ſo loued, that he wrote his name in his own woorke. Of thys riſeth a prouerbe: Rhamnuſia Nemeſis.

This Nemeſis was a Goddeſſe, whom the Paynims ſuppoſed to be the puniſher of greuous offenders. Some call her Fortune.

Suidas ſayth, that Nemeſis is Iuſtice, complaint, reproche, enuy, fortune. And Eraſmus ſaith, Nemeſis is a goddeſſe, the reuenger of inſolency, and arogancy. She is called Adraſtia, of Adraſto the kyng, that firſte conſtituted to her a tēple, ſhe is called alſo Rānuſia, of the town Rānus.

But Gregorius Nazianzenus, in the funerall ſong which he wrote vpon Baſill the great, prayſing the gorgeouſnes and coſtlynes of the hoſpital

ſpital builded of him, ſayd in this maner: I truly (ſayd he) conſidering this place, being ſo notable, for the bignes and fine woorkemanſhip of it, would count it nothing inferior vnto the ſeuen wonders of the world.

Of the which numbers he numbreth and writeth theſe three following, to be three of the ſayd ſeuē: that is, the city Thebæ, and the Capitall of Rome, and the temple of Adrian in Cyzicke.

Thebe or Theba.

Of this name there were nine cities, one in Beotia, an other in Egipt, the third in Theſſalia, the fourth in Cilicia, the fift in Iouia, the ſixt in Attica, the ſeuenth in Cataonia, the eyght in Italy, the ninth in Syria.

That in Egipt was the moſt famous, builded of Buſiris king of Egipt, in compaſſe (as Herodotus declareth) a hundred and fortye furlonges, called Stadia. This City had many fayre buildinges, both publike & priuate. Plinie writeth that it was holow vnderneath, and ſtoode all vpon vawtes. It had an hundred gates, and in euerye gate were two hundred kepers, which excelled in great horſes and chariotes, vnder the which city kings were wont to bring forth great and huge hoſtes of armed men, none of the citizens perceauing it.

There was in this city (ſayth Calliniachus) a caue, which being at all other times full of wynde, yet in that ſpace, which is betwene the olde Moone and the new, which is called in latine interlunium, there was no ayre perceaued at all.

Bicauſe there hath bene often mention made of a furlong called Stadium, it ſhall not be out of the way to declare what Stadium is.

Stadium was properly the place where horſes or men did runne, or wher wreſtlers did ſtriue, called ſtadium, ἀπὸ τῆ ϛάδιου. that is, a ſtatione, bicauſe that Hercules ranne that ſame ſpace, drawing his breathe but once, and then ſtoode ſtyll.

The furlong was firſt inuented of Hercules, and he met it at Piſis, where Iupiter Olimpius was. The length of that ſame furlong, was two hundred feete, wherupon ſome inuented after, other kindes of furlongs in Grece, being likewiſe of twoo hundred feete of length, yet ſomewhat ſhorter then Hercules furlong. Hereof Pithagoras gathered, that the foote of Hercules was ſo much more long thē other mēs feete, how much the furlong called Olympicum ſtadium was longer then other furlongs.

Stadium properly containeth the eight part of a myle, and before the Romanes found out their miles, men did diuide and meaſure the ſpaces of the earth by furlongs.

But the Perſians dyd vſe a furlong, but an other kinde of meaſure, which they cal Paraſangam, which conteineth the ſpace of ſixe myles & a quar-

a quarter of our miles. Cenſorinus writeth, that of theſe Stadia *ther wer three ſortes. The one was of Italy, and that contained 625. feete, which is. 125. paſes. The ſecond was called* Olympicum, *and that was of. 600. feete, that is. 120. paſes. The third was called Pythicum, which contayned. 1000. feete, which is. 200. paſes, which peraduenture was forgotten of Plinius and Solinus, when they wrate the deſcription of Cicilia, which maketh the variaunce betwene them and Diodorus Siculus. Of the ſtadia called Italica, eight doo make an Italian myle, contayning a thouſand paſes, euery paſe being fiue feete, we haue none other name to geue it, but a furlong.*

Capitolium.

Capitolium was a great and mighty tower in Rome, ſet in the mount called Saturnius, & builded of the king Tarquinius ſuperbus, *as Plinie writeth, lib. 3. cap. 5. Some write, that it was the temple of Iupiter, ſet in the cleue called Tarpeius. It was called Capitolium* a capite hominis ibi reperto, *of a mans head there found, while they digged vp the foundacion, for before it was called* arx Tarpeia, *of the veſtal virgine* Tarpeia, *which was killed of the Sabines, and there buried. Capitolinus was the name of him that found the head, when the capitoll began to be builded. It muſt nedes be a faire coſtly and ſumptuous thing, for as much as Nazianzen doth number it among the ſeuen wonders of the world.*

Templum Hadriani.

This temple was builded in Cyzicum, a noble City of Bithynia, ſo named of Cyzicus a king, as Pomponius Mela writeth. It is a citye famous and notable, with caſtels, walles, towers, hauens, and turrets of marbell, as Florus writeth. lib. 2. It was had in great honour, eſtimation and price of the Romanes, as Strabo writeth, lib. 12. In this place by likelyhoode Adriane did builde that ſumptuous temple, which is counted of Nazianzen to be one of the ſeuen wonders of the world.

Theſe (by the teſtimony of Caſſiodore and Nazianzen) be the ſeuen ſpectacles or wonders of the world, recorded almoſt in euery place, both of the Hiſtoriographers and Poetes. Of the which wonders there remaineth nothing at this day, but their vaine names and titles, wherby we may vnderſtand, that ther is nothing, that can be made ſo glorious and gallant, by the power and induſtry of man, which antiquity & time cannot diſpatch and conſume.

I would God that the princes, and noble mē of the earth with others, would heare and conſider theſe thinges, and ſpecially they which would purchaſe vnto them ſelues perpetual renowme, with ſuch outragious & fond buildinges. For what is more fond, then to waſt and ſpend out of meaſure much riches in vnprofitable buildings, that ſhall do good to no

man?

man? And here by the way, I wish the Clergie and the people would expend with them selues, what they do, which dispose so preposterously & vainly, the reuenues and yearely profites of the Churches (I meane in building of great and sumptuous temples) with spires so high and long, ỹ they may be almost cõpared with ỹ Pyramides of Egipt. For these things cannot be done without the wrath of God. For (I pray you) what other cause is ther why, ỹ temples builded more curiously and sumptuously, the is conuenient to christian modesty, are touched and destroyed so many times, with so often lightnings? which thing I take to be a warning frõ heauen, that we shhould refraine from such fondnes and vaine shewes. That the poore and oppressed with calamities, ought to be relieued and maintayned with the goods of the church, the old custome and maner of the primitiue church doth teach and declare. Which you may easely perceaue, partly out of other mens writings, and specially out of epistles of the holy martyr saint Ciprian, writing chiefly of a certain scoffer to be excommunicated, vnles he would leaue his arte and faculty. His woords be these. Quod si penuriam talis, & necessitatem paupertatis obtendit, potest inter cæteros, qui alimentis ecclesiæ sustinentur, huius quoque necessitas adiuuari: si tamen contentus sit frugalioribus & innocentibus cibis. If such a one do make a pretence of penury & lacke, his necessity among other, which ar sustained with the goods of the church, may be eased and holpen, so that he be contented with sober and meane diet. And a litle after in the same epistle he writeth of the same person, after this maner. Quod si (inquit) illic ecclesia non sufficit, vt laborantibus præstentur alimenta, poterit se ad nos transferre, & hic, quod sibi ad victum atque vestitum necessarium fuerit, accipere. If the church (saith he) ther, be not able or sufficient to geue nourishment to such as labour, and haue neede, he may come hether vnto vs, and here receaue that which shal be necessary vnto him, both for meate, drinke, and cloth. By thys place of Ciprian you may coniecture, that the needy and miserable persons, did not onely make their refuge vnto the liberality of the Churche, wher they dwelt, but also that one church did communicate her riches vnto other Churches, in the nourishing of the poore, according to the most Christian institution of Saint Paule.

Neyther for any other cause did Basilius Magnus, or other of lyke pietye, builde hosptitales for poore wayfaring men, and houses for beggers and sycke men, but that they myght ease wyth their priuate expenses, the common charges of the Churche, whiche at that tyme was verye poore.

If any man be of a contrary iudgement, and will prefer the excessiue

riches of the church, before the neceſsitye of the poore, let him conſider (whatſoeuer he be) what ſaint Ambroſe a noble father & doctor of the church doth write to ỹ cõtrary. His words be theſe in his boke of offices Aurum eccleſia habet, non vt ſeruet, ſed vt eroget: vt ſubueniat in neceſſitatibus. Quid opus eſt cuſtodire quod nihil adiuuat? An ignoramus quantum auri atque argenti de templo domini, Aſſyrii ſuſtulerint? Nonne melius conflant ſacerdotes propter alimoniam pauperum, ſi alia ſubſidia deſint, quam ſacrilegus aſportet hoſtis? Nonne dicturus eſt dominus, quur paſſus es tot inopes fame mori? Et certe habebas aurũ, vt miniſtrares alimoniam. Quur tot captiui deducti in commercio ſunt, & non redempti? Melius fuerat vt vaſa viuentium ſeruares, quam metallorum. His non poſſet reſponſum referri. Quid enim diceres? Timui, ne templo dei ornatus deeſſet. Reſponderet. Aurum ſacramenta non quærunt, neque auro placent, quæ auro non emuntur. &c.

That is to ſay: The church hath gold, not to keepe, but to beſtow it, and to helpe men in their neceſsity. What nedeth to keepe that whych helpeth nothing? Are we ignorant how much gold and ſiluer, the Aſſirians tooke away out of the temple of the Lord? Were it not better that the Prieſtes ſhould beſtow it to the ſuſtentation of the poore (if other ſuccours lacke) then that it ſhould be caried away by the ſacrilege of the enemy? Will not the Lord ſay: Why didſt thou ſuffer ſo many poore men to dye for hũger? And yet truly, thou hadſt gold wherwith to relieue thẽ. Why are there ſo many caried away captiue, by the entercourſe of marchaundiſe, and not redemed? Why are ther ſo many ſlaine of the enemy? It were better that the veſſels of the liuing were preſerued, then the veſſels of mettal. Vnto this ther can be no anſwer made. For what wouldeſt thou ſay? I feared, leaſt there ſhould lacke to decke the temple of God withall. He would anſwere: Holy things doo not require gold, neither thoſe things can be made acceptable by gold, which cannot be bought with gold. The ornament of the ſacraments, is the redemption of ỹ captiue. And thoſe are truly precious veſſels, which redeeme the ſoules from death. That is, the true treaſure of the Lord, that doth worke that, which the Lordes bloud wrought. And a little after he ſayth. Laurentius, qui aurum eccleſiæ maluit erogare pauperibus, quam perſecutori reſeruare, pro ſingulari ſuæ interpretationis viuacitate, ſacram Martyrii accepit coronam. *Saint Laurence, which had leauer to diſtribute the gold of the churche to the needye, then leaue them to the perſecutour, for his ſinguler and liuely interpretacion, receiued the bleſſed crowne of martyrdome. Was it ſayd (thinke you) to ſaynt Laurence, thou oughteſt not to do away the treaſures of the church, and ſel the holy veſſels? To what vſes the veſſels of the Churche are to be diſpoſed, or after what ſorte, or for what cauſes, it is needefull onely that thou conſider this with a*

pure

pure faith, and a prouident iudgement. Truly if a man employ them vpon his owne cõmodity, it is a fault, but if he beſtow them vpon the poore, it is a deede of mercy. For no man can ſay: Why do the poore liue? No mã can complaine, becauſe the captiue are redemed. Hæc Ambroſius. *The which wordes of Ambroſe, for this cauſe I haue alledged, that it might be vnderſtoode, vpon what vſes chiefly, the eccleſiaſticall goods ought to to be beſtowed. Yea, and to ſpeake freely the truth, the priuate money of the chriſtians pertaineth to none other vſe, if any man haue more then is ſufficient for the maintenance of his life. It is not to be reproued nor diſalowed (after the opiniõ of ſome learned mẽ) if any do build temples, beutifiyng them with marbel and gold, ſo that it be not done to the diſcommodity of other, but the care and regard of the poore is to be counted a great deale better, then all ſuch thinges, yea ſo much, that if a mã do the other without this, he may be iudged rather to offend, then to profit. For God is not ſo much delighted, with dead temples made of ſtone, as he is with liuely temples, made of fleſh and bone. VVherupon Chriſoſtome both nobly and notably (as he doth all thinges) writeth vpon Mathew, after this maner.* Tu ſi præparaſſe quoſdam vaſa videris ſacra, aut ornatum quempiam alium circa parietes eccleſiarum, ac pauimenta confeciſſe, nolito reprihendere, aut iubere vt vendatur quod iam factum eſt, ne animum eius qui fecit, perturbes. Sin vero antequam fecerit te conſuluerit, pauperibus offerre iubeto. *If thou perceiue any mã to haue prepared holy veſſels, or adourned the walles of ỹ church, and to haue beſtowed charges in the making of the pauement therof, reproue him not, nor commaund that which is made to be ſold, leaſt thou trouble the mind of him that made it. But if he aſke thy counſell firſt, commaund him to beſtow it vpon the poore.*

Theſe woordes of Chriſoſtome do declare, that ther were once certayne oblacions made in the church, to eaſe the incõmodity of the poore. VVhich partly ſaint Paul doth plainly ſhew (who doth cal thẽ collectas, *gatherings) partly ſaynt Ierome in his explanations, vppon the Prophet Ezechiel, his woords be theſe.*

Iultus panem ſuum eſurienti dat. Per hoc docemur elemoſinam non ſaturis faciendam, ſed eſurientibus, nec dandum panem his qui ructant plenitudine, ſed his qui inanitate cruciantur: In pane autem omnis continetur cibus. Et ſignificanter dicitur ſuum, ne de rapinis & vſuris, & de alieno malo quæſitum panem vertamus in miſericordiam: Redemptio enim animæ viri propriæ diuitiæ. Quod multos facere conſpicimus, clientes & pauperes & agricolas (vt taceam de militantium & iudicum violentia) qui opprimunt per potentiam, & furta committunt, vt de multis parua pauperibus tribuant, & in ſuis ſceleribus glorientur: publiceq; Diaconus recitet in eccleſiis offerentiũ nomina, tantũ offert ille, ille tãtũ pollicitus eſt, placẽtque ſibi ad plauſũ populi torquẽte eos cõſcientia. &c

That is to ſay: The iuſt man wyll geue his breade vnto the hungrye. By this we are taught not to geue our almes vnto the ful, but vnto the hungery, nor to geue breade vnto ſuche as belke with a ful bellye, but vnto ſuch as are pinched with ſcarcety of meate. And it is ſayd very well, his, that we turne not ỹ bread gotten by extorcion, vſerye, and other mens hinderaunce, into almes. For the redemption of the ſoule of man, are his owne riches. VVhich thing we ſee many to doo, which oppreſſe by might their Clientes, the poore, and huſband men of the country (that I maye not ſpeake of the violence of warriers and Iudges) and commyt robbery and theft, that of much, they may geue a litle to the poore, boaſting and gloriyng in their wyckednes. And that the Deacon recite openlye in the Churches, the names of them that offer. So muche he geueth, an other promiſed ſo muche, and they ſtand in their owne conceite, at the prayſe and ſhoute of the people, their conſciences pricking them in the meane whyle. And they geue an occaſion vnto wretched men, to reioyce at theyr giftes, and not contrary wiſe, to lament for their ſpoyles.

I haue brought in ſaynt Ierome for this purpoſe, that it might appeare, the cuſtome of offering in the Churches, to be verye auncient, but at this time to be greatly abuſed, the Paſtours and Miniſters challenging it wholy vnto them ſelues, what ſo euer is offered in the Church. By what right, and how lawfully, let them take heede. But yet notwythſtanding, I doubt not, but that in ſhort ſpace, all pouertye and beggerye wyll be expelled out of the common wealth, if this cuſtome were renued and had in vre againe.

But (to returne from whence we haue gone aſtraye) I thincke it is made euident inough, that it is not lawfull for Chriſtians ſo vaynelye to caſt away vpon earthly, brickle, and baren woorkes, the riches, due onely vnto the poore, whether they be of the Churche, or prophane ryches. For ther is nothing more meete, then that the members of Chriſt ſhould be relieued with Chriſtes money. Ther is nothing more decent and comelye, then that a Chriſtian man, what ſoeuer riches he poſſeſſeth, more then neceſſary, that he reſtore them vnto Chriſt, the geuer of all riches and goodnes.

The which thing then he ſhall doo moſt truelye, when he ſhall haue regarde of the poore, and (no occaſions being let paſſe) ſhall helpe them both in deede and in wyll. For what ſoeuer we doo vnto the poore, it is accompted and taken, as thoughe we did it vnto Chriſt beyng preſent. All our lyfe is nothing but a temptacion, and therefore it hath neede of Gods diuine counſell and helpe.

And

And we are tempted, not onely with afflictions and pouerty, but muche more with wealth and riches, the which God is wont to geue vnto men, as an occasion to benefite and helpe the poore. For in this onelye thing chiefly riche men excel, bicause they haue a great occasion to helpe other. It is meete therfore, that they in their good deedes, agree and answer vnto the goodnes and benignity of God, and that they bestowe their goodes geuen them by God, not vpon high turrets and mighty images, not vpon towers and castels, but in nouriſhing, clothing and defending of Christes body, which is the church. Vpon this body we ought all to attende, vnto this body we ought earneſtly to sticke, prouiding by all meanes for it, of the whych body we our selues are also members: and for thys cause if we conferre any thing vpon this bodye, that onely is kepte vncorrupt, as though it were in a cheſt of Adamant stone, and doth, & shal remayne for euer. We brought nothing into this worlde with vs, nor when we shal depart, we shal cary any thing away, beſides that onely, which we send afore by the handes of the poore. Wilt thou erect pyllers which shal endure and stand a long time, and wilt thou in building of high Turrets and ſpires, purchase vnto thee a perpetuall memorye of thy name with the posteritie? Then follow Saint Laurence, which distributed the churches monie vnto the church. Then follow Basill, who builded a fayre hoſpitall for the poore. Then followe Cesarius Nazianzenus his brother, the which dying, sayd: τὰ ἐμὰ παντα βούλομαι γενέσθαι τῶν πτωχῶν. *That is: I wyl al mine to be the goods of the poore. Finally, follow Hilarius the Biſhop, who was so great a louer of the poore, that althoughe he came of a noble parentage, yet notwithstanding, he exerciſed huſbandry, more then his body could well ſuſtaine, being tenderly and nicely brought vp, that he might miniſter vnto the poore of his own labors. And (that we may bring the Heathen for an example) follow Simon of Athens, who dyd dayly feaſt the poore, and brake downe the hedges & walles of his orchardes and gardens, that the needy might haue the more acceſſe to gather the fruietes thereof. To conclude, follow Traiane the Emperour, who in gathering and chuſing fiue thouſand free borne children out of his whole empire, found them at his owne charges, and dyd cause them to be inſtituted with the rules of vertue, vnder godlye and learned maſters, whereby he might prouide a number of good men, to ſerue the common wealth in time to come. Follow (I say) theſe men before named, or at the leaſt, one of them, and chuſe them, whom thou may eſt benefite. Bryng vp the Pupilles, ſet the Orphanes to learning, and cause them to be trained wyth the knowledge, as well of the tounges, as of good literature.*

Alley, W. (copy 1)

Diocleſian. 40.

THree hundred and ſixe yeares after Chriſt, Diocleſian beganne his moſt fierce & cruel perſecution againſt the church of Chriſt. Euſebius writeth, that ther was no perſecution ſo cruel and bloudy, neither before nor after. He ioyned wyth him in the Empire, one Herculius Maximianus, a cruel, a fierce, and an vnfaithful man, and yet a foole, and a lecherous man. The ſeate of the Emperours at that time which ruled, was in Nicomedia. When Diocleſian was there, he ſhot out fires and flames, as it were out of the moſt fierce and burning hill Aetna, and there, by chaunce the Emperours palace was burnt, the which by and by certaine malicious enemies did laye to the Chriſten mens charge, and did exaſperate and kindle the Emperour againſt them, and ſo began his perſecution, and foorthwith commaunded all the temples of the Chriſtians, to be throwne downe flat to the ground through the whole Empire, which they did moſt diſpitefully, euen vpon Eaſter day. And afterward commaunded all the bookes of the holy ſcriptures to be burned, which they did in the market place.

Eutropius writeth, that Diocleſian, would be woorſhipped as God, and commaunded that men falling downe flat to the ground, ſhould kyſs his feete. Of this Tirant tooke the Pope of Rome example, who offered his feete likewiſe to be kiſſed, yea of Princes and Emperours. He raigned .xx. yeares, and gaue ouer the Empire at Nicomedia, and liued after as a priuate mā, alledging for his excuſe, the great waight & charge that an Emperour had, & alledged alſo his age. But as Nicephorus writeth, he confeſſed vnto his frendes, that he did it of a certaine deſperatiō, bicauſe he could not extinguiſh nor deſtroy the religion of the Chriſtians, and ſaw the noble and conſtant mindes of the martirs, which dyed ſo valiantly in the quarel of their maſter Chriſt. Afterward, as Euſebius writeth, he fel into a diſeaſe, wherwith he dyed miſerably.

Ruffinus doth write, that he was firſt afflicted with diuers and ſundry diſeaſes, and at the laſt fell into a conſumption, and ſo into a frenſy, wherwith being taken, he deſtroyed himſelfe.

Nicephorus ſaith, that Diocleſian being ſmitten of God with diuers plages, had firſt in his body a great ſwelling, which being broken in diuers places, did ſo conſume away by title and litle, that his moſt wycked & blaſphemous toung, which had vomited out ſuch blaſphemies againſt the moſt high God, did gendre wormes within the iawes: which wormes creeping out of his mouth, did infect all the place where he abode, wyth moſt filthy ſtincke, and at the laſt barking like a dog, gaue vp his wycked and damnable lyfe with great violence.

Diuers

Diuerſe others authors write diuerſly of his death.

Euſebius writeth, that in the time of the perſecution vnder Diocleſian, he ſaw with his eyes, that beaſts moſt fierce and cruell, (as Beares, Libardes, Bulles and ſuch like,) vnto whom the Martirs were throwne to be deſtroyed, although they were ſturred with famine and fire vnto furie, yet they would not come to the Martirs. And when they went violently vpon them, lept backe againe from them, their mouth being ſtopt.

Nicephorus doth adde and ſaye, that a certaine Bulle did licke the feete of a Martir with his tounge, and ſo departed from him, as it were with a certaine reuerence and feare.

Laicus. 41.

Λαός *commeth of this noũne.* Λάας *that is a ſtone, for ſome authors report that Deucalion, and Pyrrha his wife, did procreate and make men by the caſting of ſtones, as Virgill writeth ſaying,* Vnde homines nati durum genus.

Certayne doe make a difference betwene theſe two wordes, Saxum *and* Lapis, *that the one (that is Lapis) is more leſſe and more tendre, & that the other (that is Saxum) is greater, ſharper and harder, wherupõ they call precious ſtones* Lapides, *and not* Saxa, *as Pliny writeth.*

Plinie his wordes be theſe: Nunquam hic vtilior, quam in Italia gignitur, Lapiſque nõ ſaxum eſt. Lib. 36. cap. 38.

This ſtone is no where more profitablie brought forth, then in Italie, and it is called, Lapis, non Saxum.

The ſame Pliny writeth after this ſort. Eſt & viridis Lapis vehemẽter igni reſiſtens, ſed nuſquam copioſus, & vbi inuenitur, Lapis non Saxum eſt. *There is a greene ſtone which doth vehemently reſiſte fire, but it is no place plentifull, and where it is founde, it is* Lapis, *& not* Saxum.

But this difference doth nothing ſeeme to agree with Pliny him ſelfe, who maketh no difference betwene Lapis, *and* Saxum, *in quantitie and greatnes: for he affirmeth that great pillers were made,* Ex vno Lapide, *& ẏ the image of one* Laocoon, *(who was the firſt that thruſt his ſpeare into the woden horſe at Troye) was cut out* Ex vno Lapide. *But it is rather to be ſayd that* Saxum *is properly that which is cut out of rockes, or quarries: And that* Lapis, *is ẏ which is digged or takẽ out of the groũde.*

Alſo bycauſe in olde time the end of miles, were ſignified and ſhewed by the ſetting vp of ſtones in the ſame place, Lapis, *doth ſometime ſignifie a mile, wherupon we ſay,* Ad tertium aut quartum Lapidem, *three or foure miles.*

Of this word λαός, *are the common people called* Laici, *lay men, euen as the cleargy are called* Clerici, *of this worde* κλῆρος.

Clerus.

Clerus ſignifieth Sortem, *a chaunce, a lot, an inheritaunce.*

Baſilius Magnus, *doth vſe it,* Pro ordine ſacerdotū. *In my ſimple iudgement (yet I do referre it to the determination of the learned) the clergy were called* Clerici, *originally of the Hiſtory of Mathias the Apoſtle, who ſucceded in Iudas place, bycauſe that Clerus doth ſignifie electiō or lot, for that Mathias was choſen into the Colledge of the Apoſtles by*
Act.1. *geuing forth of lots as it is recorded in the actes of the Apoſtles, and this*
Ion.1. *was the maner of the Hebreues. For Ionas (ſleaping in the ſhip) was deprehended by lot, that he was the occaſion of the terrible tempeſtes that*
1.Sam.14 *came vpon the Marriners, And likewiſe Ionathas was eſpied, for that he taſted of a litle hony contrary to the edict of his father, And in like*
Ioſu.7. *maner was Achan eſpied of his ſacrilege. The Apoſtles vſed theſe lottes for that as yet they had not fully receaued the giftes of the holy ghoſt, and had certaine ſteppes of the Iewiſhe rites remaining with them, and they thought it lawfull to execute that figure vntill the veritie were accompliſhed, by the comming of the holy ghoſt.*

Obſeruatio.

Note here that the lot fell vpon Mathias, although Ioſeph were commended by his ſurre name, and by kinred vnto Chriſt.

By the which we may learne, that in ſuch elections and lots, nothing is to be attributed to the affections of mā, But that where there be two equall and like in worthines of life, we ſhould rather fauour him, whom fleſhe and bloud doth not commēde: And yet this Ioſeph, called Iuſtus, did not diſdaine his equall to be preferred before him. Nor yet Mathias did not flatter him ſelfe for that he was choſen of the. 11. to fulfill the holy number of the twelue.

Queſtio.

Here is to be demaunded, whether it be lawful or vnlawfull (as they ſay Simpliciter,*) to vſe lottes or no.*

Reſponſio.

You muſt vnderſtand that there be three kindes of lots.

1. Diuiſoria.
2. Conſultoria.
3. Diuinatoria.

THe lot called Sors diuiſoria, *whether it be by caſting of chaūces, by drawing of cuttes, by taking of balles, or anye other meanes, for taking part of thinges deuided, is not vnlawfull, ſo that there be no ſuperſtition, no inuocation of ſprites, nor looking for any euent or effect from the conſtellations or power of the Planets aboue.*

Saint Auſten in his booke De doctrina Chriſtiana, *writeth after this maner.* Si forte fortuna duos haberes obuios, æqualis piætatis atq; neceſſitatis, & tantum haberes quo ſolum alteri eorum ſubuenire poſſes. Ita conſti-

cõstitutus in ancipiti, nihil melius ageres, quam vt sortito deligeres, vtri benefaceres. Sic existimabis, quadam sorte hunc vel illum ex dei voluntate, tibi adiunctũ esse, aliquo necessitudinis gradu. *If thou chaũce (sayth he) to meete two persons equally to be pitied and releaued, & hast onely so much about thee, wherewith thou canst releaue but one of them, being so set in a certaine perplexitie and doubt, thou canst do no better then to cast lots, to which of them thou mayest dispose thine almes. So shalt thou iudge as it were by a certaine lot, whether this mã or that mã be nerest vnto thee, in some degre of kinred or friendship.*

Sors consultoria.

The lot called Consultoria, *whiche is practised to do this, or not to do this determinatly, as if any man should consulte by lots or by any other chaũce, whether he should ride fourth, go to the faire or market, or take any other iournie, is not lawful. As I my self knew a certain mã of honor, who being commaũded, by his prince to resiste the enemies (who attempted to inuade certeine borders of this realme) did retire backe to his house, bycause his horse stumbled in the morning.*

Sors diuinatoria.

The lot called Sors diuinatoria, *is that which is exercised to know by it, what shall come hereafter, which is directly against the word of God.*

To end, concernyng this worde Clerus. It signifieth sometime, patrimonie, inheritaunce or any portion which came by lot. It is sometime taken for an acre of ground, or an orchard or garden. It is taken likewise for a worme whiche hurteth and destroyeth honie combes, which of some is called Pyrausta.

Olephantes. 42.

Matholus writing vpon Dioscorides, declareth and describeth the historie and nature of an Oliphant after this maner.

Aphrica beyond the desertes, called Solitudines Syrticæ. *Also Mauritania and Ethiopia doe bryng forth and breed Olephantes, but the greatest of all do come from India.*

Aristotle writeth that the Olephantes, although they be the greatest of all foure footed beastes, yet they are made so tame, ỹ no wilde beast cã be made more gentle & milde, for they do receaue instructions of their teachers and tamers, in so much ỹ they vnderstand them and their language, they haue skinnes like to an Oxe, but with heare set very thinne, they haue a great head, a short necke, long eares, as long as two spãnes, a very lõg snowt or nose, which they call properly Promuscidẽ Elephãtis, *the nose is hollowe, like a great trompet, and reacheth down beneath the foreteth, almost downe to the grounde, which they vse in stede of their handes*

Alley, W. (copy 1)

handes. They beare their mouth nigh to the breſt, which mouth is like a ſwines ſnowte, out of the vpper part wherof, two great & mightie knog teeth do grow vp, which teeth be ỹ very true iuerie. They haue fete roũd like a diſhe, and two or three handfulles broad, fleſhie and harde, and in them fiue round clawes, as bigge as a good meane cockell ſhell. They haue great and ſtronge legges, not hauing one whole bone onely (as certeine vnexpert writers do thinke and declare,) but they bow the knee as other foure footed beaſtes do. And as Aloiſius Cadamuſtus writeth, they fall downe on their knees, and receiue certeine vpon their backes, and ſo riſe agayne. They haue a taile like to an Oxe, very thinne ſet with heare, therfore they cannot well defende them ſelues from the iniurie and byting of flies, but nature hath giuen them another defence, for their ſkinne is cancelled and wrinckled, whiche they contracte or draw together, and ſo kill the flies. They hurte no man, except they be prouoked and ſtyrred to anger, but if they be moued, they take the man with their longe noſe, and throwe him vp ſo hie, that before he fall to ỹ ground agayne, he is choked & dieth. Furthermore there is no mã ſo ſwift of foote neither in going nor running, but that the Olephãt, not running but going his paſe, will ouertake, the reaſon is, bycauſe of their mightie body and long legs. They do feede on the bowghes and fruite of trees, and there is no tree ſo great, but that the Olephant will breake him, throwe him downe, and teare him with his Promuſside, that is his lõg noſe. They grow to ỹ hight of ſixtene handfulles, therfore they whiche are not wonte to go vp vpon them, are affected with lothſomnes euen as they whiche be not accuſtomed to arriue in the ſeas. They can ſuffer no bridle nor halter vpon their heades, therfore they go looſe and at libertie with their heades, but they do greatly obey their gouernours, they vnderſtand their ſpeache and are eaſily ruled with their wordes. They do feare fire ſo greatly, that if they once ſee it, they runne away, and cannot be called againe. The Olephãtes do not couple them ſelues together, nor gender before they be of the age of .xx. yeares, as Ariſtotle writeth in his booke De hiſtoria animalium. Wherin the error of Plinie is manifeſtly ſeene, which wrote, that the Male Oliphant doth ioyne him ſelf to the Female at the age of .v. yeares, and that ỹ Female doth bring forth at the age of .x. yeres. The Oliphãtes abhorre adulterie, for euery Male Oliphant, doth vſe the company onely of one Female. And whe ſhe is great, ỹ Male toucheth her no more. How long tyme the Female doth go with her young, it is not knowne, bycauſe beyng ſtriken with a certeine ſhame, they neuer couple together, but in a ſecret and priuie place. Therefore ſome do appoynte vnto them one yeare and a halfe, ſome two yeares, other three yeares. The Females

brīg

bring fourth their young with great dolour and paine, they licke their young with their mouth, whiche assoone as it is brought forth, doth both see and go.

Aristole sayth, how some thincke, that Oliphantes liue two hundred yeres, but are most lustie at the age of thre score, they can suffer no cold, nor abide the hard winter. They haue great delight to be about riuers and floudes, whiche they go into after the maner of Oxen and Kie. They seme to shew a certaine religion in them, for they worship the sunne and moone, as the inhabitantes of Mauritania, can declare. For in those regions there be innumerable, which when ỹ moone is newe and doth shine, doo go in a great companie together into the riuers, and there wash thẽ selues, and when they be washed, kneling on their knees, they salute the moone, and so returne into the woodes. Some doo say, they be so quicke of vnderstanding, that when they should passe ouer the seas to other regions, they will not go into the shippes, before they which lead them do promise with an oth to returne againe. When they go into the woodes, they go alwayes in a great flocke together, the oldest of them leadyng and going before, the next of age comming behind and driuing them. Some write that when they be hunted, perceiuing that the praye which men seeke of them, is onelye in their teeth, they strike them with great violence into the trees, and so pull them out, but this is as vayne and false, as the beast called Fiber, doth bite of his stones when he is hunted. The Oliphantes are by nature very wilde and vntameable, but they are made milde and gentle by arte and pollicie as many other beastes be. If they be litle and yong, they are made tame by other Oliphãtes, which are already tame, if they be put among them. But Plinie writeth, that the great ones are tamed by honger and stripes. The teth of the Oliphantes are of a meruelous bignes, and are solde in many cities of Italie, as at Rome, Venice, Millein, and Naples, of the which teeth are made not onely combes, but many other instrumẽtes to the vse of man: This Iuery is very good for the white disease of women, if it be beatẽ into most fine pouder, if it be drõke with the iuice of the seede of Lectuice beyng laid in water, in the whiche steele hath bene quenched. Hitherto Mathiolus.

Isidorus writeth that their crie is properly called Baritus. Solinus writeth, ỹ they eate great blockes, deuoure stones, and that they loue dates aboue all other things. Aristotle saith, that some Oliphantes doo drinke Oile, some do not, and they which drinke Oile (if there be any Iron in their bellie) it is drawen out by the drinking therof and some do drinke wine. And when they cannot drincke it, then they make medicines with Oyle, and so geue it them to drincke.

Apolo-

Apologeticus. 43.

Ἀπολογία, *ſignifieth a defence, an excuſe an Oration, or Purgation, in the which he that is coumpted giltie, doth defend him ſelfe either by Oration or by writing. Of this word cõmeth* Apologetic⁹, *and certeine bookes of learned authors are entitled* Apologeticus, *as the booke of Tertulian, which he wrote againſt the gentiles in ỹ defence of ỹ Chriſtians.* Baſilius Magnus, *and many other wrote bokes of ỹ like title.*

Vnwaſhen handes. 44.

There are two Prouerbes, which are neceſſarie to be obſerued and borne away. the firſt is Illotis pedibus ingredi *that is, to go in with vnwaſhẽ feete, & it ſignifieth no more but raſhly, boldly, and vnexpertly to attẽpt and enterpriſe any notable thing. It is tranſlated and borowed of the ceremonies of holy things, in ỹ which all things were cõmaũded to be pure, waſhed, cleane & fine.* Lucianus *in his boke entituled* Rhetorum preceptor, *doth note them, which being inſtructed and armed with no good diſcipline nor learning, do come and take vpon them the office of a Rhetorician. They come (ſayth he)* Illotis pedibus. Macrobius *in his Saturnals doth ſay,* Illotis pedibus pretereunt. *They paſſe by with vnwaſhen feete. He ſpeaketh of certein ſmatterers of learning, which neglect & diſpiſe ỹ great hidden doctrine in the Poemes of Virgill. The other Prouerbe is.* Illotis manibus, *with vnwaſhen hãds & it ſignifieth vnreuerently & vnreadily to take any thing in hand. Both theſe Prouerbes may be vſed againſt thẽ, which either to boldly or raſhly, or not being expert in thoſe things in which it behoueth thẽ, do take any matter in hand. As if any ſhould take vpõ him ỹ office of a prince, & yet is not endewed with any prowẽſſe, vertue, wiſedome or learning. Or el. if any ſhould endeuour to enterpret & expoũd ỹ ſcriptures beyng ignorant of ỹ Latin, Greke, & Hebrue tonges, & being rude & vncunning of all antiquities, ſhould attempt to teach the miſteries of diuinitie, which were not onely a fooliſh thing, but alſo a wicked. Notwithſtãding certeine of late (which being armed with certeine colde Sillogiſmes and childiſh argumẽtes) haue attempted both to define and debate almoſt all matters. But if they ſaw what laughture or rather ſorow they miniſter vnto thẽ which are expert and cunning, they would be aſhamed of their temeritie and raſhnes. Men doe giue a good iudgement without the preceptes and rules of Logicke. And mẽ were both learned and wiſe before their great God Ariſtotle was borne. Saint Hierome, whẽ he went about to interprete the holy Scriptures, leaſt he ſhoulde attempt ſuch a great matter with vnwaſhen feete and handes, did with vnſpeakable labor*

bour and ſtudy obteine and get the knowledge of the three toũges, Quas qui ignorat (ſaith Eraſmus) nõ Theologus eſt, ſed ſacræ Theologiæ violator. Of which he whoſoeuer is ignorant, is not a diuine, but a diſteiner of diuinitie, and with vnwaſhẽ feete & vnwaſhẽ hands doth not entreat ỹ moſt holieſt thĩg of al, but doth make it prophane, defile it, & diſteine it.

Theopompus the hiſtorian, that he might cauſe his writinges to be of greater eſtimation, intermingled with them a portion of Moſes law, for the which cauſe he loſt his wit, and fell mad for the ſpace of. 30. dayes or therabout. Beſides alſo in his ſleepe in the night, he was admoniſhed that if he would not ceaſſe from his attemptate, he ſhould neuer recouer his right minde agayne. Therfore being terrified and perſwaded ỹ he ought to credite and obey the heauenly oracles, reuolted from his purpoſe, and ſo receaued agayne the right vſe of his minde.

Theodectes a tragicall Poete began to atchief ỹ ſame thyng, but in ỹ ſame moment & inſtant he was ſtrikẽ ſtarck blind, but acknowledging and confeſſing his error, & deſiring pardon, receaued agayne his ſight.

The ſecretes of Gods miſteries are to be ſearched with great reuerence and feare.

The Oracles of the heauenly ſpirit are to be vewed with great ſobriety and wiſedome.

Epictetus the Philoſopher, tooke it in very ill part, when he perceiued raſh and corrupt mẽ (being of ſiniſter and filthy maners) to entermedle with the ſtudie of Philoſophie, as Gellius doth recorde.

How much more ought we Chriſtians (who in godlines and vertue of life ſhould be an exãple vnto all gentiles) to iudge it no ſmale vnworthynes, if we ſee any ſpotted with vnpure and wicked maners, to diſpute of diuine miſteries, and to diſteine, with ther filthie conuerſation, the pure Philoſophie of Chriſt? How much more (ſay I) ought we Chriſtians to be offended? Yea & as mẽ being deſpoſed to vomite, to require Τὴν λεκάνην when we ſee ſuch raſhe and fowle enterpriſes.

Gregorius Naziazenus, writeth of this, very aptly. Mundificari (inquit) prius oportet, & ita alios mundificare: ſapientem prius reddi, & ſic cæteros reddere ſapientes, lumen fieri, & ita alios illuſtrare: accedere ad deum, & ſic tandem alios quoque ad dominum adducere. *We muſt firſt (ſaith he) be made cleane, and then to clenſe other: we muſt firſt be made wiſe, and ſo teache other wiſedome: we muſt firſt be made a light, and then to giue light vnto other: we muſt firſt come to God our ſelues, and then to bryng other vnto God.*

Alley, W. (copy 1)

Prælectio ſecunda die Iouis

videlicet, xv. die Februar. 1560.

The Chriſtian fayth doth leane and depende onely of the written woorde of God.



Purpoſe at thys preſent by Gods grace, to confyrme your mindes by the teſtimonie of the holy ſcriptures, that our Chriſtian fayth is eſtablished & throughly proued by the onely written woorde of God, and that all the articles of religion neceſſary to our ſaluation, are wholie conteined in the holy ſcriptures.

Deuteronomie. 1. To adde & take away. 2.

Fyrſt it is writtē in the boke of Deuteronomie, non addetis ad verbum quod loquor vobis, nec auferetis ex eo. Ye ſhall put nothing vnto the woorde whiche I commaunde you, neither ſhall you take ought from it. What man vnleſſe he bee voyde of all ſenſe and reaſon, wil expound thys place of the woorde not written? Deut.

I am not ignoraunt how that certayne diſceitfull cauillers, would auoyd this ſentence, ſaying: that there be foure maner of additions, that is.

Additio minuens.	Addition diminiſhing.
Additio alienans.	Addition alienatyng.
Additio amplians.	Addition enlarging.
Additio complens.	Addition completing.

By the which laſt addition they vnderſtand, that the ſentence and ſenſe of the ſcriptures, is to be iudged and weighed by the commentaryes of men and the decrees of counſels.

Decrees. 3.

But to refell thys comment and gloſe, manifeſt ſcripture written in the. xii. of Deuteronomy, is ſufficient. Quod tibi precipio, hoc tantū facito. Non addas quicquam nec minuas. What ſoeuer I commaund thee, take hede thou do it, thou ſhalt put nothing therto, nor take ought there from. And in the laſt of the Apocalips. Qui addiderit ad hæc, addet ei dominus plagas quæ ſunt ſcriptæ in libro hoc, &c. If any man ſhall adde vnto theſe thinges, God ſhall adde vnto him the plages that are writtē in this booke. And if any man ſhal diminiſh of the woordes of the booke of this prophecie: God ſhall take away his part out of the booke of life, and out of the holy citie, & from theſe thinges which are written in this booke. Which place both Scotus and all the ſchoolemen do graunt to be vnderſtande of the holye ſcriptures. Wherfore they euidently offend agaynſt Gods cōmaundement, which do aſſent and affyrme the woorde not written to be neceſſary to ſaluation, & who alſo doth iudge of the will of God without the manifeſt word of God.

Apocalips. 3. Apoc.

In Deuteronomie, it is written how all maner of bleſſings are ſet forth vnto them that obſerue thoſe thinges which are written in the booke of the lawe. And in an other place Moyſes doth euidently ſaye. Ponite corda veſtra in omnia verba quæ ego teſtificor vobis hodie, &c. Set your heartes vnto all the woordes whiche I teſtifie vnto you this day that you may commaund them vnto your children, that they may obſerue & do all the woordes which are written in the booke of thys lawe. Deut. Deut.

Beholde, here is clerely promiſed eternall lyfe vnto them that obſerue thoſe things which are written, and Moyſes doth ſay, that this is the onely finall cauſe why God would haue his word written, that all and ſinguler men, of what ſtate and condition ſo euer they be, ſhould haue and learne the word of God, by which they myghte be ſaued. And here they are conuinced of ignoraunce and blindnes, which aſcribe vnto God ſuch negligence and ſlacknes, as though he coulde not or would not cōmend & cōmit all things neceſſary for ſaluatiō to ỹ holy ſcriptures.

Further.

Deu. 17. Furthermoze, in the ſame booke of Deuteronomie, the king is commaunded to haue alwayes in his handes, his hart, and his ſight, the booke of the lawe, and he ſhall read therin all the dayes of his lyfe, that he may learne to feare the Lord hys God, that he may prolong his daies in his kingdome, & his ſonnes in the middeſt of his Realme. And here I would to God that Chriſtian kinges, princes, noble, honourable, and men of worſhip were reſolued, that thys perteyned principallye vnto their office and dutie, I meane the reading of the holy ſcriptures. And that they would rather haue in their houſes Gods booke (out of the whiche they maye learne the will of God) then the booke of king Arthur, the booke of Troilous, & ſuch other vayne, prophane vanities, and Wanton bookes, whereby God maye geue them a longer life, and a death and end leſſe tragicall and troublous. For they without doubt which are ſo cruel againſt the ſacred ſcriptures & the readers therof, that they will execute their crueltie againſt them, can not come to a good end: but God will puniſh them for their tiranny, and oppreſſe them with violent death, for ſuch is the end of all tyrauntes, as the Poet ſayth. Arthure. 4. Troilus. 5. VVanton bookes. 6.

Ad generum Cereris ſine cæde et vulnere pauci
Deſcendunt reges, et ſicca morte tyranni.
Few Kinges and rulers bent vnto tyrannie,
Deſcende to their graue with death that is drie,
But make their end both miſerable and bloudie.

Sedechias king of Juda ſawe all his ſonnes ſlaine before his eyes, and had his own eyes put out, and was bound in chaines, and caried captiue into Babilon, becauſe he burnt the booke of Hieremie: for the which dede he heard before, that none of his ſonnes ſhould ſit vpon the throne of Dauid, & that his carcas ſhoulde be throwen in the day time vnto heate, and by the nyght tyme vnto colde. Sedechias. 7. Hieremie. 8. Heate and colde. 9.

Daniel. 12. 2. Theſ. 2. Antiochus which cõmaunded the holy ſcriptures to be burned, dyed deſperately and miſerably, and that he was the very image of the laſt Antichriſt, Daniell & Paule do teſtifie. Antiochus. 10.

Becauſe it wil be to long and tedious to bring teſtimonies through the whole ſcriptures, I will alledge onely one place more out of the law, and ſo come to the teſtimonie of the Prophets, and of the Goſpell.

Deut. 30. In Deuteronomie it is ſayd. Mandatum quod tibi præcipio, non eſt ſupra te, neq; procul poſitum, nec in cælo ſitum, &c. This commaundement which I commaund thee this day, is not hidde from thee, neither is it farre of. It is not in heauen that thou ſhouldeſt ſay: who ſhall go vp for vs to heauen and bring it vs, and cauſe vs to heare it, that we may do it: but the word is very nere vnto thee, euẽ in thy mouth and in thy hart, to do it.

These thinges do pertaine and may be aptly obiected againſt the Epicures of this latter time, who although they fayne neuer ſo godly a ſhewe of holines, and ſay that they burne and kill men for no other cauſe, but to conſerue & defend true fayth and the authoritie of the Church: yet they do ſufficiently ſhewe, that they denie the power of godlines, forasmuch as they be defiled and ſpotted with bloud, ſlaughter, luſtes, craft, diſceipte, and with all kinde of filthines and impietie, ſo that it doth verely appeare, that they perſwade them ſelues, that there is no god, who will take vengeaunce of thys their wickednes, but do in all ſecuritie laugh to ſcorne with Epicurus true religion. Epicure. 11.

Leo the tenth called together a counſel to debate whether the ſoule of mã were immortall: And when he heard euery mans ſentence, it is reported him to haue ſayd, that this controuerſie was harder then that he could iudge which part had the ſtronger reaſons. But whatſoeuer (ſayd he) ſhall become of the ſoule, I will not defraude my ſoule of the preſent commodities, delightes and pleaſures of this lyfe. And if there be any life after this life, I would gladly reioyce there vẽ other, if I thought them to be no worſe companions there, then they be here. Leo. 12. Soule. 13.

This is the voyce of that hygh Byſhop, by whoſe ſentence & cenſure we muſt

iudge of the woꝛde of God, and of whose arbitrement doth depende and hang our faith and saluation. This I say is the sentence of that holy Senate, vnto whom we must passe ouer the seas, to consulte and conferre with, to this holy vicare of Chꝛist, men must come out of Africa, Asia, and Europa, to consulte I say him, and also his holy Cardinals (whiche as they say succeded the Apostles) of the will of God, and of the right intelligence of the Scriptures.

Cardinall 14.

From this Epicuricall sentence Moses doth withdꝛaw vs sayeng, Prope est verbum in ore tuo, & ante oculos tuos. The woꝛde is nere vnto thee, euen in thy mouth and in thine hart, and befoꝛe thine eyes. Take hede sayth he, and remember, that I put befoꝛe thine eyes, that thou mayest read in this booke and vnderstand it also, foꝛ otherwyse it were a madnes to wꝛite those thynges, that cannot be vnderstande. Deu. 30

Serpent. 15. The tree of knowledge of good & yll. 16.

The Serpent did lye and disceiued Adam, when he persuaded to geue vnto hym the knowledge of good and euill, by the transgression of Gods woꝛde. And as the deuill did delude and mocke by hys sophisticall and subtile Amphibologie, euen so he doth nowe when he doth pꝛomise vs by mans traditions and vnwꝛitten veritties, the knowledge of good and euill. God will not be woꝛshipped with the doctrine of the Serpent, and the doctrines of deuilles: God will not be reuerenced and feared with the pꝛeceptes and doctrines of men, contrarie oꝛ besides his woꝛde, he doth foꝛbid all kinde of honouryng, he doth condempne all kinde, of woꝛshyppyng and seruice, whiche he hym selfe hath not commaunded, pꝛescribed and appoynted. These thynges are learned out of hys woꝛde, and the wyll of God is knowne onely out of the holy Scriptures, what doth please hym and what doth not please hym. Excepte we beleue this, heauen and earth shall testifie agaynst vs at the last day, as Moses sayth, Testes hodie inuoco cælum & terram. I call to witnes heauen and earth, that I haue set befoꝛe thee in thy syght, lyfe and death, blessyng and cursyng, not that curse whiche the Pope doth thunder out vnder the name of Peter and Paule, but euen that curse, whiche (if we herken vnto, and obeye the Pope) we shall heare of Chꝛist. Ite maledicti in ignem eternum, qui paratus est Diabolo & ministris ipsius, go ye cursed into euerlastyng whiche is pꝛepared foꝛ the deuill and hys aungels. Matth.

Heauen & earth 17.

Chꝛiste also doth call vpon these witnesses agayne the vnbeleuyng, sayeng. Cælum et terra transibunt, verba mea non transibunt. Heauen & earth shall passe, my woꝛde shall not passe, by thys sayeng Chꝛiste doth warne vs to take hede of false Pꝛophetes, and false Chꝛistes, which shall fayne a newe woꝛde, and a newe Chꝛist, appoynt̃yng and fastning him to certeine places, Dayes, Yeates, Othes, Vowes, and Abstinence from the good and lawfull creatures of God. Matth.

Esaie. 18.

Esaias the Pꝛophet doth lykewise thunder agaynst the doctrines and traditions of men foꝛ the defence of Gods woꝛde, sayeng. Omnis caro fænum, et omnis gloria eius, et cetera. verbum autem domini manet in eternum. All flesshe is grasse, and all the gloꝛy therof, that is all the wisedome and power of man, is as the flower of grasse, whiche withereth alwaye and falleth of: but the woꝛde of the Lꝛde remaineth foꝛ euer. He doth menace and thꝛeaten also, euerlastyng darckes & perpetuall nyght of infidelitie, if we beleue newe reuelations without the woꝛd, oꝛ beleue the apparitions of ꝑ dead, sayeng. Nũquid populus cõsulet deũ suũ, an propter viuos petendũ est consiliũ a mortuis, an non magis lex consulenda et testimoniũ dei in consiliũ adhibendum? si non dixerit inquit iuxta verbũ hoc, non erit eis lux matutina. Should not the people enquire at their God, should they aske counsell foꝛ the lyuing, at the dead, is not the law and the testimonie rather to be consulted? if they speake not accoꝛdyng to the woꝛde, it is bycause there is no lyght in them. Whiche is as much to say as thus. Shuld we answere the wicked thus, shuld not Gods people onely seeke succour at hym? Will they refuse to be taught of Isa. 40. Isa. 8.

Apparitions. 19.

the

the Prophetes who are the mouth of God, and seke helpe at the dead. Whiche is the Illusion of Satan. Seke remedie in the word of god, where his wil is declared

Nowe let vs here the testimonie of the eternall worde of God hym selfe concerning his Scriptures: for this question was moued in the Church, in the time of Christ, of the chief doctours whiche thought not the Scriptures to be sufficiēt to saluation without traditions of their fathers.

One of the nomber of these Rabbines, came vnto Christ, and sayd, what shall I do to possesse eternall lyfe. But Christ sent backe this vnbeleuyng and scrupulous doctour vnto the Scriptures sayeng. In lege quid scriptum est? quomodo legis. What is written in the lawe? Howe doost thou read? As though he had sayd, doost thou thincke, that God is not constant vnto him selfe, but that he doth often chaunge hys mynde as men do chaunge their lawe, and do alwayes fayne newe opinions of God? the worde of God doth remayne for euer, do thou ý only that thou findest written, and thou shalt lyue. Christe did not say to hym, doe thou as thou thinckest best, thy selfe, or as thou doost here the Pharisies and Scribes teaching, but he sent hym backe to the Scriptures sayeng, howe doost thou read, do thys and thou shalt lyue. Here Christe doth manifestly testifye, that this was the mynde and sentence of the olde Churche, that iudgement of the will of God, and of doctrine pertayning to fayth and saluation, is to be had onely of the Scriptures. And he doth byd his preachyng to be examined and tryed by the Scriptures. He doth euidently shewe, that the Gospell, was conteyned also in the Scriptures, and that they be verye dull and ignorant, whiche denye that the Scriptures of Moyses ought to be herde, and that they do not perteyne to vs, because the Apostles had not as then written their bookes. For this was the rule of the Apostles, when they did testifie vnto ý Church of the Gospel, that no boke ought to be receyued whiche did not consent with the olde Scriptures, and by this rule they did reiecte and refuse Apocripha, and receyued the Euangelistes, who confirmed theyr Hystoryes and wrytynges out of the Prophetes. By thys rule Paule doth purchace and get authoritie and credite of hys Epistles sent to the Romaynes, when he sayth. Euangelium suum ante promissum esse per Prophetas in scripturis sanctis.

Rabbines. 20.

Luk 10.

Ioan, 5.

Apostles. 21

Rom. 1.

To this also perteine these sayengs. Si Moysi credieretis, et mihi vtiq; credere tis. If you wil beleue Moyses, you will beleue me also: for he hath written of me. Also this sayenge of Christe. Scrutamini scripturas, quia putatis in illis vos vitam eternam habere. Illæ enim sunt quæ testimonium perhibent de me. Searche the Scriptures, bycause you thinke to haue euerlastyng lyfe in them for they be they whiche beare witnesse of me. Nowe in thys controuersye of the worde not written and of the traditions of men if we shoulde consulte antiquitie and stand to the iudgement of the Romishe Churche, we set agaynste it this sentence of the olde Churche confirmed by Christe. Sermo quem locutus sum iudicabit eos in nouissimo die. The word, which I haue spoken shal iudge them at the last day. Nowe if this worde had not bene written, yea and all throughly written, who should be sure of his saluation, and of the will of God. If our fayth and the saluation of mankynd should depende onely of the relation of men, and if the some of our religion had not bene committed to letters, who could hope one sentence of Christ to haue bene left whole and vncorrupt?

Ioan. 5.

Ioan. 12.

But they whiche be intoxicate and made blinde with the deuill, do not see this intolerable blasphemie, they do not consider what sluggishnes, ignorannce and malice, they do impute vnto God, when they affirme, that God had no care nor regarde, that his worde should be written, by the whiche he sayth we shalbe iudged at the last day. But the holy ghost did forsee this malice of the deuill, and to represse his cruelties, and to stoppe the mouthes of other, the holy spirit (I say) did enioyne his Scribes the Prophetes, Apostles and Euangelistes, that they

Blasphemy 22.

ſhould write this worde, wherby we might haue a permanent and continuall teſtimonie to truſt vnto. He commaunded the Apoſtles that they ſhould beare witnes of this Scripture, and to reiecte the writtynges of all other, whiche did attempte to inſerte and put in their lyes and gloſes into the Goſpell.

Luke.23. Saint Luke in the preface of his Goſpell, geueth a goodly teſtimonie of the ſame, ſayeng, for aſmuch as many haue taken in hande to ſet forth the ſtory of thoſe thinges, whereof we are fully perſwaded, as they haue deliuered them vnto vs, which from the begynnyng ſawe them their ſelues, and were Miniſters of the worde. It ſemed good alſo to me (Theophilus) aſſone as I had ſearched out perfitly all thyng from the begynnyng, to write vnto thee therof from poynt to pointe, that thou mighteſt acknowledge the certeinty of thoſe thinges wherof thou haſte bene inſtructed, with this cleare teſtimonie the holy Ghoſt hath made quiet our myndes and conſciences agaynſt the blaſphemies of Antichriſt. But the holy Ghoſt, not content with thys one teſtimonie, did conſtrayne hym (I meane Saint Luke) whiche promiſed to write all thinges from the begynnyng, to teſtifie alſo in an other booke the ſame. For in the begynnyng of the Actes he ſayth: I haue made the former treatice, O Theophilus, of all that Jeſus began to do and teach, vntill the day that he was taken vp.

Theophilus.24.

Antichriſt.25.

Act.1.

Obiectio.

How could Luke write of al ẏ ſayings and doyngs of Chriſt, where John doth affirme, that if all things ſhould be written, which Jeſus did, the world could not conteyne the bookes that ſhould be written?

Reſponſio.

Chriſoſtome maketh aunſwere and ſayeth, Lucas non dixit omnia, ſed de omnibus ad ſalutem neceſſariis. Luke did not ſay that he would write all things, but of all thinges neceſſarie to ſaluation. But what nedeth the holy ghoſt, the helpe of mans teſtimonie? for he of him ſelfe is ſufficient, and hauing all knowledge and foreſeyng alſo what the deuill would in this poynte calumpne and cauill, doth make aunſwere by the euangeliſte. For when John had ſayde, that Jeſus had done many miracles, whiche were not written, he added immediatly Hæc ſcripta ſunt vt credatis. Theſe thinges be written that you might beleue, that Jeſus is the ſonne of God, and that beleuyng, you maye haue life through his name. Wherfore it is manifeſt, that the ſome of Chriſtes wordes, and ſo many miracles alſo, are written, as are ſufficient to confirme oure faith, and to declare all thinges, whiche we ought to beleue.

Iohn.26.

Iohn.21.

Cirillus writting vpon John ſayth: Magna eſt multitudo ſignorũ dñi & immẽſus numerus, ſed hęc quę retulimus ſufficiũt ad pleniſimã fidẽ faciẽdã attẽte legentibus: nec accuſandus ſũ ſi oĩa non ſcripſi, nã ſi cõſiderẽtur ſingula nullo prętermiſſo, orbis librorum multitudinem nõ caperet. Hyperbolicos aũt dicimus ſermonis eius virtutem proferri. Non igitur omnia qnæ fecit ſcripta ſunt, ſed quæ ſcribentes tam ad mores, quam ad dogmata putauerunt ſufficere, vt recta fide & oporibus ac virtutibus rutilantes ad regnum cælorum perueniamus per Chriſtum dominum noſtrũ. Great is the multitude and number of the Lordes ſignes and miracles, but theſe which we haue ſhewed, are ſufficient to make a ful and perfect faith, to thẽ which ſhal reade them attentiuely. For I am to be accuſed, if I haue not written all, for if euery one ſhould be conſidered, and none omitted, the world could not hold the number of the bookes. We ſay that the vertue of his words, is vttered Hyperbolically, therfore all thinges are not written, which he did, but thoſe things which they ẏ wrote, thought to be ſufficient, as wel to good maners, as to doctrine, that we ſhining with a right faith, with good woorkes and vertues, may come to the kingdome of heauen, through Chriſt our Lord.

Cap.21. Iohan.

Hyperbole 27.

1.Tim.

It

It is therfore a new inuention and lye, inuented lately in the diuels ſhoppe, that all doctrine of religion cannot be proued out of the ſcriptures, and that mēs traditions without and beſides the ſcriptures, are neceſſary workes to ſaluation. The Church in Cirils time knew no ſuch kinde of blaſphemy.

Saynt Auſten writeth the like vpon the ſame place. Cum dominus Ieſus inquit multa ſigna feciſſet, non omnia ſcripta ſunt, electa enim ſunt quæ ſcriberentur, quæ credentium ſaluti ſufficere videbantur. When our Lord Jeſus (ſaith he) had done many miracles, all were not written, but theſe thinges were choſē out to be written, which were thought ſufficient for the ſaluacion of the beleuing.

To make an ende in citing of teſtimonies, I wyll adde onelye twoo witneſſes more, moſt approued, and moſt certain, Peter and Paule by name. For euery mā not being at the leaſt voyde of common ſence and reaſon, may clearely vnderſtād, that Peter wrote the ſecond epiſtle againſt thoſe blaſphemers, which doo fayne a new woord, beſide the written word of God, for he calleth the ſcriptures a prophecy, and calleth them falſe prophets, which do teache any thing contrarye and beſides the prophetical and apoſtolical ſcripture, & doth geue this rule, by the which their lyes might be auoyded, if we expounde and weighe them by the prophetical ſcripture, to the which he biddeth vs to take heede, as vnto a light that ſhineth in in a darke place. In the third chapter he writeth thus. This ſecond epiſtle I write vnto you, beloued, wherwith I ſtyre vp and warne your pure mindes, to call to remembraunce the woordes which were told before of the holy Prophets, and alſo the commaundement of vs the Apoſtles of the Lord and ſauiour. This firſt vnderſtand that there ſhall come in the laſt dayes mockers, which wyll walke after their own luſtes.

Agayne in the firſt chapter he writeth: We haue alſo a moſt ſure woorde of the Prophetes. And a litle after he ſayth: Firſt knowe this, that no prophecye in the ſcripture is of any priuate interpretacion. For the prophecy came not in old time by the wyl of mā, but holy men of God ſpake as they wer moued by the holy goſt. A moſt ſure worde. 28. Priuate interpretation. 29.

Note here, ỹ whē Peter had alleaged for his doctrine, ỹ ſeene maieſty of Chriſt, the voyce of the father heard from heauen, the teſtimony of Moſes and Helias geuen to Chriſt vpō the holy hyl, yet he doth preferre before al theſe allegacions, the firmnes and ſurenes of the ſcriptures, ſaying: we haue a moſt ſure woorde of the Prophets, to the which ye do wel that ye take hede, but the holy ghoſt is alwaies one, and euer like him ſelf, both in Moſes, the Prophets, Chriſt, and the apoſtles. Chriſt doth ſay: ſearche the ſcriptures, and by thoſe wytneſſes examine my preachinges. Peter doth ſubſcribe to the ſame, ſaying: you do wel, which doo examine euery doctrine by the prophetical ſcripture.

Saint Paule in both his epiſtles to Timothy, and in his epiſtle to Titus, doth earneſtly admoniſh vs to beware of the blaſphemies of the latter time, & of them which do thruſt in new and wicked doctrine, without Gods written woord, and doth ſay, if we ſhal continue in the woord and holy ſcriptures, and teach them vnto other, we ſhal ſaue our ſelues, and them that heare vs. Timothie. 30, Tite. 31.

So it doth appeare by the teſtimonie of theſe two holy Apoſtles, that the ſcriptures onely are the pyller and ſtay, both of our faythe, and alſo the foundacion of the Churche.

Obiectio.

The Churche was inſtitute and taught after the aſcention of Chriſt, when there was neither Goſpell nor any parte of the new Teſtament yet written, for Mathew wrote eight yeares after the Aſcention, Marcke. x. yeares, Luke. xv. and John long tyme after, therfore the Church was gouerned by the vnwritten woord and traditions of the Apoſtles. Wherevpon we conclude, that we muſt not onely ſtay vpon the Scriptures, but alſo vpon vnwritten verities, and giue no leſſe credite vnto them, then to the woordes written in the Scriptures, and ſo writeth Mathew. 32 Marke. 33.

Basilius. 34 Basilius Magnus, in his booke De spiritu sancto.

Responsio.

When the Apostles had preached certaine yeares, Viua voce, onely by mouth, they committed also vnto writtyng those things which they had preached before, for some of them did write the history of Christ, both of his doyngs and sayinges, other wrote of the doyngs and sayings of the Apostles, other wrote & sent diuers epistles to diuers & sundry nations. Furthermore, for ỹ confirmation of ỹ truth, they vsed the testimony of ỹ old scriptures, both out the law, & also of ỹ prophets, therfore the church was instituted & gouerned wᵗ the self same word before ỹ gospel was written, wher with it was directed and ruled after the gospel was written,

Ireneus. 35 for it was one & the same as Ireneus doth testifye. Cap. 1. Quæ primũ concionati sunt apostoli, postea per voluntatem dei scripto nobis tradiderunt, eaq; literis erant prodita, quæ ad salutem nostram videbantur necessaria, vt Iohannes dicit hæc scripta sunt vt credatis. These thinges which the Apostles preached first were afterwarde by the will of God deliuered vnto vs in writing, and these things were vttered in letters which were counted necessary for our saluatiõ (as John sayth) these things are writtẽ ỹ you might beleue. Wherfore the obiection is of no force & very vaine.

Obiectio.

The church hath a promise of the holy spirite, that she shalbe neuer voyde therof, forasmuch then as she is gouerned with the spirite of God, she may walke safely without the written word: Whether so euer she go, she can neither iudge nor speake any thing but the truth, therfore if she decree and commaunde anye thing without or besides the woord, it is to be taken for a sure oracle of God. Wherupon we conclude, that we must not leane onely, to the written woorde, but to the censures of the Churche.

Responsio.

This kind of argmentacion is not effectual, (it hath the promise of the spirite, or the spirite it selfe) ergo what soeuer it doth or sayth, it is well sayd and done, it is a fallace called Paralogismus accidentis: For they which haue the holy ghost, do not alwaies those thinges which they do, by the instinct of the same. As a builder or chefe maister of any workes doth not offend in building, but bicause it happeneth sometimes, that being occupied with other thoughts and fantasies, not pertayning to the building, he doth sometimes slyde and fayl in his worke: euen so it cannot be gathered by the force of the promise made to the church, that al thinges alwayes are rightly defined in the church, for the greater part ouercommeth the lesser, and the worst the better. It may be that the church somtimes doth labor and is subiect to affections, and somtime holden in dymme mist. Howe therefore shal we vnderstand whether the church hath decreed wel or yll, except we expend and examine it by the true touchstone of the holy scripture, where nothing is to be found but truth? Wherfore the church which is the spouse and wyfe of Christ, ought to be subiect so to her husband, that she depend onely on his mouth, & harken onely to his voyce, and that house is euer wel ordered, wher the wyfe doth obey the voyce of her husband: and that schole is wel taught and nourtured, wher the doctrine of their maister onely is heard. Wherfore let not the church be wyse of it selfe, but place there the limites and boundes of her wisdome, where Christe doth make an end of speaking. The spirit (sayth Christ) whom I wyll sende from the father, shal leade you into al truth. But howbeicause he shall minister vnto you those thinges which I haue spoken.

Paralogismus accidentis. 36.

The greater part. 37

Iohn. 16

Chrisostome. 38. Chrisostome very aptly doth write of the holy ghost after this maner. Multi spiritũ sanctum iactant, sed qui propria loquuntur, falso illum prætendunt, vt Christus nõ a seipso loqui se testabatur (quia ex lege loquebatur et prophetis) Ita si quid preter Euãgeliũ sub titulo spiritꝰ obtrudatur, ne credamꝰ. Quia sicut Christꝰ legis & prophe-

prophetarum impletio eſt, ita ſpiritus euangelii. Hæc ille.

Many do boaſt of the holy ſpirite, but they which ſpeake their owne, do falſely pretend him, as Chriſt did teſtify, that he ſpake not of him ſelfe, becauſe he ſpake not out of the law and the prophets, ſo if any thing be obtruded, or brought in beſides the Goſpel, vnder the title of the ſpirite, let vs not beleue it, becauſe as Chriſt is the fulfilling of the law and the Prophets, ſo is the ſpirite of the Goſpell. Thus farre Chriſoſtome.

By this we may eaſelye perceaue, howe prepoſterouſlye they doo, which brag & boaſt of the holy ghoſt, for no other end, but to commend and commit vnto vs vnder the title therof, their ſtraunge doctrines, and very vayne traditions, and thus we may ſee what fond obiections they haue.

Obiectio.

Ireneus and others doo much magnify and aduaunce the Church againſt heretickes, and not the ſcriptures, Ergo we muſt not leane onelye to the iudgement of the ſcriptures.

Reſponſio.

I anſwer. Ireneus and others had to do with ſuch heretickes, as did denye the ſcriptures, and yet dyd magnify the Apoſtles, ſo that they wer enforced to vſe the authority of thoſe churches, wherin the Apoſtles did preach, & which had ſtil retained the ſame doctrine, ſo that they vſed the authority of the ſame Churche, whiche grounded her ſelfe vpon the ſame woord and doctrine which the Apoſtles had before taught and written.

Obiectio.

Iern. 16. Chriſt ſaid vnto his Apoſtles, I haue many thinges to ſay vnto you, but you can not as yet beare them, therfore many things may be ordeined by the church, of the worſhiping of God and of religion, which the holy ſcriptures haue not deliuered.

Reſponſio.

I anſwer, Chriſt did not in thoſe wordes, eyther meane or ſpeake of traditiõs, rites and ceremonies, for it were very abſurde to gather ſo of the woordes. For could not the Apoſtles beare ſuch things, in the which they were conuerſant and brought vp from their childehoode? Moſes was able to teache the rude people the legal ceremonies, and couldе not Chriſte teache and inſtruct his Apoſtles in the lyke thing? O double foolery. Thoſe many thinges which Chriſt had to ſay, were thoſe thinges which he had ſpoken already, and were more plainly and effectually to be expounded vnto them, and more depely to be printed in their mindes, by

Iean 14. the vigor and vertue of the holy ghoſt, whom he did promiſe to ſende vnto them, Paracletus. for he ſayth a litle before: Cum Paracletus venerit, ille ſuggeret quęcunque dixi vobis. When the comforter ſhal come, he ſhal miniſter vnto you althinges, whych I haue ſpoken. Furthermore, Chriſt doth teſtify that he told thē all things which

Ioan. 15. he heard of his father. Omnia (inquit) quæ audiui a patre meo, nota feci vobis. All thinges which I heard of my father, I haue made knowen vnto you, therefore there ſhalbe nothing left neceſſary to ſaluation, which eyther church or man may make, or deuyne, or conſtitute.

Paracletus. 39.

Tertullianus in his booke De velandis virginibus. Cum venerit (inquit ille) ſpiritus veritatis deducet vos in omnem veritatem, & ſuperuenientia renunciabit vobis, quæ eſt ergo paracleti adminiſtratio niſi hæc? quod diſciplina dirigitur, quod ſcriptura reuelatur, quod intellectus reformatur, quod ad meliora proficitur? When the ſpirite of truth ſhal come (ſayth he) he ſhall leade you into all truth, and ſhall ſhewe what thinges ſhal happen vnto you, what other therfore is the adminiſtration of the ſpirite, but this, that diſcipline is directly vnderſtand, that the ſcriptures are reuealed and opened, that vnderſtanding is reformed, and that there is proceeding to better thinges?

Paule

Paule came to Ieruſalem vnto Peter and the other Apoſtles, not to receaue any doctrine of them, but he came for the commodity and profit of others, that they ſhould vnderſtand his doctrine and preaching, not to be diſcrepant from the doctrine of the other Apoſtles. For if Paule had perceaued any thing to be defined & concluded of the other Apoſtles, which he himſelfe had not heard of Chriſte, he would neuer haue geuen his aſſent vnto them, no not to an Aungel of heauen, if they had brought any other Goſpel then he taught. Therefore we ought in matters of fayth and ſaluation, to leane onely vnto the written word of God.

Well, I haue bene very tedious and longe, and was minded to retaine you a litle longer in the diſcourſe of this matter, but bicauſe I would rather edify then tedify, I wyl deferre the finiſhing of this, and ſo of the whole firſt part, vntyll the nert day, and ſo ſhal I make three dayes worke of the firſt part, where I promiſed but two, but I truſt it ſhall not be without profit vnto you, by the ayde and helpe of Gods holy ſpirite, vnto whom with the father and the ſonne, be all honour and glorye. Amen.

Hic ſequuntur Miſcellanea

Prælectio ſecunda.

Deuteronomion. 1.

THe fift booke of Moyſes is called of the Grecians Deuteronomion ἀπὸ τῦ δευτέρου, whiche ſignifieth ſecundum (the ſecond) and τῦ νόμου, which betokeneth Legem: the law, as you would ſay a ſeconde lawe, not becauſe it is an other law diſcrepant from that law, which was geuē in the Mount Sinai, but becauſe it is repeted agayne after a newe ſort by the miniſterye of Moſes, before them which heard it not, when it was firſt geuen in the Mount Sinai, for they which then & there heard it, were al dead in the wildernes. And this booke is a commentarie or expoſition of the ten commaundementes. And in it is lykewyſe ſet forth, the wonderfull loue of God towardes his Church, for albeit through their ingratitude and ſundrie rebellions againſt God for the ſpace of. 40. yeares, they had deſerued to be cut off from the number of his people, and for euer to haue bene depriued frō the vſe of his holy word and ſacramentes: yet he did euer preſerue certeine in his church, euen for his own mercies ſake, and would ſtill haue his name called vpon among them.

To adde and take away. 2.

TO adde vnto the ſcriptures is, when any worſhip or ſeruice of God is fayned & inuented, which is not comprehended within the compaſſe of Gods booke, of the which crime how giltie the Iſraelites were, the bookes of the Kinges do ſufficiently ſhew and proue. What nede I to make mention of our time, which is vnder the loſte ſonne that Antichriſt, who hath added his owne traditions,

(beſides

(beſides Gods word, yea and contrary to the word) as neceſſary thinges to ſaluation? Furthermore it is added vnto the word, when rites, ceremonies, and other ordinaunces being abrogate, be reuoked and called againe to vſe, to the which fault both the Iewes in theſe daies, and alſo the aduerſaries of Chriſt, are much ſubiecte.

The Iewes for that they haue in reuerence, and doe yet obſerue and kepe circumciſion and other Moſaicall ceremonies, with new rites of their own inuention. The aduerſary for that he doth bring in and commaund after the example of the Leuiticall prieſthode, vnctions and annoylings, halowed churches, altars, ſalt, coniured water and ſuch other traſhe.

Finallye it is added vnto the worde, when vnto the true interpretations of the holy ſcriptures, which the Prophets and the Apoſtles did ſhew them ſelues, we bring our owne vaine, blinde, and groſſe expoſitions, after the iudgement of worldly reaſon & blind affectiō, yet it is not ment, but that men may enlarge and amplifie the holye ſcriptures with paraphraſes and other plaine enucleations, ſo that they keepe the verye true ſenſe and meaning of the holy ſpirite, ſpeaking in the ſcriptures.

To take away from the ſcriptures, is when we make voyde the commaundement of God through our own traditions, as for example: where God commaundeth the Parents to be honoured and relieued, we thinke it better to caſt our money into Corban, and to beſtow it vpon pilgrimages, images, lightes, banner clothes, & ſuch other trumpery. Alſo it is taken away from the word, when that thing which God commaundeth to be geuen whole, is but halfe geuen, as the ſacrament vnder one kinde.

Finally, when ý thing which god made free & ſet at liberty, is reſtrained and made bond, as matrimony, meates, & other things of indifferēcy.

Of this aduerſary doth the prophet Daniel write, ſaying. Et ſermones contra excelſum loquetur, the beaſt ſhall ſpeake wordes againſt the moſt higheſt. And Iohn ſayth alſo: Cui datum eſt os loquens magna & blaſphemias. Vnto the which beaſt was geuen a mouth, ſpeaking great thinges and blaſphemies.

Decrees. 3.

DEcretum, doth ſignifie a ſtatute, a ſentence, as Plinie writeth in his Epiſtles. Decreta quibus damnati erant proferebantur, the ſtatutes or ſentences, by the which they wer condēned, wer brought forth. And the conſtitutions of the biſhops are called Decreta.

Budeus doth write, that Decretum doth ſignify, a firme conſent in opinion, which the Grecians call Dogma.

Some learned men make a difference and diſtinction betwene decreta, ſenatus, and ſenatus conſultum, ſo that Decretum is but a ſpecial part and

and a portion of ſenatus conſultum, *and* ſenatus conſultum, *is generall.* Dies decretorius, *is called, a day of iudging: it is alſo called* Dies criticus.

Apocalipſis. 3.

Ἀποκάλυψις *ſignifieth the reucaling and opening of ſecrete and hidden thinges. It cõmeth of* καλυπτω, *which betokeneth* patefacere, detegere, *to make opẽ, or to vncouer. S. Hierome denieth this word* Apocalipſis, *to be found in any of the Ethnicke writers, and ſayth that it is a new word, fayned of the.72. interpreters.*

Euſebius. lib. 4 cap. 24.

Euſebius ſpeaking of his time, writeth that ſome do recken ỹ Apocalips of Ihon, among ỹ canonical and auctentical bookes of ỹ ſcripture, & that ſome other do not number it among thoſe bookes. And againe in the ſame booke, after ỹ he had proued by the teſtimony of Papias that there were two Ihons at Epheſus, he addeth theſe woordes. Truly it is like that one of them hath ſene that reuelation which is caryed about in the name of Iohn. But if we geue credit vnto them whiche came before Euſebius (as Iuſtinus, Tetullianus, Ireneus, Appollonius, Theophilus, Antiochenus, & other,) it may be affirmed, that it was the very worke of Iohn the apoſtle. For why ſhould theſe men ſo conſtantly confirme it to be the booke of Iohn the apoſtle, if they had knowen any doubtful ſentences of their predeceſſors to be had of the ſame? Neither he bringeth any one witnes of any notable authority, or any doctor, either of his time, either of any other age, which denieth the Apocalips to be ſaint Iohns, ſauing the teſtimony of Dioniſius Alexandrinus, whoſe reaſons are not of ſuch force, that they ſeme to exclude the Apocalips out of the number of the approued bookes of the new teſtament. And wher they argue & reaſon out of the opiniõ of their predeceſſors, that Cerinthus ſemed to build his doctrine of the voluptuous raigne of Chriſte vpon the earth, by the ſpace of a thouſãd yeres, out of this booke, & that ỹ phraſe doth not agre with other of Ihons epiſtles, & therfore not to be ỹ work of Iohn ỹ Apoſtle: Al theſe reaſons (I ſay) be not of ſuch weight to deſerue any credite, for their aunceſtors, who being of a cõtrary iudgemẽt, may be alledged againſt thẽ. As Tertuliã & Origen. Cerinthus, & other heretickes, hath not only abuſed that ſcripture, but other places of ſcriptures alſo. As for the phraſe, it is not greatly diſcrepant from the ſtile of Iohn, if at ỹ leaſt we wil expend and weigh, that viſions ought to be writtẽ in one kinde of

In cronico.

ſtile, and hiſtories in an other kinde. Yea Euſebius himſelf ſayth, ỹ in the xiiij. yeare of Domitianus, the Chriſtiãs began again after Neroes time to be perſecuted, and vnder him was the Apoſtle Ihon baniſhed into the Iland Pathmos, wher he ſaw this reuelation, which Ireneus did interprete. Truly the old writers ſeme not without good reaſon to iudge the

Apoca-

Apocalips to be wrytten by ſaynt Iohn the Apoſtle. For they affirme that woorke to haue come foorth about the time of the end of Domitianus hys raygne, at what tyme Iohn was ſayd to haue retourned out of Pathmos, and they had the Aſian churches for a witnes, vnto whom the Apocalyps was dedicated. For Ireneus in the end of his fift boke, doth correct by the authority of them that ſawe Ihon, the number of the beaſt written thus in Greeke .χις. declaring that it is thus wrytten .χξϛ. that is. 666.

Furthermore, that periphraſis wher with Iohn doth note him ſelf, in the title, muſt needes ſignifie to them which read with attention, that it is Iohns woorke. The title is this: That it is he, the which bare record of the word of God, and of the teſtimony of Ieſus Chriſt, and what ſo euer he had ſene. VVhich woordes commonly be aſcribed to none other, but to Iohn the Euangeliſt.

Beſides this, if they do well examine it according to the proporcion of fayth, they can finde nothing in it, cõtrary to the apoſtolick doctrine. For although ſome thinges ſemed to be ſpoken not according to the maner of other ſcriptures (as that he doth pray for grace of the ſeuen ſpirites in the firſt chapter, and that Chriſt is called Alpha and Omega, and the beginning of the creature of God, in the third chapter, and of the thouſand yeares, in the which the godly ſhall raigne with Chriſt in the twenty chapter, the which Cerinthus, Papias, Iuſtinus, Ireneus, and other vnderſtood that it ſhould be after the reſurrection) yet they dyd well perceaue thoſe phraſes miſtically to be vnderſtande, as in propheticall writinges.

And it is eaſy to be perceaued, many articles of the doctrine of the Apoſtles to be opened in it, as the article of iuſtification by the bloude of the Lambe, of repentaunce, of the reſurrection of the dead, and of euerlaſting life, but eſpecially the doctrine of the Church. VVhoſe whole ſtate he doth wholye deſcribe, that it ſhoulde haue perſecutours, heretickes, and other enemies, and yet that it ſhoulde remayne and continue with the miniſtery.

But eſpeciallye, he doth liuelye paynt and ſet foorth Antichriſt, of whom Daniell, Chriſt, the Apoſtles, and Ihon hym ſelfe in hys Epiſtles alſo do entreate, expreſſing hys name, the place, and the idolatrye whiche ſhoulde be committed by hym, the confuſion of hys raygne, and the worſhippers of the worlde, the perſecutions, the time howe long it ſhoulde endure, the reuelation of hym, and hys laſt deſtruction.

Alley, W.

Furthermore, they might wel vnderſtand, by conferring both together, that the Apocalips doth not much ſwarue from the nature of the viſion of the prophets, and eſpecially of Ezechiel. Yea, rather it doth open and ſet them forth, of what ſorte the viſions of the. 4. beaſtes are, & of Gog & Magog, & of the meaſuring of the temple, & other of like ſort.

Finally, if they did conſider either the preſent ſtate of the church, either the ſtate before, they might coniecture of the end, that the Apocalips proceded from the holy ghoſt, and not to be a booke vnworthy of the Apoſtle Iohn. For thoſe things which in the ſeuen firſt epiſtles are written vnto the ſeuen churches in Aſia, do ſet foorth the preſent ſtate of thoſe churches, either the ſtate which followed ſone after, which was knowen to euery man at that time, wherby they might haue declaratiõs of things folowing. For that in thoſe epiſtles, the biſhops of the Churches are called Angels, it was a declaration, that by other Angels alſo, both good & euil preachers were vnderſtood & ſignified. Furthermore that whych followeth, the which intreateth of Antichriſt and his kingdom, hath certain notes, the which declare thoſe monſtrous images, as for example, that he calleth the harlot a city, the which beareth rule ouer the kinges of the earth, where he poynteth as though it were with his finger, vnto the city of Rome. Vpon this, the city of Rome, or the Romane empire was ſuſpected, both in the age folowing, and alſo in other ages, to be the receptacle and ſeat of Antichriſt, as it appeareth by Ireneus and others.

King Arthur. 4.

ARthur the ſonne of Vter Pendragon, a ſtripling of xv. yeares of age, began his raigne ouer Britaine, and gouerned the land. 26 yeares, hauing continual warre and mortal battel with the Saxons. Of this Arthur are written many thinges in the engliſhe cronicle of ſmal credence, and farre diſcordant from other writers. But yet al agre, that he was a noble and victorious Prince in all his deedes, and they teſtify that he fought. xii. notable battels againſt the Saxons, and was alway victor. But notwithſtanding, he could not clearely auoyd them out of his land, but they held their countries, of which they were poſſeſſed.

This ſame Arthur, after he had brought the Realme of Britaine into ſome good ſtaye, he poynted the rule thereof vnto Mordred hys Nephew, and ſayled hym ſelfe into Fraunce, where he dyd manye marueylous thinges.

Mordred, who had now the gouernaunce of Britaine, in the abſence of Arthur, by treaſon was crowned king, through the helpe of Cardicus

king

king of ỹ weſt Saxons. Of which treaſon, whē relation came to Arthur, being thē in Fraunce, wt al haſt he made to Britaine, where he was met of Mordred, which gaue to him three ſtrong battels. In the which many noble and valiant knightes periſhed. And laſtly, in a battell foughten beſides Glaſtenburye, Mordred was ſlayne, and Arthur wounded vnto death.

Troilus. 5.

TRoilus was the ſonne of Priamus and Hecuba, whoſe death was the fatal end of Troy, for as long as he liued, Troy could not be taken, as the Poets fayne. He being a young man, durſt to haue combat with Achilles, the valiaunteſt champion of al the Grecians, but yet was he ſlain of him, as Virgil writeth.

Parte alia fugiens amiſſis Troilus armis.

Wanton bookes. 6.

IT is to be lamented, ỹ not onely in the time of the idolatrous and ſuperſticious Church, but euen in this time alſo, ſuch laſciuious, vnpure and wanton bookes, pearce into manye mens houſes and handes. Alas, what doth ſuche kinde of bookes woorke and bring with thē? Forſooth nothing els but fire, that is, euē ỹ burning flames of an vnchaſte minde, the brandes of pleaſure, ỹ coales of filthineſſe, ỹ fire I ſay ỹ doth conſume, deuour, & roote out al the nouriſhmentes of vertue, the fire I ſay, which is a proheme and entraunce into the eternal fire of hell, what is ſo expedient vnto a common wealth, as not to ſuffer enchaunters and witches to lyue? For ſo the Lord commaunded by his ſeruant Moſes. And (I pray you) be not they wurs, thē an hundred witches, which take mens ſenſes frō them? not with Magical deluſions, but with the enchaūtments of dame Venus, and as it were doo geue them Circes cup to drinke of, and ſo of men do make them beaſtes. What puniſhment deſerue ſuch, as either make or print ſuch vnſauery bookes? Truly, I would wiſh them the ſame reward, wherwith Alexander Seuerus recompenſed his very familiar Vetronius Turimus, Vt fumo videlicet pereant, qui fumum vēdunt, that they periſhe with ſmoke, which ſell ſmoke. And what other thinges doo theſe ſet foorth to ſale, but ſmoke, readye to breake out into flame? For, that certain perſons bequeath them ſelues wholy to the reading of ſuch laſciuious and wanton bookes, who knoweth not, that therof, ſo commeth the firſt preparatiue of the minde, that when anye one ſparke of fire (be it neuer ſo litle) fal into ỹ tinder of lady Venus, ſodenly it is ſet on fire, as towe or flaxe. Many do read the verſes which Lycoris the Strumpet, the Paramour of Gallus the Poet did reade, and the

verſes which Corynna mentioned in Ouid, and which Neæra did reade. It wil perchaunce be replied, that they do reade them, either for the encreaſe of knowledge, or to driue away idlenes. I anſwer. If any do ſalute Venus but a limine, as they ſay, that is, a farre of, as it wer in the entry, what kindling and flames wil enſue therof, I pray you, when the coales be once ſtyrred?

It is to be feared, that no ſmall number of them, who profeſſe chriſtianity, be in this reſpect a great deale wurſe then the Heathen. The people called Maſſilienſes, before they knew Chriſt, yea or heard whether ther wer a Chriſt, but were very Paganes, and ſacrificers to idols, yet were knowen to al the world, to be of ſuch pure and vncorrupt maners, that the maners of the Maſſilies (as Plautus teſtifieth) are cõmõly counted the beſt and moſt approued maners of al other. Theſe among many other good orders of their wel nourtured city, made a ſeuere law that ther ſhould be no Comedy plaid within the city, for the argumẽt for the moſt part of ſuch playes, did containe the actes of diſſolute and wanton loue. They had alſo within their City (about. 613. yeares before the birth of Chriſt) a ſword of execution, wherwith the gilty and offendours ſhould be ſlayne, but the vprightnes of their liuing was ſuch, that the ſwoorde not being vſed, was eaten with ruſt, & nothing mete to ſerue that turne.

And alas, are not almoſt al places in theſe daies repleniſhed with iuglers, ſcoffers, ieſters, plaiers, which may ſay and do what they luſt, be it neuer ſo fleſhly and filthy? and yet ſuffred and heard with laughing and clapping of handes.

Hiero Syracuſanus, did puniſh Epicharmus the Poet, bicauſe he rehearſed certaine wanton verſes in the preſence of his wife, for he would that in his houſe, not onely other partes of the body ſhould be chaſte, but the eares alſo, which be vnto other members of the body, in the ſteede of a tunnell, to bee kept, ſartas tectas, that is, defended and couered, as the prouerbe ſayth, and to be ſhut to all vncomely and ribaudrye talke. Vnto this fact of Hiero, the worthy ſentence of Pericles is much conſonant and agreable.

Sophocles, who was ioynt fellow with Pericles, in the Pretorſhyp, beholding, and greatly prayſing the welfauoured beautye of a certayne boy paſſing by him, was rebuked of Pericles his companion after thys ſorte. Prætoris eſt, non ſolum manus a pecuniæ lucro, ſed etiam oculos a libidinoſo aſpectu continentes habere. Not onely the handes of him that is a Pretor ought to refrayne from lucre of money, but alſo the eyes to be continent from wanton lookes.

The Athenians prouided very well for the integrity of their iudges, that

that it ſhould not be lawfull to any of the Ariopagites, to write any Comedy or play. And as I ſayd a lytle before, Epicharmus ſuffred puniſhment at the handes of Hiero, for the rehearſall of certaine vnchaſt verſes, (but I ſpeake it with ſorrow of hart, to our vice ballet makers, and enditers of wanton ſonges, no reuengement, but rewardes are largelye payd and geuen.) Is not this the nouriſhing and feeding of ſuch Crocodiles, which deuour the chaſtitye both of ſingle and maryed women? O the noble voice and anſwer of Hiero his wife, geuen vnto him. He being in braule and contention with a certaine perſon, was embrayded with ỹ vnſauery breath of his mouth, did expoſtulate with his wife (whom he maryed a virgin) bicauſe ſhe neuer told him of that infirmity, which he might haue cured. I would (ſayth ſhe) haue admoniſhed you, but that I thought euery mans breath to be of the like ſauour. O what a ſeuere and ſtraight keeper of chaſtity was this faythfull and truſty wyfe? O what an example of continency is geuen here to all Matrones? O what a preſident of chaſtity is this, not to come ſo neare any other man, that ſhe did neuer ſauour his breath, but onely her own huſbandes?

Yf ſhe ment truly, as ſhe ſpake, there could be no greater argument of a notable continency. If ſhe diſſembled, yet was it a great ciuilitye toward her huſband. It was likewiſe a marueilous tolleraunce, to ſuffer ſuch an incommodity, ſo long without lothſomnes?

Geradas, a very auncient man of Lacedemonia, being demaunded of hys hoſte, what payne adulterers ſuffered at Sparta, made this anſwer: O hoſpes, nemo apud nos fit adulter, neque fieri poteſt. O mine hoſt, ther is no adulterer among vs, neither can there be any. For this was the maner among them, that they were neuer preſent at any Comedy, nor anye other playes, fearing leaſt they ſhould heare and ſee thoſe things, which were repugnant to their lawes.

In dede that which is wyllingly and gladly heard, is ſoone embraced and put in vre, nor it canne be farre ſet from wyll, which is ſeene with pleaſure. Plutarch in Pelopida writeth, that the Lacedemonians did ſo abandon all vnhoneſt pleaſure, and followed vertue, with ſuche labour, that one of the Sybarites denied the Lacedemonians to doo anye great atchiefe or act, when they did in battel ſo valeauntly offer them ſelues to death, for they doo that (ſayth he) to be rydde of the trauels and baſe diet, whych they vſed at home.

O ſhameles wretche, an yll man, a diſſolute man, and a ryotous man to preſume to reproue the moſte valeaunt men, the beſt nurtured men, the moſt ciuill men of all the world.

VVhat an impudent face was it? Of the Sybarites, and of their diſorders there be large volumes written by men moſt eloquent. Philo the Iewe in the life of Moſes, doth cal the leudnes of the Sibarites, Laſciua poemata, wanton poemes, ſonges and plaies: And Martiall nameth impudent and vnchaſte bookes Libros Sybariticos. The Syberites were the firſt that taught horſes to daunce, at the ſound of the troumpe. To be ſhort, ther is a prouerbe ſprong of them: the prouerbe is, Sybaritica menſa, by which is ſignified all notorious riot, farre exceſſiue, gurmaundiſe, belly chere, al diſſolute and wanton maners, & ſybariſſare, is nothing els, but to play the Epicure, and to become bond ſeruants to Bacchus and Venus.

But to reuert to our purpoſe, concerning wanton bookes, which can be no other thing, but the fruites of wanton men, who althoughe they write any one good ſentence in their works, yet for the vnworthines of ỹ perſons, the ſentence is reiected. The Senate of Lacedemonia would haue refuſed a worthy and a very apt ſaying of one Demoſthenes, for the vnworthines of the author, if certaine men of authority called among them Ephori, had not come betwene, & cauſed an other of the Senators to pronounce the ſentence againe as his owne ſaying. Plutarch writeth, that there was a law among the Grecians, that euen the good bookes of ill men ſhould be deſtroyed, that the memory of the authours alſo, ſhould therby vtterly be blotted and cleane put away.

Gerſon, ſomtime chauncelour of Paris, ſpeaking of a certaine booke made by one Ioannes Meldinenſis, the title wherof is the Romant of the Roſe, writeth of that booke two thinges.

Firſt he ſayth, if I had the Romant of the Roſe, and that there were but one of them to be had, and might haue for it fiue hundred crownes, I had rather burne it, then ſell it.

Againe ſayth he, if I did vnderſtand that Ioannes Meldinenſis dyd not repent with true ſorow of minde, for the making and ſetting foorth of this booke, I would pray no more for him, then I would for Iudas Iſcariote, of whoſe damnation I am moſt certaine. And they alſo which reading this booke, do apply it vnto wicked and wanton maners, are the authors of his great paine and puniſhment.

The like Ioannes Raulius ſayd of the booke & fables of one Operius Danus, that he was a moſt damned man, vnles he repented and acknowledged his fault, for the ſetting forth of that booke. I would God they heard theſe things whom it delighteth to write or reade ſuch ſhameleſſe and laſciuious workes. Let them remember the ſaying of Saynt Paule: Quæ ſeminauerit homo, eadem & metet. A man ſhal reape thoſe things which he hath ſowen.

Chri-

Chrisostome a great enhaunser of Paules prayses, writeth that so lōg shall the rewardes of Paule rise more and more, how long there shall remaine such, which shall either by his life or doctrine be brought vnto the Lord God. The same may we say of all such, who while they liued, haue sowen ill seede, either by doyng, saying, writing or reading, that vnlesse they repēted, the more persons that are made ill by thē, the more sharpe & greater groweth there payne. As saint Austen wrote of Arrius, God saue euerie Christen hart, from either the delighting or readyng of such miserable monumentes.

Sedechias. 7.

Sedechias was the sonne of Iosia ỹ king, & the vncle of Ioachim, he was ỹ last king of Iuda and Hierusalē, being appointed and cō stituted of Nabuchodonosor, and he regned.11. yeares. Nabucho donosor chaūged ỹ name vnto this Sedechias, for a token of his subiectiō, inioyning tribute vnto him by taking of an othe, cōmaundyng him neuer to presume to make warre against him, and that he should not fauour the Egiptians. But when that not onely the rulers of the Priests, but he him selfe, with all the rest of the people had offended God in all filthinesse of life, and in couetousnes and slouth, he was most shamefully at the last with all his people cast out from his kingdome & staine. For in the ninth yeare of his raigne, by the suggestion and entiseyng of the Egyptianes, he withheld the tribute which he promised vnto the Chaldies, & endeuoured to recouer his libertie agayne. Wherfore Nabuchodonosor being in a great rage, with a mighty host marched vnto Hierusalem, but first he tooke into his friendship and amitie all the Cities of Iurie. Afterward when Nabuchodonosor, had spoiled & burned all the villages and suburbes about, he pitched his campe about Hierusalem, and besieged it the ninth yeare of the raigne of this Sedechias, the tenth day of the month of Decēber, the whiche Citie, when it was punished with famine and pestilence by the space of.18. moneths, at the length he wanne it, and the king and his children with the rulers of the Citie beyng taken captiue, were brought as prisoners vnto Nabuchodonosor. When Sedechias the kyng was brought vnto Nabuchodonosor, he called him a wicked, false vnhappie man, and vnmindfull of his othe by whiche he swore vnto him faithfully to keepe his prouince, farthermore he called him a chorle and ingrate, bycause wheras he had receyued the kingdome at his handes, he shewed himselfe most vnworthy of so great liberalitie. When he had spoken these wordes agaynst Sedechias, he commaūded forthwith his sonnes to be slaine in his presence. Afterward plucking out his eyes, ledde him bounde vnto Babilon. For so Hieremias and Ezechiel before had Pro-

phecied, that he ſhould be caried bounde vnto the king of Babylon. And the Chaldies when they had taken the king Sedechias priſoner, ſlew all the people, ſuch as eſcaped the ſworde, were made bonde ſlaues vnto the Chaldies. And ſo the Iewes, hating the admonition of the Prophetes, reiecting the feare of God, and refuſing the Lordes benediction, at the laſt did eate the fruites of their owne wayes, and were filled with their owne Counſels.

Hieremias. 8.

HIeremias was a very holy Prophet, ſanctified from his mothers wõbe. He was a Prieſt borne of ỹ Prieſtes in a litle village called Anatotites, being not much diſtãt frõ Hieruſalẽ. He began to Prophecie being but a child. And afterward he did not only foretell of the deſtruction of the citie, & the captiuitie of ỹ people, but he ſaw it alſo as it were with his carnall eyes. He prophecied therfore onely in Iuda and Beniamin, and he prophecied of the fall of Hieruſalẽ by the Ebrue Alphabet foure times repeted. The which S. Hierome & Iſidore tranſlated into verſes & metre. This Hieremias, therfore after the ſubuerſion and captiuitie of Hieruſalem, was violently of his own countrymen caried into Ægypt, & there after many iniuries done vnto him was ſtoned to death by his own people at Taphnas, and was buried in that place where Pharao the king once dwelled. And bycauſe by his prayer, he had driuen away from that place many noiſome ſerpentes, and had deliuered the Egiptians from the perill of thoſe venemous wormes, they after that worſhipped him with great deuotion and religion.

Heate and colde. 9.

THat is, he ſhall not be honorably buried among his fathers, but as carions are caſt in a hole, bycauſe their ſtincke ſhould not infect. Ioſephus in antiq. 10. cap. 8. writeth ỹ the enemy ſlew hym in the citie, and commaunded him to be caſt ouer the walles vnburied.

Antiochus. 10.

THis Antiochus was called the noble Antiochus, he was the ſeuenth king of Siria, and Aſia, and raigned. xi. yeares, he gaue his ſiſter for wife, vnto Ptolomeus Epiphanes, and therfore that he myght the better obteyne the kingdome of Egypt, vnder pretence of affinitie, entred into Egypt, and cauſed hys ſiſter to kil Ptolomie ſitting at meate, & being choſen of the Egyptiãs, after two yeres he returned to ỹ ſiege of Alexãdria, vnto whõ one Gneius Põpilius was ſent as an ambaſſadour frõ the ſenate, & thẽ he departed from the ſiege of the citie. This Antiochus ſubdued the Iewes, which dwelt

dwelte in Hieruſalem, whoſe prowesſe and power was ſo great, that they ſuffred no kyng of Siria, after this Antiochus, who by the treaſon of Menelaus tooke Hieruſalem and ſpoyled and prophaned the holy Citie, commaundyng their lawes to be burned and deſtroyed, and ſlewe many. At this time alſo it chaunſed (as it appeareth in the Machabees) throughe the whole Citie of Hieruſalem, horſemen hauing coate armour of golde to courſe in the ayre by the ſpace of fifty dayes, and the horſes to be ſet in their rancke and araye, wherfore all the Iewes deſired that this monſtrous ſight might be tourned vnto good ſucceſſe. Notwithſtanding all theſe thinges were foreſignifications of ſorowes vnto the Iewes, for not long after the treaſures beyng taken out of the Church, this Antiochus ſent wicked mē vnto thē, who conſtrayned the Iewes to eate ſwines fleſh, and to depart from the lawes of their countrie, & to defile the holy place and not to cal it the tēple of the Lord but the tēple of Iupiter Olimpicus. He enforced thē alſo to relinquiſhe their religion, and to worſhip idoles, and to builde in euery Citie and ſtreete, Churches, Chapels, and altars, and to offre and ſacrifice vpon them euery day a certeine nomber of ſwine. He commaunded alſo that none ſhould be circumciſed, threatning great tormentes, if any preſumed to the contrary. It chaunced alſo at that time, the ſeuen brothers with their mother, to be taken of the ſouldiours, and to be conſtrayned almoſt to eate ſwines fleſh. VVho notwithſtanding, with conſtant myndes ſuffred martirdome for ỹ obſeruation of their lawes. At the laſt the Lord God, who beholdeth all things, ſuffred not this mā vnpuniſhed, but ſmote him with an incurable plage, for an intolerable dolor came vpon him, wormes boyling out of his body, which did ſo corrupt his fleſh, that no man could abide the ſtinch therof. At the laſt hauyng ſome remorſe, he went into the mountaynes where he dyed miſerablie.

Epicurus. 11.

EPicurus was the author of ỹ ſect, which was called of his name Epicurea. He did coūpt the chief felicitie to conſiſt in pleaſure, but not in the pleaſure of the body, as Ariſtippus did, but in the pleaſure of the mind, that is in the lacke and abſence, of all griefes and ſorowes. He condempned Logike, affirming that Philoſophie might be cōprehended in ſimple and plaine wordes. He ſayd the gods had no prouidence of worldly things. This Epicurus, Lucretius ſo much preferreth & commendeth, that he ſticketh not to affirme that he doth ſo darcken the light of all other Philoſophers, as the ſunne doth darcken the clearnes of the ſtarres. He is ſaid to haue bene of a moſt continent life, but yet it came to paſſe that through the name of pleaſure (in the which he ſayd

mans

mans chief felicitie to conſiſt) ſuch as be geuen to pleaſure were called Epicures. Laertius writeth ỹ Epicurus was a mã of a very ſpare diete, and that he liued onely with browne bread and water. Notwithſtanding his diſciples did degenerate from him, and tourned their maſters opinion to a bodely and beaſtely pleaſure.

The like happened to one Nicolaus, one of ỹ ſeuẽ deacons, as Euſebius writeth, his words be theſe. There was a certeine ſecte of heretickes called Nicholaites, ſo named of one Nicholaus, whom they boſted to be one of the deacons which wt Stephẽ were appointed of ỹ Apoſtles to Miniſter to the poore. But Alexandrinus Clemens, in his third boke, intitled Stromata, writeth thus of Nicholaus.

This man (ſayth he) hauyng a faire woman to his wife after the Aſcention of Chriſt, being reproued for the faulte of ielouſie, bringing hys wife into the midle of the congregatiõ, gaue any mã leaue, that would, to marie her. For they ſay, that this action was conſonant vnto that talke, which affirmeth that it is lawfull to vſe fleſhly luſtes, and they whiche embrace this hereſie, folowing without conſideration both this doing & ſaying, do geue them ſelues moſt impudently and vnmeaſurably to fornication and whoredome. But I heare that this Nicholaus neuer vſed any other wife, then her vnto whom he was maried, and that of his children the daughters continued virgins vnto their old age, & that his ſonnes remained vncorrupt & vnſpotted. VVhich things when they were ſo done, the bringing of his wife, of whom he was coumpted to be gelouſe, into the middeſt of the Apoſtles, was rather a wipyng away and a purgation of the faulte obiected againſt him. And he taught that the fleſh was to be brideled by continencie from pleaſures, which is ſo much vſed, for I ſuppoſe he would not contrarie to the commaundement, ſerue two maſters, wanton pleaſures, and the liuing Lord.

Leo decimus. 12.

LEo the tenth of that name, being a florentine borne, comming of the noble houſe of the Medices, & called Iohn Medices, before he was high Biſhop of Rome, he was a deacon, and ſomtime Cardinall of S. Maria in Dominica. He was choſen Pope of ỹ Cardinals contrarie to all mens expectation, and placed in the rowme of Iulius the ſecond next afore deceaſed, he was diligently inſtructed from his youth wt good literature, and vſed moſt learned ſcholemaſters, eſpecially Angelus Politianus being a man excellẽt in the knowledge both of the Greke & the Latin tongue, and he exceadingly fauoured all learned men. He was made Cardinall by Innocẽtius, the xiii. yeare of his age, and he was elected Biſhop of Rome, when he was 38. yeares olde. This Leo of his owne

natu. e

nature was meke and gentle, but he was often times gouerned and caried away of vnquiet and rough persons, by whose intisement & arbitremẽt he did many thinges insolently and proudly. He being geuen to delicate idlenes of the body, nourished his flesh all vnto pleasures, in diuerse desires of the world, and in pleasant and wanton delightes. He loued Musicians, wyne and costly fare, to sturre his mind to mirth at his table, but he persecuted the Gospel of Christ, like Caiphas with an vnsatiable hatred, both against Luther, and other learned men: for he made this dissolute aunswere vnto a certeine Cardinall named Bembus, proponing vnto him a certeine question concerning the glade tidings of God. It is sufficiently knowen (sayth he) to all the world how much that fable of Christ hath profited vs, and all our company. This most wicked impe, expressed openly him selfe to be that Antichrist, whom Paul called the man of sinne, & the child of perdition.

He spred abroad most large and fooliſh pardons by his friers, running without nõber throughout all Christiã realmes, to get him mony, which he might waste in nourishing of harlots, & in enriching of his Bastards. He made .31. Cardinals in one day, gathering a great some of mony together, many horrible wonders happening that same time.

In the yeare of our Lord .1521. (At what time Solimanus wanne the Citie of Rhodes) vppon Christmas day, whyle he went out of his priuie chaumber to celebrate the first Masse in the morning, sodenly behind his backe a certeine faire house, sumptuously builded of Marbell stone, fell downe to the ground, and many of his garde were slaine. By this token God signified that the Popedome through his wicked and heynous lyfe, should shortly perish. He maruelously enriched his Bastardes, and did aduaunce them to high dignities, both spirituall and temporall, doyng iniurie and dammage to other mẽ. For he made Iulianus whom they called his sisters sonne, duke of Mutina, and he created Laurentianus, duke of Vrbine, and gaue to one of them to wife, the sister of Carolus Sabandus, and to the other the douches of Bolonia. For he had depriued but a litle before the duke of Vrbine, from the possession of his dukedome, that he might place one of these two bastards in his rowme. He attempted ẏ like also agaynst the duke of Ferraria, but in vayne, but he made Iulius his nephew a Cardinall. In the yeare of our Lord .1521. and in the first day of December, when he hard that the Frenchmen were ouercome at Millen of the Emperours souldiours by his meanes, & that they were slaine, taken and driuen out of Italie, sitting at a bancket wonderfull merry, and laughing gaue vp the ghost, beleuing that there was neither heauen, nor hell after this life. Some write ẏ at the same tyme he spake these wordes.

God

God hath geuen vnto me three benefites, the firſt is that I being an exile from my countrie, returned againe with glory, the ſecond is ỹ I deſerued to be called Apoſtolike. The third is, ỹ I haue cauſed ỹ frenchmẽ to be put to flight by my meanes & helpe, & ſo being takẽ wᵗ a merrie feuer, died.

Soule. 13.

WHat the ſoule of mã ſhould be, the wiſe men of this world could yet neither conſent nor agree. Lactãtius de opificio dei, *doth deny that man, is able to attaine the true reaſon & nature of the ſoule, yet ſome there be which haue ſayd, the ſoule to be the ſpirit of lyfe, created after the image of God, and inſpired into the body of man. Other define it after this maner.* Anima rationalis, eſt ſpiritus intelligẽs, altera pars ſubſtãtia hominis, nec extinguitur cũ a corpore diſcedit, ſed immortalis eſt. *The reaſonable ſoule of man is an vnderſtanding ſpirite, the ſecond part of the ſubſtaunce of man, nor it doth periſh when it departeth from the body, but is immortall. But the verie true definition of the ſoule (after the cenſure of great learned men) is this.* Anima eſt ſubſtãtia ſpiritualis, corpori humano a deo infuſa, vt ei ciuncta, ipſum animet & diri, gat, ſeperata autẽ a corpore, non intereat, ſed immortalis æternum viuat. *The ſoule is a ſpirituall ſubſtaunce infuſed of God into the body of man, that being ioyned therto, may geue it life direct and rule it, & being ſeperate from the body, doth not periſh, but liue immortally and eternally.*

Obiectio.

The ſoule is no ſubſtaunce but a certaine vitall power and qualitie in man.

Reſponſio.

Luke.16. *The Scripture doth proue that the ſoule is a very ſubſtantiall eſſence, and not a qualitie. VVhat do you ſay I pray you of the ſoule of the riche glutton, which was tormented in hell? what ſay you of the ſoule of ỹ theif*

Luke.23. *which was in Paradiſe with Chriſt? what ſay you of the ſoules vnder the*

Apo.6. *altar, of them which were ſlaine for the word of God? did they not crie with a loud voice and ſay: O Lord which art holy & true, how long dooſt thou tarie to iudge and reuenge our bloud vpon them that dwell in the earth? All theſe things did not agree vnto qualities, but vnto very being ſubſtaunces.*

Queſtio.

Here may be demaunded what maner of ſubſtaunce, the ſubſtaunce of the ſoule is.

Reſponſio.

Cap.1. *S. Auſten in his booke* De quãtitate animæ *writeth thus.* Subſtantiam animæ nominare non poſſũ, non enim eã puto eſſe ex hiis vſitatis notiſq; naturis, quas iſtis corporis ſenſibꝰ tãgimꝰ. &c. *I cã not name ỹ ſubſtaũce of the ſoule, for I do not thinke it to be of theſe vſual & knowen natures*

which

which we touch & perceaue with theſe ſenſes of the body. For I iudge the ſoule to conſiſt neither of earth, neither of water, neither of the aire, neither of the fire, neither of any of them ſeuerally, neither of thē all ioyned together. The ſubſtaunce and nature of the ſoule may be called Simplex ſubſtantia, *ſimple ſubſtāce, bicauſe it is not of other natures. Caſſiodorus following theſe wordes of S. Auſtin doth ſay, that the ſoule of mā created of God, is* Spūalis & propria ſubſtātia, *is a ſpiritual & proper ſubſtaūce.*

Queſtio.

It is wont to be demaunded from whence the ſoules come: when and how they enter into the bodies? Reſponſio.

S. Hierome doth declare, that there were in times paſt, many & ſundry ſentences of the originall beginning of ỹ ſoule. He writing vnto Marcellinus & Anapſichias ſaith. Super animæ ſtatu memini veſtræ queſtiūcul[æ], imo maxime eccleſiaſticæ queſtionis, &c. *Concerning the ſtate of ỹ ſoule, I remember your queſtion, yea rather the queſtion moued of the Church. Firſt whether the ſoule doth ſlide from heaue as Pithagoras & all the followers of Plato, and as Origene doth thinke. Secondly whether it come from the proper ſubſtaūce of God, as the Stoickes, ỹ Manichies, and the Priſcilians do ſuſpecte? Thirdly whether all the ſoules beyng ones made together, are reſerued in the treaſure houſe of god, and ſo ſent into ỹ bodyes after the perfection therof, as ſome of the Church, by a fooliſh perſuaſion do beleue?*

Fourthly whether ỹ ſoule come Extraduce, *as Tertulian, Apolinarius and the moſt part of the weaſt Church do ſuppoſe? That is as the body commeth of the body, ſo the ſoule ſhould ſpryng of the ſoule, and ſo be of one condition with brute beaſtes.*

Fiftly and finallye, whether that the ſoules be made dayly of God, & ſo ſent into the bodies, according as it is written in the Goſpel Pater meus vſque modo operatur, & ego operor. *My father doth now worke, and I do worke.*

But al theſe opinions being confuted w̄ ſtrong arguments of the Eccleſiaſtical writers, ỹ onely is receaued & affirmed to be moſt true, which doth affirme the ſoule to be made by God of nothing, and to be poured of God into the body, when ỹ the fruit is made perfect in the mothers wōbe w̄ ſhape and al other partes. For ỹ Eccleſiaſtical definitions do pronoūce after this maner. Dicimus creationē animæ ſolum creatorē oīm noſſe, & corpus tantū per coniugii copulā ſeminari, dei vero iudicio coagulari in matrice & compingi atq; formari, ac formato iam corpore animā creari & infundi. *We ſay ỹ the onely maker of al things doth know the creatiō of the ſoule, & ỹ the body is gēdred onely by ỹ copulatiō of wedlocke, & by the true iudgement of God, to be brought together and to be made & faſhioned in the wombe, & when the body is perfited, ỹ ſoule to be made*

and ſo infuſed: The Prophet Eſay writeth, Qui format ſpiritū hominis in ipſo, which maketh ỹ ſpirit of man in him. Dauid in his Pſalmes ſaith Qui fingit ſingulatim corda eorū, He faſhioneth & maketh their harts euery one. Iob doth moſt lyuely & manifeſtly ſet fourth the making both of the body and of the ſoule, ſaying: Thine hands haue made me & faſhioned me round about, and wilt thou deſtroy me? Remember I pray thee ỹ thou haſt made me as the clay, and wilt thou bring me into duſt again? haſt thou not poured me out as milke, and turned me to cruddes lyke cheeſe? Thou haſt clothed me with ſkinne and fleſh, and ioyned me together with bones and ſinowes.

Pſal. 33.

Iob. 10.

Behold in theſe wordes Iob deſcribeth the conception & faſhioning of the bodye of man in the mothers wombe. Nowe he ſpeaketh of the ſoule ſaying. Thou haſt geuen me life and grace, and thy viſitation hath preſerued my ſpirit. By the teſtimonies of theſe ſcriptures, it muſt nedes be graunted, ỹ the ſoule is created of god, and poured into the body being made perfect in the mothers wombe, loke more for this matter in the. 28 Epiſtle of ſaint Auſten ſent to ſaint Hierome.

Cardinalis. 14.

AFter the inſtitution of Prieſts was ordered, it ſemed good to the auncient fathers to deuide & diſpoſe their offices, that euery one might both know his duetie, and do it accordingly. Therfore the chief matter of all, that is the cure of ſoules, was appointed vnto Prieſts, and ỹ eſpecially begā at Rome, where the Apoſtolike ſee was now coūpted to be placed. And leaſt, that adminiſtratiō ſhould be confuſed, Euariſtus the Biſhop firſt of al, deuided titles vnto prieſts, & inſtituted .vij. deacōs, who for the truthes ſake ſhould wayt vpon ỹ preachers, folowing the exāples of the Apoſtles, who did make ſo many deacons to Miniſter vnto them. Secondly, afterward in the yere of our Lord. 267. Dioniſius appointed Churches, Churchyardes & pariſhes, aſwell vnto the Prieſts of Rome, as vnto the prieſts of other coūtries. Beſides he appointed vnto Biſhops dioceſes, commaunding euery one to be contented with his owne boūdes and limites. Theſe townes in which ſeuerall Churches of any dioceſſe are ſet, we call pariſhes, hauing their boundes & limites ſeuered & ſet fourth. The inhabitants within the ſayd territories are called Parochiani, and the ſaid places are called, Parochiæ, of this word Parochi. For Parochi, were certeyne officiers among the Romanes, who did prouide woode and ſalt for cōmon legates & embaſſadours, & bicauſe there was no ſacrifice made among the Iewes without fire and ſalt. And as the officers called Parochi, did prepare things neceſſary for the vſe of ỹ legates: ſo the Prieſts being ỹ officers of ỹ church, did prouide vnto their pariſhoners ſuch things as are nedefull for ỹ ſoule. Therfore we call thē not without a cauſe Parochias, ỹ is pariſhes. And not lōg after Marcellus limited

into

into a certeine nũber, the titles which Euariſtius firſt gaue to Prieſts at Rome, cõmaunding by a decree ẏ there ſhould be. 25. titles, which in a maner were as dioceſes, to Baptiſe ſuch as came dayly from the gẽtils, into ẏ congregation of the Chriſtiãs, and to bury the dead. Theſe things, I haue take out of Damaſus & Platina & other late writers of the Eccleſiaſti call hiſtory, of whom I maruell ẏ they did not either in this place, either in any other, ẏ I can read, declare who were the Prieſts, vnto whom theſe titles were geuẽ at Rome, from whence vndoubtedly the Cardinals toke their beginning. But they (as we may coniecture) thought it good to paſſe ouer ẏ matter by ſilence, being a thing nothing notable, which certeine lawyers endeuoured after to ſeeke out. But they hauyng no certeinty to bring for thẽ ſelues, went about to ſhew, ẏ the order and colledge of Cardinals did diſcend from the Iewes, & before all other, one Andreas ſurnamed Barbatius, made a cõment of this matter, whoſe words are theſe: That goodly ſaying in the firſt of Samuel, Dñi ſunt cardines terre, & poſuit ſuper eos orbẽ. The pillers of ẏ earth are ẏ Lords, & vpõ thẽ he hath ſet the foundation of the world, which authority one Hoſtienſis, a doctor of the law, applied vnto the Cardinals of Rome. For as the doore (ſayth he) is directed and holden vp by the hookes, ſo the Church of Rome is gouerned and ruled by the counſell of the Cardinals.

VVill you ſee here how ſome of the lawyars doth ſometimes racke, rent, and ſtretch fourth the holy ſcriptures, euen as the ſhoemakers do drawe and ſtretch fourth their lether with their teeth? Yf thoſe wordes ſpoken by Anna ſhould be ſo applied, that they which be called Cardinals ſhould gouerne the Chriſtian publique weale at Rome: why ſhould it not rather be referred vnto Biſhops and Prieſtes, which were long before the Cardinals, and as chief and principall gouernours, did direct and order matters of religion, which thing Andreas him ſelfe doth proue by the teſtimonie of one Guido, Archdeacon of Bononie, whoſe wordes be theſe: In times paſt the chief prieſts or Biſhops in euery Church, were called Cardinals, that is principall and heads: And then he procedeth. It is written in Deutronomie. If thou perceaue anye matter to be hard and doubtefull to be iudged, go vnto the Prieſtes of the Leuiticall order, and vnto the iudge, that is at that time appointed, for they ſhal declare vnto thee, the truth of the iudgement. And vpon this he ſayth, marcke here that the Leuitical Prieſts in ẏ old Teſtament were counſellers, in ẏ diuine law of God, although they were not called Cardinals, but ſuch Prieſts, now adayes as are counſellers of the Lord, are called Cardinals. Here Siculus Andreas, doth not conſider, ẏ Biſhops & other inferior Prieſts did at ẏ firſt occupy ẏ place, which now Cardinals do occupy, the which gouerned Deut. 17.

the dioceſſe of Rome, together with the Biſhop of Rome, more then by ý ſpace of a. 1000. yeares before any man obteyned ý glorious name of a Cardinall, the whiche now euery where is of great eſtimation.

And therfore it may well be ſayd, that theſe Lordes Cardinals began but of late time, and lately ſucceded in the rowme of ý Leuitical Prieſts. But at length a long time after, when one Boniface the .iij. had obteyned of the Emperour Phocas to haue a prerogatiue aboue all other Biſhops, & when alſo the Romaine Biſhop, with the whole ſenate of the Prieſts of ý citie began to haue authoritie and preeminence aboue all other, then theſe Prieſtes vnto whom theſe titles in times paſt were geuen, ſpecially the cure and charge of ſoules, began to be adorned with the name of Cardinals, as a proper name of ſupreme dignitie, and ſo that function which at the beginning was onerous, at the laſt became honorable. In ſo much that Innocentius the fourth, which in the yeare of our Lord. 1244. occupied that ſee, enacted at the laſt by a publique decree, that the Cardinals riding vpon horſes, ſhould were a read hat, that greater renoume might growe to that order. So that he in concluſion made the name and the order of Cardinals, famous, honorable, and very ſupreme and high, who at the firſt being but of a baſe calling, and very paynefull in the function, doth now place & ſet all their ſanctimonie, holynes, and labour in vaine titles, of ſkarlet gownes, and red hattes, and be vnprofitable burdens of the earth, Fruges conſumere nati, *waſtyng and deuouryng thoſe reuenewes, which ſhould ſuſtaine and maintaine a nomber of godly and learned preachers,* Hec pro maxima parte, ex Polidoro & Balæo.

Serpent. 15.

THere may a queſtion be moued, whether the Serpent which deceaued Eue were a very true ſerpent, or els ſome phantaſticall ſhewe in the likenes of a Serpent. It is to be marueiled, that the ſerpent did not vſe a worde or two when he ſpake to the woman, but did vſe a ſenſible and diſtinct communication, yea and ſpake not playnly and ſimplie, but demaunded ſuttelie, and aunſwered craftly. Wherupon ſuſpition may ariſe, that this was not a very Serpent in dede, but feigned, and onely apparent, but the woordes of Moſes do reiect this ſuſpition: for Moyſes doth not ſay, Simpliciter, *that the ſerpent ſpake to the woman theſe wordes (why hath God cõmaunded you) but Moſes ſpake before other things of this ſerpẽt, wherby it is manifeſt, ý he ſpake not of a feined ſerpent, but of a very true ſerpent made of god, ỽ other beaſts of the earth, for he ſaith.* Et ſerpẽs erat callidior cũctis animãtib⁹ terræ quæ fecerat deus. *And the ſerpent was more ſubtle then all the beaſtes of the earth which God made, behold he ſaith (which God made.) It cannot be ther-*

therfore a feined ſerpent, but a very naturall ſerpent. The payne alſo which was inflicted to the ſerpent that he ſhould go vpon his breſt, eate earth, and be moſt odious to mākind, doth declare, that it was no feyned but a very Serpent in dede.

Queſtio.

Howe coulde it be that a true and a naturall ſerpent did ſpake with the tounge and voyce of man? ſeyng that the gift of ſpeakyng was geuen not vnto beaſtes, but onely to man, in ſo much that ſpeeche is called, Proprium, ac differentia hominis.

Reſponſio.

The ſerpent did not ſpeake by his owne proper facultie and power, but by the inſtinct and operation of ſome other power, that is, either by the power of man, or by the operation of God, or els by the vertue of the good or ill ſpirites. He could not be impelled by the power of man, for Adam and Eue, which then as yet were onely alone, did not know ỹ thing which was done. Neither is it agreable that they could or ſhould geue the facultie of ſpeaking vnto the Serpent, for aſmuch as it was in a cauſe moſt pernitious and hurtful vnto them ſelues. Neither can we, nor ought we to aſcribe this facte vnto the operation of God: for neither the temptation it ſelfe, neither the tranſgreſſion of the commaundement, neither the payne following, can ſuffer, that God might be thought to haue ſpoken vnto the woman by the Serpent in ſo crafty and gilefull maner. Therfore the opinion which certain perſons, called Ophitæ, held of the ſerpēt, is moſt deteſtable and wicked.

Thirdly it cannot be ſayd that the good aungell did it, for the thing it ſelfe doth euidently declare, that it was not an aungell, which was the faithful Miniſter of God, & a louer of man, but the enemie of God, and aduerſarie of man, and a very lyer and deceauer.

Wherfore it can no otherwiſe be concluded, but that the Serpent did ſpeake, by the inſtinct and inſtigation of the ill aungell.

The ſlaunderous cauillation of Iulianus Apoſtata, in the whiche he ſcoffingly demaundeth in what maner of ſpeache the Serpent communed with Eue, and wherein this fable doth differ from the fables feigned by the Greciās, is moſt found & friuolous. For thoſe things which are read in their hiſtories, as of Xanthus, Achilles horſe, which told before his maſters death, and of Cāſus the floud, which ſaluted Pythagoras, of the tree whiche ſpake vnto Apollonius: of the oke in Dodona, vſing the voyce and ſpeache of man: and of Iupiter his Bull, in the Ile of Rhodes, ſpeaking like a man, are no fables, but may be counted true, as things done by the inſtincte and operation of the wicked ſpirites. Notwithſtandyng this

impulſion of Satan, tooke nothing away from the nature of the Serpent, no more thē the naturè of Balaams Aſſe was diminiſhed, when he ſpake in the voyce of a man, by the helpe of the Aungell of God vnto his maſter, neither thoſe Prophetes which being impelled dy the inſpiration of the deuils, foreſhew things to come, ceaſſe to be men, but do ſtill retayne the nature of man.

Queſtio.

VVhy did Satan, in tempting of the woman, vſe rather the Serpent, then any other beaſt?

Reſponſio.

The ſerpent was a moſt mete inſtrument for Satā, by the reaſon of the wiſedome wherwith he was endewed, by the which he excelled all other beaſtes. Therfore Satā vſed the ſerpent to accompliſh his purpoſe, that his worke and enterpriſe might therby be leſſe ſuſpected, for that thyng which ſemed to be done by ỹ naturall wiſedome of the Serpent, might be thought to be fartheſt from ſuſpition and diſceite.

Therfore Satan choſed not either ſhepe or Pigeon or any other beaſt, but onely the helpe of the wyſeſt beaſt, to deceaue the woman, and did directe the Serpentes tounge, and did conceale and couer his owne acte and inſtinct, vnder the nature and wiſedome of the beaſt, that he might therby deliuer him ſelfe from ſuſpition of his owne craft and deceite.

Saint Auſten vpon Geneſis, *writeth that the Serpent was called wiſe, not properly in his one lyfe voyde of reaſon, but by the ſpirit of an other, that is, the deuill whiche was called the wiſeſt of all beaſtes. For although the Angels, whiche tranſgreſſing did fall from the hygh ſeates, yet by nature they be more excellent then all other beaſtes, by the preeminence of reaſon.*

Agayne Saint Auſten writeth ſaying. Proinde & prudētiſsimus omnium beſtiarum, hoceſt, aſtutiſsimus ita dictus eſt Serpens propter aſtutiam Diaboli, qui in illo & de illo agebat dolum, quemadmodum dicitur, prudens & aſtuta lingua, quam prudens vel aſtutus mouet ad aliquid prudenter aſtuteque ſuadendum. Non enim eſt hæc vis ſeu virtus membri corporalis quod vocatur lingua, ſed vtique mentis, quæ vtitur ea.

Furthermore the Serpent was called the wiſeſt beaſt of all, that is the ſutteleſt, throughe the craft of the deuill, which wrought his deceit in him, and by him, as it is wont to be ſayd of a mans tong, it is a wiſe & a ſuttil tong, which a wiſe & a ſuttill man doth wiſely & craftely moue to perſuade any thing. This power and ſtrength is not the vertue of the corporal mēber, which is called the tong, but of the mind of mā, which vſeth the toung as an inſtrument.

Queſtio.

Queſtio.

It may be demaunded, how it came to paſſe, that the womã did not abhorre and feare to come with the ſerpent, but did ſo lightly and ſo ſoone make anſwere to his queſtion?

Reſponſio.

It is credibly and moſt like to be true, that the Serpent had not that ſhape of body which he hath now, for that he goeth vpõ his breſt, & crepeth on the ground, drawing his body after him, it came not that he was ſo made at the beginning, but by the curſe and vengeaunce of God inflicted vpon him, for the tempting of Eue. For God ſayd quia feceſti hoc, maledictus es inter omnia animantia terræ, &c. *Bicauſe thou haſt done this, curſed art thou amonges all the beaſtes of the earth. Thou ſhalt go vpon thy breſt, and thou ſhalt eate earth al the daies of thy life. Wherfore it is to be gathered, ỹ the Serpent at the beginning had an vpright body, a faire countenance, and pleaſant to behold. Beda writeth, that the Serpent had, before God curſed him, the face of a virgin. Luther ſayth, that he went vpright as a Cocke, but to diſpute aboute this, maketh not ſo greatly to edifye.*

Furthermore, it is moſt certaine, that ther was not at the beginning ſuch enmity betwene the woman and the Serpent as is now, for that enmity was inflicted after the fall, when God ſayd: Inimicitias ponã inter te & mulierem, *I wyl put enmities betwene thee and the woman. Therfore there is no apparent reaſon, why the womã ſhould abhorre or feare the talke of the Serpent: yea, it may be geſſed, that the Serpent before this temptacion, did inſinuate himſelfe vnto the woman, by a ſingular familiarity, whether this were done by a natural fauour and ſtudy, and ſo by that occaſiõ offred vnto Satã, or whether Satan by his inſtinct did moue the Serpent before, to enter ſuch familiarity with the woman, that he might be afterward the ſooner admitted to ſeduce and deceaue the woman by his temptation.*

Cirillus doth ſuppoſe, that the woman did not feare the communication of the Serpent, bicauſe through her ſimplicity ſhe thought it to be geuen to all beaſtes to ſpeake with mans voyce.

Nota.

Marke here, that the firſt Parents were not ſafe againſt temptaciõ, no, not in Paradiſe, being a place of ſo ſinguler and great prerogatiue. Let no man therfore, in what place ſoeuer he be ſet, flatter and promiſe to himſelfe, any ſecurity, for the reſpect of any place, be it neuer ſo holy. Conſider alſo what an euil ſucceſſe that temptation brought vnto man, which was ſuggeſted in the garden of pleaſure. Chriſt was tempted alſo of the ſelfe ſame enemy of mankinde, yet not in Paradiſe, but in a wilde

and deſerte place he was tempted, but not vanquiſhed. There is greate difference betwene the fyrſt man and the ſecond, there is great difference betwene paradiſe and the wildernes, betwene the place of pleaſure, and the place of abſtinence and faſting. The tempter did practiſe the power of his malice in both the places, but the euent and end was diuers and ſundry. This is not ſpoken to make any difference of places, but to exhort men to beware & take hede when they be enhaunced on high, and when they liue in pleaſures and al proſperity, as it were in a certaine terreſtrial Paradiſe, to take hede (I ſay) that their felicitye be not turned by the craft of Satan, into the occaſions of infelicity.

Saint Ambroſe doth note, that the ſerpent did rather tempt the woman, then Adam, bicauſe that he knew Adam to haue heard out of the mouth of God him ſelfe, the cõmaundement of the tree of the knowledge of good and ill, and the woman to haue receaued the cõmaundement not from the mouth of God, but from Adam. But this cõiecture of Ambroſe is not allowed of certayne learned men.

Heauen and earth ſhal paſſe. 17.

THer are two places of the ſcripture, which ſeme repugnant one to the other. The firſt is. Pſalm. 101. Thou aforetyme haſt layd the foundacion of the earth, and the heauens are the worke of thy handes, they ſhall periſhe, but thou ſhalt endure. The other is Eccleſiaſtis. Cap. 1. The earth remaineth for euer. But if thou expend and vewe well theſe two places, they do not diſſent one from the other. There be many which thinke and ſay that heauen and earth ſhall vtterly periſhe, bicauſe they reade in the Goſpel theſe wordes ſpoken by Chriſt: Cælum & terra tranſibunt, Heauen and earth ſhal paſſe. But Chriſt meaneth no ſuch thing, but animating and encouraging his diſciples mindes paciently to ſuſtaine the afflictions to come, doth ſpeake of the perpetuity & firmnes of his word, as though he ſhould ſay, heauen and earth being moſt firme and ſure, ſhal ſoner periſh, then my word ſhal fayle, which word is ſo ſound, ſo conſtant & ſo firme, that no age or oldnes ſhal empeire it, or cauſe it to periſh, no daungers and tumults ſhall ſuppres it, no aſſaultes nor aſſeiges ſhall throw it downe.

Math. 24. Lu. 21.

Terra in eternum ſtat, The earth ſtandeth for euer, and the heauen ſhal not paſſe. That is. The ſubſtance of them ſhall remaine for euer, but the forme and ſhape therof ſhal be chaunged and made new, we reade in the Apocalips, of a new heauen and a new earth, and how the firſt heauẽ and the firſt earth paſſed away. The heauens at the laſt cõming of Chriſt ſhalbe

Apoca. 21.

ſhalbe diſſolued, and the elements ſhal melt with heate. But we looke (ſaith Peter) for new heauens and a new earth, according to his promis, wherin dwelleth righteouſnes. As gold is diſſolued by fyre, not to peryſh and to be loſt, but that it might be made more pure, the droſſe being purged from it, ſo the elements ſhal be made more fine and pure. Wherof Tertulian in his booke De eccleſiaſt. dogma: (if at the leaſt he be author of the ſayd booke) writeth thus: Elementa, id eſt, cælum & terram nõ credamus abolenda per ignem, ſed in melius commutanda. &c. We may not beleue (ſayth he) the elements, ý is heauen & earth, to be takẽ away by fire, but to be chaunged into a better ſtate, the faſhion of the world alſo, that is the image, and not the ſubſtance to paſſe. Euen ſo our fleſh alſo ſhal be diſſolued, not eternally to periſh, but ſhall be made more holy and more incorrupt. Saint Paule writeth to the Corinthians, Cadit corpus animale, reſurgit ſpirituale. It is ſowen a naturall body, it riſeth a ſpiritual and an immortal body. In the earth, wher we now dwel, ther is no righteouſnes, but malediction and curſe, as it is written in Geneſis. 3. Maledicta terra in opere tuo. Curſed be the earth in thy worke. Sathan is the prince and God of this world. Paul writing to the Romanes, ſaith: The creature is ſubiect to vanity, not of his own wyll, but by reaſon of him which hath ſubdued it vnder hope, but the creature ſhalbe deliuered from the bondage of corruption, into the glorious liberty of the ſonnes of God. But that heauen and that earth in which we ſhall then dwel, ſhall be made new and more perfit, wher we ſhall reigne perpetually, all the wicked being deſtroyed, and put from the ſayd earth. To this purpoſe pertayneth that which is written in the prouerbes of Salomon. Recti in terra perdurabunt, & probi in ea ſuperſtites erunt. Impii e terra extirpabuntur. The iuſt ſhall dwell in the land, and ý vpright men ſhall remaine in it, but the wicked ſhalbe cut of the earth, and the tranſgreſſours ſhall be rooted out of it. Againe Dauid in his. 27. Pſalme, I ſhould haue fainted, except I had beleued to ſee the goodnes of the Lord, in ý land of the liuing. Again in an other place he ſaith: Euil doers ſhalbe cut of, but they that waite vpon the Lord, ſhal inherite the land, meke men ſhall poſſeſſe the earth, and ſhal haue their delight in the multitude of peace. Chriſt in Mathew doth ſay: Beati mites, quoniam ipſi hereditabunt terrã, bleſſed be the meke, for they ſhall inherite the earth. It is aptly ſayd, they ſhal inherit, bicauſe the ſayntes ſhal dwel on the land being made new, & ſhall liue in it eternally, & therfore it is called the land of the liuing. Wherfore when Chriſt ſayd, heauen and earth ſhall paſſe, it is to be vnderſtand, that it ſhall paſſe to a pefection, that is, they ſhalbe made more pure and vncorrupt, they ſhall be chaunged, that is, they ſhal haue an o-

2. Peter. 3.

Cap. 60.

Cor. 15.

Rom. 8.

Prouerb. 2.

Pſalm. 37.

Math. 5.

other

other face, forme, and ſhew, and there ſhall dwell rightuouſnes, wher now raygneth iniquity. Ther ſhalbe peace and ioy, wher now is deceit & iniury, but my woord (ſayth the Lord) remaineth for euer, it ſhal neuer be chaunged, nor ſhal put on any other face, but ſhall endure one, & the ſelfe ſame woord perpetually.

Of burning and melting of the Elements at the latter day, looke vpon one Hieronimus Magius, who hath written .v. bookes De mundi exuſtione, & de die iudicii, of the burning of the worlde, and of the day of iudgement.

Saint Gregory writeth of the fire that ſhal come in the latter day after this maner: Tantum accendet ignis iudicii, quantum aſcenderunt aquæ diluuii. The fire of iudgement ſhal burne ſo muche as the waters of the great floud did occupy in aſcending aboue the tops of the mountains, which ſaying is to be vnderſtand as touching ỹ effect of purging, but touching ỹ effect of inocatiõ, it ſhal aſcẽd further, as Aquinas doth expoũd it

Some after the gloſe of Bede do ſay, that the two Elements, that is, fire & water, ſhalbe wholy and vtterly conſumed, but the other two Elements the earth and the ayre, ſhal remaine whole after an other ſtate. Yet it ſeemeth more true, that the whole foure ſhal remayn, concerning their ſubſtance, and not concerning the ſtate of generation and corruption. For then the mouing of the heauenly bodies aboue, which as a ſecõd cauſe, are the beginning of alteracion and chaunge, ſhall ceaſe. But concerning their proper ſubſtaunce, they ſhal remayne, hauing qualities agreable to their incorruptible ſtate. The fire and water ſhalbe wholy cõſumed, bicauſe they be ſpecialiter actiua, yet not by ſubſtancial property, but concerning the property and power of conuerting other things into them. The other two which be paſſiua, bicauſe paſsibility ſhalbe turned into impaſsibility, ſhalbe chaunged into a better face and forme. Heate in the fire, and coldnes in the water, ſhalbe vtterly conſumed. This is the cenſure and iudgement of Thomas Aquinas.

If thou deſire to learne more of thys matter, looke vpon ſaynt Auſten De ciuitate dei, libro. 20. cap. 18. & .16.

Eſay. 18.

THis Eſay was a moſt holy prophet, borne at Hieruſalem of a noble family. He gouerned by his learning and counſel, the church of the Iewes. 80. yeares, and at the ſame time liued theſe Prophets, Amos, Oſeas, Micheas, Ionas. He was the ſonne of one Amos, not Amos the prophet, for his name is written with Ain, being the firſt letter, and Samech, being the laſt letter of his name. But Amoz the Father of Eſay, is writen with Aleph, and the laſt letter is Zade. VVhat maner of man this Amoz was, there is no certayne tradition.

Rabbi

Rabbi Kimhi geueth this note. Ignoramus familiam eius de quanam sit tribunatus, patres tamen tradiderunt quod fratres fuerint Amazias et Amoz. *We know not his family of what tribe he came, notwithstanding the fathers wrote that Amazias and Amoz, were brothers. He speaketh of Amazias the king, father to Ozias.*

Vpon this rose the opinion that this prophet was a noble man borne, and of a kings bloud. Notwithstanding, although this opinion haue some likelihood of truth, yet the prophet hath neuer the more estimation by ỹ, for he is much more noble by ỹ preeminence of visions, thẽ any king. For there be many worthy thinges to be recorded of him: first, that hys prophecy is set before other prophetes in the holy scriptures, which is not so to be vnderstanded, that he was the first of all other, which dyd either prophecy or write. For ther were many other, which did not onely prophecy, in his time with him, but also before him. As Nathan, Gad, Addo, and Ahias, did prophecy before him. And in his time did prophecy Oseas, Amos, and Zacharias, not that Zachary which is the last of the twelue lesser prophets, but an other of the same name, which was before him. But yet their prophecies are set after, and placed among ỹ prophecies of the smaler prophets. The reason wherof is this. Although thys prophet Esaias were not first, neither in order nor time, yet he is had of such estimation, for the worthines and excellencye of his prophecies, that he is worthely set before the other. And truly, those things which he prophecied of Christ, are so perspicuous and playne, that he was counted of the auncient fathers, not onely a Prophet, but also an Euangelist and Apostle, and as it were, a present beholder of the crosse of Christ. Saynt Hierome sayth, that Esaias writeth not a prophecy, but rather a Gospel. The scriptures of the new Testament do manifestly declare, of what efficacy and force his prophecies were in the eyes of Christ, of the Euangelists, and of the Apostles. For ther is no booke of the old testament (except the Psalter of Dauid) out of ỹ which we reade moe testimonies to be brought in the new testament, then out of it. If you number them, you shal plainly perceaue that there be. 60. places cited out of that booke, and 64. out of the Psalmes. Christ him self in the sinagoge of Nazareth, whẽ Lu. 4. *he rose to reade, tooke the booke of this Prophet into his hands, did read it, and shut it agayne. Yea, this prophet was had in price among the very Heathen, as it appeareth in the history of a certayn Eunuch of Æthiopia, Candaces the quene of the Ethiopians chief gouernour. At the last when he most sharply & oftentimes had reproued Manasses the king of Hierusalem, he was by him caused to be cut a sunder with a woodden saw, and was buried vnder an oke, at a place called Rogel, which is a wel nigh vnto Hierusalem.*

Appa-

Apparitions. 19.

RAbanus Archbiſhop of Magunce, doth ſhew out of the teſtimonies of Gregory the firſt, and of Beda, that the ſoules of perſons deceaſed, haue often times appeared, and haue declared, that ſacrifices & praiers of the liuing, haue much profited them after their death. But it is to be marueiled, that mē of ſuch good learning

Deut. 18. Esay. 8.

would build vpon ſo weake a foundacion. For the Lord doth forbyd in his law, to aſke or to ſeeke any truth of the ſpirites of the dead. The prophets do ſend vs from ſuch oracles, vnto the law and teſtimony of Gods

Luk. 16.

worde. You may heare in the Euangeliſt Saynt Luke, howe the riche glotton, lying in torments, doth cry and ſay: O father Abraham, I pray thee, that thou wylt ſend Lazarus vnto my fathers houſe, for I haue .v. brethren, that he may teſtifye vnto them, leaſt they alſo come into thys place of torment. But Abraham ſayd vnto him: they haue Moſes and the prophets, let them heare them. And he ſayd: nay father Abraham, but if one came vnto them from the dead, they wil amend their liues. Then he ſayd vnto him: if they heare not Moſes and the prophets, neither wil they be perſwaded, though one riſe from the dead againe. By this place it is moſt certaine, and euidently confuted, that the ſoules haue not, nor cannot appere after their death, no not the bleſſed ſoules, much leſſe the ſoules of the wycked.

Obiectio.

But many partly by arte Magicke, partly by the power of god, haue returned againe into this life, after their departure from hence.

Reſponſio.

To this obiection Tertullianus maketh anſwer in theſe words. Sed

Libr de anima.

& ſi quaſdam reuocauit in corpora dei virtus, in documēta iuris ſui, non idcirco communicabitur fidei & audaciæ Magorum, & fallaciæ ſomniorum, & licentiæ poætarum, atqui in reſurrectionis exemplis, cum dei virtus ſiue per prophetas, ſiue per Chriſtum, ſiue per Apoſtolos in corpora animas repreſentat ſolida & contrectabili, & ſatiata veritate præiudicatum eſt hanc eſſe formam veritatis, vt omnem mortuorum exhibitionē incorporalem præſtigias iudices.

Although the power of God hath called again certain ſoules into their bodies, in token of his might and right, it ought not therfore to be aſcribed to the truſt and boldnes of the Magicians, neyther to the vanities of dreames and the licence of Poetes, but rather in the examples of the reſurrection, whē the power of god, whether by the Prophets or by Chriſt, or els by ỹ Apoſtles, doth render ſoules into their bodies: it is declared by the ſenſible and ſufficient truth, that this is the very forme of thy truth, that thou maiſt iudge euery incorporall apparition of the dead to be deceytes and deluſions.

Chriſo-

Chriſoſtom writing vpon Saynt Mathew, doth demaund this queſtiõ Quid ergo reſpõdebimus ad illas voces: Anima talis ego ſum? (excipit) Non anima defuncti eſt quæ iſta dicit, ſed demon, qui hæc vt audientes decipiat effingit. Et mox: Quare vetularum hæc verba, imo deſipientium ducenda ſunt, & puerorum ludibria. Et iterum, no poteſt anima a corpore ſeparata in his regionibus errare. Iuſtorum animæ in manu dei ſunt, in fantium ſimiliter, non enim peccarunt. Peccatorum vero poſt hunc exitum continuo abducuntur, quod a Lazaro & diuite planum efficitur.

VVhat ſhal we ſay therfore to thoſe voices which ſay: I am ſuch a ſoule? He anſwereth: that voice which ſpeaketh theſe things, is not the ſoule of any perſon departed, but it is the deuil which doth faine theſe thinges to deceaue the hearers. VVherfore ſuch words are to be counted old wyues tales, & fooliſh fables of childrẽ: for the ſoule ſeparate frõ the body, doth not wãder in this world, for the ſoules of ỹ righteous are in the hands of God, likewiſe ỹ ſoules of infants, for they haue not ſinned. The ſoules of ỹ ſinners after their departure, ar ſtraightway caried to their place, which plainly appeareth by Lazarus the righteous, and the wicked rich man.

Obiectio.

It is found in the holy ſcriptures, that Samuel the prophet did appeare after his death, therfore it may be concluded that ſoules do returne after their departure, and do informe men of certain demaundes.

Reſponſio,

That thing which appered, ſemed in ſhew to be Samuel, & therfore by a Trope is ſo called, but in dede it was not Samuel, but a phantaſtical appearance, & an illuſion of Satã, which to proue, I vrge this argument. Magick was ſtraitly forbidden in the law of God, therefore the bleſſed ſpirits, which liuing yet in their bodies, did abhor & reſiſt all il meanes, did not obey wicked artes forbidden, but the damned ſpirits do exerciſe themſelues in ſuch vnlawful waies & meanes. It may again be ſayd, that Samuel did foreſhew that thing which came to pas the next day after. VVhat then? what wil you gather of that? It was no hard matter for Sathan ſo to do, who a litle before had heard Samuel being a liue, to ſpeake many things vnto Saul. Likewiſe he might know by certain tokẽs, as by ỹ feare of Saules hoſt, he might know before ỹ iudgmẽt of god againſt Saul

Tertullian ſaith: Abſit (inquit) vt animã cuiuſlibet ſancti, nedum prophetę a demonio credamus extractam, edocti quod ipſe Sathanas tranſfiguretur in angelum lucis, nedum in hominem lucis, & iam deum ſe aſſeneraturus ſignaque portentoſiora editurus ad euertendos, ſi fieri poſſit, electos.

That is to ſay: God forbid (ſaith he) ỹ we ſhould beleue, the ſoule of any ſaint, much les of a prophet, to be brought out by the diuel, foraſmuch as we be taught, ỹ ſatan doth chaũge him ſelf into an angel of light, and not onely into the ſhew of a mã, & wil affirme himſelf to be god, & will worke marueilous ſignes, to ouerthrow (if it be poſſible) the very elect.

Saint Auſten doth iudge the like of the apparition of Samuel in his ſecond booke & 3. queſtion, Ad Simplicianum, & ad Dulcitii quæſtiones.

Miſcellanea

Rabbi. 20.

THis word Rabbi cõmeth of this verbe Rauau, which hath two ſignifications. First, it ſignifieth to encreace & to multiply, as in the Pſalme, Multiplicati ſunt ſuper capillos capitis mei, et in Geneſi. Creſcite et multiplicamini. Of this verbe cõmeth Rau, which betokeneth multum, magnum, copioſum, much, great, abundant.

Pſalm 69. Gene. 1.

The other ſignification is iaculare, ſeu arcum trahere, to ſhoote, or to draw a bow. And Roueh Keſhieth, is no more but magiſter arcus. Moreh hachitzim, id eſt, habens peritiam multiplicẽ eiiciendi ſagittas. Hauing much cunning to ſhoote arrowes. Of this the Hebrues do cal a maſter & a teacher Rabbi, for much and great learning which one hath, or ought to haue. For Rab (as I ſayd) ſignifieth multus much. The Caldeans and the Sirians do cal a maiſter in their toung Ribbon, in ſteede of which in the Goſpel is written Rabboni.

The Iewes in theſe daies, dare not vſurpe & challenge to thẽ ſelues this name Rabbi, yea although they be neuer ſo well learned, except they redeme this title of their elders by fauour and money, wherby it cõmeth to paſſe, that they which be rich, and yet ſlenderly learned, obtayne thys name and degree, but the poore, although they be neuer ſo well learned, are defrauded of that name and title. And we learne out of the Goſpell, that this ambition did then raigne among the Iewes.

The great doctors (which write cõmentaries & paraphraſes) vpõ ỹ old teſtament, & vpõ other their bokes, are called Rabbini, whoſe names you ſhal finde in reading their workes, and ſpecially in Petrus Galatinus booke entituled De miſteriis arcanæ veritatis.

Apoſtoli. 21.

Apoſtolos cõmeth of this verbe ἀποστέλλω, which ſignifieth to ſend out one in meſſage, or to ſend in commaundement, and ſo Apoſtolus ſignifieth him that is ſent, a meſſenger, a legate, an apoſtle, wher of be foure kindes. Some were Apoſtoli, ſent of God, without man, as Moſes and Paule. Some ſent of God, but by mã, as Ieſus Naue, & which be ordinarely called, ſome by man alone, as they which come to that fũctiõ by fauour, and for lucre and eaſe, the fourth, be they which thruſt in them ſelues, without ordinary calling, of whom the prophet Ieremy ſpeaketh: Ecce currebant & ego non mittebam eos, behold they ran, & I ſent them not. Apoſtoli alſo do ſignify letters miſſiue, vt fregit apoſtolos in ſenatu, he rent the letters in the ſenate houſe. Apoſtoli alſo were certain Magiſtrates at Athens, whoſe office was to rule and ouerſee the nauy & ſhyps, properly the maiſter of the gallies.

Iere 23.

Propheta.

Propheta

PRopheta ſignifieth a foreſhewer of things to come, a prelat, a prophecier, and an interpreter of prophecies (as Plato witneſſeth in Timæo:) A poet, as Paul writeth ad Titum. ca. 2. a ſeer, as it is ſayd. lib. Regum. 1. cap. 9. and as Hierom writeth in. 12. chapter of the prophet Oſeas.

Prophetare in the ſcriptures, is taken diuers and ſundry waies. Firſt it ſignifieth the declaration, as wel of things paſt, as of things to come, as Moſes, who wrote of the creation of the world, and of other things paſt, is called a prophet, as well as Eſay, who prophecied before that a virgin ſhould conceiue, and as al the prophets which ſhewed things to come. As for example, one wrote of Chriſtes natiuity, an other of his doctrine, an other of his paſſion, an other of his kingdom. And ſo al other who prophecied of him to come, & to be the redemer of ỹ world, are called prophets. Eſay. 7.

Secondly, prophetare is to expound & open prophecies word for word

Thirdly, prophetare is to ſing pſalmes, & to ſing laud & praiſe to god as you rede of Aſaph, Idithum, and Heman, which thre ſang confeſſion, praiſe, & thankeſgeuing vnto God, with harps, viols, and Cimbals. Heman is called there the kings ſeer, that is, a prophet. 1. Para. 25.

Aſaph ſang, or as ſome write, made theſe. 12. Pſalmes. 49. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. And in. 1. Reg. 18. prophetare is takẽ to ſing ſongs, & to do ſacrifice, as ther it is ſayd of Baals prophets, when the midday was paſſed, and they had prophecied vntil the offring of the euening ſacrifice

Fourthly, prophetare is to preach ỹ ſcriptures, to open ỹ true ſence & meaning of thẽ to ỹ people, to teach, to admoniſh, to exhort, to comfort, to improue and correct corrupt maners by the holy ſcriptures, and in thys ſignification Saynt Paule vſeth it. 1. Cor. 14. Act. 13.

Fiftly, ſome take prophetare to heare the word of god, & to be exerciſed diligently in the law of God, as mulier orans et prophetans, a womã praying or prophecieng, that is, hearing the word, or els prophecieng, But prophetare in this place, is to ſhew ỹ miſteries of god, to ỹ edifieng of the hearers. Therfore the words of Paul ſeme not to make for the ſenſe of hearing, foraſmuch as he ſpeaketh of a woman, which did either pray or prophecy For although wemẽ wer forbidden to ſpeake in the congregacion, wherby it ſignified that they ought not to haue any publik function in the church, which is ordinary and perpetual, yet if the ſpirite of God come vpõ thẽ, they are not forbiddẽ, but ỹ they ſomtime mayſpeake. 1. Cor. 11.

Anna the prophetiſſe ſpake in the temple, of our Sauior, whẽ the virgin Mary was purified. Debora ſang praiſes to god opẽly. So did Maria ỹ ſiſter of Moſes, & ther be many places which teſtify ỹ womẽ in old time did opẽly prophecy, Ioſias ỹ king did aſke coũſel of Holda the prophetiſſe Luk. 2. Iudic. 5. Exod. 15. Regũ. 2.

Alley, W.

1.Samu. *Anna the mother of Samuel, made a godly ſong. Mary the virgin, the*
Luk.1. *mother of Chriſt, ſang a godly pſalme. The Aungel commaunded Mag-*
Iohn.20 *dalene to ſhew Chriſtes reſurrection vnto the Apoſtles. And God ſayth*
2.Ioel. *in Ioel,* De ſpiritu meo effundam ſuper vos, & prophetabunt filii veſtri,
& filiæ veſtræ. *I wyl poure my ſpirite vpon you, and your ſonnes & daugh-*
Act.21. *ters ſhal prophecy. Philip alſo had many daughters, which did prophe-*
cie. And that it was the maner in the old tyme, to prophecy openlye in
Ier 27.&.28, *the congregation, it doth plainly appeare in Ieremye, and many other*
places. Agabus the prophet, did openlye prophecye vnto Paule, that he
Act 21, *ſhould be bound and tyed at Hieruſalem.*

The name of a prophet is taken ſomtime for a name of honor, as in the
Eſay.8. *prophet Eſay, wher it is ſaid that Eſaias came* ad prophetiſſam, *he came*
vnto the prophetiſſe, which conceaued and bare a ſonne. Eſay meaneth it
by his own wife (as Muſculus writeth) whom he calleth a prophetiſſe,
not that ſhe had the gift of prophecy, as far as we can reade, but bicauſe
ſhe was the wife of a prophet, whoſe office was moſt noble & honorable
Notwithſtanding ſome do referre the name of a prophetiſſe here, to the
virgin Mary, and by this may we ſee, ther be, totſenſus, quotcapita.

Vnder the name of a prophet are vnderſtād ſomtimes falſe prophetes,
Zach 13. *as in Zachary, & they be knowen by.3. notes, which do diſcerne thē frō*
true prophets. The firſt note is, if they be taken in lies. Such were they in
3.Reg.22. *whō the lying ſpirit ſpake, ſent of God to deceaue Achab. The ſecōd note*
is, if they ſpeake truth, & that in the name of the Lord, which yet they
ſpeake, for that end that they may deceaue the people, or if they prophecy
openly, in ỹ name of their falſe gods. The third note is, if in a rage, fury,
or traunce, they foreſhew things to come, and yet vnderſtand no part of
thoſe thinges which they vtter.

On the other ſide, the true tokens of godly prophets are three, verity,
piety, and intelligence. Verity conſiſteth in this, when thoſe thinges
which they foreſhew, are certainly performed and done.

Piety, is when with their prophecies they do exhort the people vnto ỹ
ſtudy of godlines, & induce them to the worſhipping of one true God.

Intelligence, is when they vnderſtād with a ſober minde thoſe things
which they do prophecy. Wher theſe thre things do concurre, there is a
moſt ſure argument of a true Prophet, endued with the ſpirite of God.
And ſuch which are adourned with theſe thre properties, are inſtructed
to prophecy thre maner of waies. Firſt, eyther by viſions and ſignes ſene
in ſlepe, or by expres woords, or els by inſpiracion of the holy ſpirit. Of
Num 12 *prophecy by viſions, you may reade in the booke of Numbers, where God*
ſayth. Si quis inter vos fuerit propheta domini, in viſione apparebo ei, et

per

per somnium loquar ad illum. *If ther be a prophet of the Lord amõg you, I wyll be knowen to him by a vision, and wyl speake vnto hym by dream. Of prophecy by expresse words without figures or shewes, is mencioned also in the same chapter, wher God sayth:* At non talis seruus meus Moses, ore enim ad os loquar ei. *But my seruãt Moses is not so, who is faithful in al mine house, vnto him wil I speak mouth to mouth, & by visiõ, & not in darke words, but he shal see the similitude of the Lord. Of prophecy by the inward inspiration of the spirit, we reade also in the booke of Numbers, wher it is recorded, how the. 70. Elders, receiuing the spirit of God, did prophecy. In which place, & in many other, ther is no mentiõ made, either of visions, or of expres wordes. A Prophet is called of the Hebrues* Neuia, *of the Grecians* Propheta, *& of the latine men* Vates. Ibidem. Num. 12.

Luke. 23.

SVch things as pertain to the history of Saint Luke the Euangelist. Hierome hath sufficiently touched, which history I thought it good here to recite. Luke (as he sayth) a Phisicion of Antioch, was not ignorãt of ỹ Greke toung, he was ỹ folower of the apostle Paul, and a companion vnto him in all his peregrinacions. He wrote the gospel, of the which the selfe same Paule, thus sayd: VVe haue sent our brother with him, whose prayse is in the gospell throughout all Churches. And to the Colossians: Our dearely beloued brother, Luke the Phisicion saluteth you. And vnto Timothy: Luke onely is with me. He did set forth also an other noble worke, which is entituled. The actes of the Apostles, the story of which endureth vnto the end of the two yeares, in the which Paul abode at Rome, that is, vnto the fourth yere of Nero, by ỹ which it is to be gathered, that the booke was made in the same city. VVherfore, that treaty of Paul and Thecla, and the whole fable of Leo his baptisme, are to be counted among the apochriphal scriptures. For what a likely matter is this, that Luke being the vnseparable companion of the Apostle Paul, among other actes of his, shouid be ignorant of this thyng onely? And Tertullian also, liuing not long after that time, declareth, that a certayne priest in Asia, a fautor of the Apostle Paule, being conuicted of thon, that he was the authour of that booke, confessed that he did it for the loue that he bare to Paule. And therfore some thincke, that as often as Paul in his Epistles sayth (iuxta euangelium meum) *according to my Gospell, he meaneth the volume of Luke. And he sayth, that Luke learned the Gospel, not onely of the Apostle Paule (whych lyued not wyth Christ in the flesh) but of the other Apostles. The which he hym selfe declareth in the beginning of hys woorke, saying.* 2. Cor. 8. Col. 4. 2. Tim. 4.

Luke.1. *Euen as they deliuered them vnto vs, who ſaw thē from the beginning, and were Miniſters of the word. Therfore he wrote the Goſpell according as he heard, but the Actes of the Apoſtles, according as he ſaw. He liued. 84. yeares, hauing no wife, and was buried at Conſtantinople, vnto the which citie his bones with the reliques of Andrew the Apoſtle, were remoued from Achaia the. 20. yeare of Conſtātius, but Nicephorus. lib. 2. cap. 43. writeth thus of Luke. Luke borne at Antioch, which is in Celo ſyria, being a Phiciſiō, and alſo a notable painter, came vnto Paule from Thebe, and there renouncing the errors of his coūtry, beleued in Chriſt, and became of a curer of the body, a Phiſicion of the ſoule. He wrote his Goſpel being inſtructed by Paul, & alſo the actes of the Apoſtles. VVhē he had bene a tyme at Rome wyth Paule, he returned into Grece, inſtructing much people there, in the knowledge of the Goſpell, and at the laſt by the enemies of Gods woord, he was hanged vppon a greene Oliue tree, bicauſe there was ſcarſity there of dry wood to make a gallowes of. He yelded his life vnto God, when he had liued. 80. yeares.*

Platina in the life of Cletus thē firſt, writeth thus. In the tyme of Cletus was Luke the Phiſition, well learned in ỹ Greeke toung, the follower of Paule the Apoſtle, and feilow vnto him in all his iourneys. He wrote the Goſpel, which is much commended of Paule. VVherfore, not wythout cauſe Paule calleth it his Goſpell. He wrote the actes of the Apoſtles, according as he ſaw with his owne eyes. He lyued. 83. yeares, he had a wife in Bithynia. He was buried at Conſtantinople.

Theophilus. 24.

Eraſmus with others, doo ſuppoſe Theophilus to be a proper name, and to haue bene a very ſpeciall friend of Saynt Luke, vnto whō Luke did dedicate both the bookes, written by him, that is, the booke entituled, the goſpell of Luke, and the booke named the actes of the Apoſtles. Others iudge, that Theophilus is no proper name, but a generall name, ſignifieng euery frend of God, for ſo is the etymology of the word, which is compounde of θεῶ id eſt, deo: *God, and* φιλος, id eſt amicus, *a friend. Howſoeuer it be, it is moſt certaine, that ſaint Luke in both his bookes, would not teache onely one man, but all men ſtudious of gods glory, and deſirous of eternall ſaluation, whom we maye well call Theophilos.*

Other do think, that thys Theophilus was a mighty prince, or ſome noble man, bicauſe that Luke in the preface of his goſpell, doth geue him this Epitheton, Preſtantiſſime Theophile, *moſt noble Theophilus. Notwithſtanding, this Epitheton in the Greeke, hath diuers and ſundrye interpretacions, as Eraſmus doth note in his annotacions. VVhoſe*

wordes be these: I maruell, why Lyranus, did suspecte this Theophilus, to be some prince or noble man, bicause Luke saith (Optime Theophile,) Luke.1. Is it peculiar and proper onely to great men, to be called the best? But it may be, ỷ Lyranus, did read this in some glose, whiche as he might read, yet through the ignoraunce of the Greke toung, he could not vnderstād for κράτος, among the Grecians signifieth Robur, siue imperium, strēgth, might or imperie, and κρατῶ, is Vincere, to ouercome, and one to haue his full purpose. Therfore Paul in the Actes of the Apostles doth call Festū, κρατίστου, that is, as you might say, of great power. And so doth ỷ interpreters, as Origene, Theophilactus, and Ambrosius, testifie. Although κράτιστος, doth not onely signifie a mā of might, but also a good mā, & a mā worthy much to be estemed: and of that commeth the superlatiue κράτιστος, which signifieth Optimum. Hactenus Erasmus.

Other learned men will haue thys Epitheton, κράτιστος, to come of thys word κράτιον, whiche signifieth a superiour, mighty, of great authoritie, wherupon they iudge this Theophilus, to haue bene some notable prince.

There were diuerse other of that name, as Theophilus, Bishop of Antioche the .vi. after the Apostles. He wrote certeine bookes, whose titles Eusebius reciteth. He liued in the time of the Emperour Marcus Antonius verus. Lib.4.ca.24.

There was an other of that name, who was Byshop of Alexandria: he was immediatly before Cyrillus.

Iohannes euangelista. 26.

THe historie of Iohn before the Ascention of Christ, & likewise of a long time after, is euidently declared in the scriptures: but what he did at the last, and what became of him, diuerse authors do diuerslye write. Eusebius doth shew that when the Apostles were gone into straunge and farre countries, the region of Asia, chaunced to Iohn: & many do affirme, that Iohn remayned at Ephesus, as Bishop and Pastor there: but this doth not certaynly appeare, nor at what time it should be done. For all the time in the whiche Paul passed through Asia, and did there accōplish his Ministerie, there is no mention made of Iohn. And it is plaine and manifest, that S. Paule did constitute and make Timothie Bishop of the Church of Ephesus, & that he wrote two Epistles vnto him being there. Therfore it may be, ỷ Iohn being very aged, after the death of Timothie, went to Ephesus, whē he had before in other partes of Asia, accomplished his ministerie.

Irenaus writeth, that Paule was ỷ founder of the church of Ephesus, Lib.3.cap.3. and that Iohn remayned there vnto the tyme of Traiā the Emperour: he Lib.3.cap.1. also sayth, that Iohn made his abode at Ephesus, when he wrote his Gos-

Alley, W. (copy 1)

Lib.3.cap.11. pell. The occaſion why he wrote the Goſpell, was (as Irenæus ſaieth) to reſiſt ỹ deluſions & hereſies of one Cerinthus, who ſaid Chriſt, not to be the true ſonne of God, nor coeſſentiall with the father.

Saint Hierome in his Cataloge writeth, that Iohn the laſt of all other Euangeliſtes, wrote his Goſpell, at the requeſte of ỹ Biſhops of Aſia, againſt certaine heretikes, and chiefly againſt the doctrine of the Ebionites, which then began to ſpring, who did affirme, ỹ Chriſt was not before his birth corporall. VVherupon he was driuẽ to write his Goſpell, by the which he confirmeth the diuine natiuitie of Chriſt, which was without beginning.

Lib.3.cap.24. Euſebius ſheweth an other cauſe, which is this: VVhen Iohn had ouerſeen and vewed the writings of the other thre Euangeliſtes, he did allow all things rehearſed of thẽ as moſt true. Becauſe he ſaw & perceiued certain things omitted, which were done before ỹ captiuity of Iohn ỹ Baptiſt, he thought good ỹ they alſo ſhould be added to them and recorded.

Other learned men do thinke, that Iohn perceiuing the other Euangeliſtes fully to proſequte the hiſtorye of Chriſt, he therfore in his Goſpell did ricite many ſermons of Chriſt.

The perſecutions and conflictes which Iohn ſuffred of the raging perſecutors, ar not al cõmitted to writings: but doubtles he was moſt cruelly entreated and handled, he was one of the firſt that was put in priſon, with Peter at Hieruſalẽ, and (as certaine do recorde) he was baniſhed from Epheſus into the Iland of Pathmos, by the cruel Emperour Domitianus the .14. yeare of his raigne. VVhere ſome write, that Iohn was put into a veſſell full of hot ſcalding Oile, it is vncertayne, in ſo much ỹ ſome doubte of ỹ place, whether it ſhould be done at Epheſus, or at Hieruſalẽ. Saint Hierome of this matter maketh no mention. He without queſtion wrought many miracles by his life time, but wher certain of thẽ are written and reported of ſome authors, neither auctentike nor worthy great credit, it is not beſt nor moſte ſafe to receyue euerie thyng that they write, and ſpecially to geue no great faith vnto one Iulius Africanus, otherwiſe named Abdias, who reporteth, ỹ Iohn brake precious ſtones and made them whole againe, that he did turne boughes, trees, & ſtones, into gold, and brought them agayne to their former nature.

Nor it is without ſuperſtition whiche is aſcribed to Iohn, ỹ he ſhould allowe the dede of one Druſiana, who beyng coupled in matrimonie, did withdrawe her ſelfe from her huſbandes companie without hys conſent. And thoſe words ar moſt horrible which Abdias, doth attribute to Iohn, the words be theſe. Virtutũ opes habere non poteſt, qui vult diuitias habere terrenas. He can not haue ỹ riches of vertues which hath a deſire of

riches

riches of the worlde. O saying most wicked, do we not read in the holy Scriptures of many whiche were very riche and notwithstandyng were good and godly.

The like doctrine for the space of thirty dayes to be geuen for repentaunce, is repugnaunt to the wordes of Christ, who taught to forgeue seuenty tymes seuen, if nede were, in one day. It semeth also a new thing, that Iohn in his life time should builde a Church in his own name at Ephesus, for it euidently appeareth, that Churches and temples began not to be sumptuously builded in the memorie of saintes, before the tyme of Constantinus, the great. Abdias, doth also write, that by the prayers of Iohn the temple of the great goddesse Diana at Ephesus, together with the great idoll was destroied, and how that Iohn dranke poyson without hurt, these & such other things I referre to the iudgement of ỹ reader. Lib. 3. cap. 23.

Eusebius reciteth a very elegant history out of Clemẽs Alexãdrinus, concerning Iohn. Clement (saith he) doth both note the time, and also declare the history, being most necessary for all such as are delighted with honest and profitable matters, which history Sozomenus also toucheth in his commentary. The words of Eusebius, are these. Heare a fable, and not a fable, but rather a true historie which is written of Iohn the Apostle, and left to be read of the posteritie. The history is this: When Iohn returned from the Ilande Pathmos, vnto Ephesus, after the death of the tyraunt Domitian, he went, being requested, vnto such places and countries as lay nigh about Ephesus, partly that he might constitute & order Bishops, partly that he might set in an order the Churches, and partly ỹ he might chuse the clergie by lot, out of the nüber of such as wer appointed by the holy ghost. At what tyme therfore he came vnto a certaine citie not farre distant frõ Ephesus, (whose name also some do rehearse) and when among other things he had comforted his brethrẽ, turning his countenaunce vnto him that was appointed head and Bishop ouer ỹ rest, seing a certaine yonge man there being of a strong body, a comlie face, & of a feruent mind, I commit this yong man (sayth he) most earnestly vnto the, here before Christ and this congregation. When the Bishop had receiued him, promising him all diligence and endeuour, Iohn speaking after the same maner, requested him againe ỹ second time. Thẽ afterward he returned vnto Ephesus. But the Bishop had this yong man home into his house, and kept him & brought him vp, and wonne him vnto ỹ knowledge and light of the Gospell: and at the last he was Baptized, and became a Christian. But when the said Pastor became ouer gentle and remisse vnto him, he suffred this yong man to vse the companie of idle and dissolute and naughty persons, to his great hurte and destruction, who first

(copy) Alley, W.

firſt led him vnto ſumptuous bāketting & feaſting, and afterward they toke him with thē to robbe and to ſteale in the night. After this, they entiſed him to attēpt more heynous and greater actes, he being accuſtomed a litle & litle, & trayned in naughtines according to his ſtoute courage, like a couragious horſe and vntamed colte, hauing hys mouth hardened, gnawing vpon the bitte, and leauing the right way, was caried headlong toward hel more & more. At the laſt diſpairing of his ſaluatiō in Chriſt, he toke in hād no ſmall entrepriſes. And becauſe he had once periſhed, he thought to commit ſome great and notorious thyng, diſdaining to haue equall lot with his fellowes. Calling therfore his cōpanions vnto him, and gathering together a great cōpany and rablement of theues, he became a capitaine and head ouer thē, and began to be moſt cruell and moſt addict vnto manſlaughter. It chaunced in the meane tyme, that through vrgēt and neceſſary buſines, the congregation of Epheſus, ſent for Iohn. VVho when he had ended ſuch matters, wherfore he came to them, ſayd to the Biſhop. Go to, go to, rendre agayne to vs that thing which Chriſt and I committed to thy charge, in the preſence of the cōgregatiō, wherof thou art Paſtour and ruler. The Biſhop firſt of all was abaſhed, thyncking that certayne mony which he had not receiued, ſhould be demaunded of him, and he could not aunſwere for ſuch thinges, whiche he had not, and yet did not diſcredit Iohns wordes. But when Iohn had ſayd, I require againe the yong mā & the ſoule of my brother, the Biſhop bowing down his countenaunce, with ſighing and teares aunſwered, he truly is dead. Iohn demaunded how, and of what death. He ſayd he is dead vnto God, for he became an euell and a pernitious man, and in the ende he became a theefe and a common robber, and now of late hath he remayned with hys like companions in this hell againſt the Churche. The Apoſtle therfore hearing theſe words, rent his clothes, and with great lamentation ſmote him ſelfe vpon the head, ſaying. I haue left a good keper of my brothers ſoule, let me haue a horſe & one to conduct me in the way: And ſo taking his horſe, he made as much haſt out of the congregation as might be. And when he came to the appointed place, he was taken of the ſcoute watches of the theues, & neither flieng nor refuſing, cried, ſaying. I am come for this purpoſe, lead me vnto your Lord and maſter, who in the meane time looked for his pray all armed. Aſſone as he knew that it was Iohn that was brought, being aſhamed, fled away. Olde Saint Iohn followed with all his might, forgetting his great age, and cried vnto him. O my ſonne, why flieſt thou from me, why flieſt thou from thy father, a naked & old man, haue pitie vpon me my ſonne, feare not, thou haſt yet ſome hope of ſaluation. I will rendre vnto Chriſt an accoumpt for thee, yea if nede be,

I will

I wil dye for the, euen as Chriſt died for vs. I wil geue my life for thee, beleue me, Chriſt ſent me vnto thee. When he harde theſe thinges. Firſt he ſtoode ſtill: but with a ſad and heauy countenaunce, afterward he threw away his harneſſe, and forthwith trembled and wept full bitterly. He embraced Iohn when he came vnto him, and aunſwering with weping as wel as he could, was Baptized againe with teares, hauing his right hand onely hidden and couered. The Apoſtle when he had promiſed him, and had proteſted ỹ he would obtaine remiſſion of his ſinnes, and had prayed & fallē vpon his knees, and had kiſſed his right hand, as purged again by repentaunce, he reduced him againe vnto the Churche. And after he had prayed for him with continuall interceſſion, and had ſtriued with continuall faſtings, and had quieted and confirmed his minde with comfortable ſayinges, he went not from him (as they ſay) vntill he had fully reſtored him vnto the Churche. And ſo gaue a goodly example of true repentaunce, and a great experiment of regeneration, and a noble badge of the viſible reſurrection.

Irenæus, *doth recite a ſtory worthy memorie: there be (ſaith he) which hard* Policarpus, *ſay, ỹ Iohn the diſciple of the Lord goyng to be bathed at* Epheſus, *when he ſaw* Cerinthus *within, did leape out of the bathe vnwaſhed ſaying, that he did feare, leaſt the bath would fall downe vpon them, foraſmuch as* Cerinthus, *the enemie of truth, was within the houſe.* Lib. 3. cap. 3.

Finally of the death of Iohn there is no certainty. Saint Hierome doth ſay, that in the. 68. yeares after the death of Chriſt, he died at Epheſus, *and was buried by the ſaid Citie.*

Other do write, that Iohn went downe aliue into the graue, whiche he cōmaunded his diſciples to make, and ſo bad thē to couer him with earth, whiche being done, there appeared out of the graue a very great brightnes, and manna alſo flowed out of it. But when theſe things cannot be certaynly proued, they muſt be left to them which loue to read Legendes.

Some ſuppoſe, that young man which folowed Chriſt and was clothed in linen vpon his bare body, (and whom when the yong men would haue taught, S. Marke doth write to haue left his linen cloth and fled from thē naked) to be Iohn the Euangeliſte. Other do ſay, that it was Iames, the brother of the Lord, which was named Iuſtus, *and who after the Aſcenſion of Chriſt was made Biſhop of* Hieruſalem, *but it is an opinion voyde of reaſon to thincke, hym to be Iohn, for what nede was it to conceale hys name, when that the fall of Peter, being more fowle and greater, was openly declared. Furthermore Iohn did folow Chriſt ſtrayght waye when he was taken, and did helpe Peter to entre into the Biſhops palace, and how could he haue his clothes ſo ſone again, for aſmuch as he was a ſtrāger* Marke. 14.

Alley, W. (copy 1)

ger at Hieruſalem. *Agayne the name of a yonge man did not agree vnto Iohn, for he was almoſt of the ſame age with Chriſt. Furthermore Iohn fled with all the other Apoſtles (as Saint Marke ſayth)* Diſcipuli eius relinquentes eum, omnes fugerunt. *All his diſciples leauyng him, did flye. Others do ſay, that he was a young man of the ſame houſe, in the whiche Chriſt kept his paſſeouer. Other do coniecture, that it was a certayne younge man of the village of Ieſſemanie, or of ſome other houſe more nygh adioyning, in whoſe large orcharde Chriſt was with his diſples. But let euerie man haue his ſentence. It maketh no great force who it was. But the holy Ghoſt woulde haue this example to be teſtified, that he myght ſhewe with what furie and rage the enemies did flee vpon Chriſte, and that the miracles myght be more cleare, by the whiche he preſerued hys Diſciples that they ſhoulde ſuffer no hurte of theyr enemies, for when the rage was ſo great, that they layde their handes vpon an vnknowen ladde, who will doubte but that all his diſciples were preſerued by the hande and power of Chriſte? foraſmuche ſpecially as Peter by his fighting did prouoke the enemyes before. And here is left vnto vs, a document, that perſecution once begon, doth ſpare none, but is fierce and cruell againſt all, without exception, agaynſt hygh and lowe, yong and olde, ſparyng no ſexe, man, woman, childe or infant.*

Hyperbole. 27.

HYperbole is a trope in Rhethorique, and it is a worde or a ſentence that paſſeth mans fayth and credit: and it is ſpoken either to augment a thyng, or to diminiſhe it. To augment, as this: Eſt fulminis oty or alis. *Swifter then the wynges of the lyghtnyng.* Niue candidior. *VVhiter then ſnowe. To diminiſhe, as this:* Eſt tardior teſtudine. *He is ſlower thē any ſnaile.* Vix oſsibus heret. *The ſkinne ſcarſe cleaueth to the bones. To augment alſo.* Ieremie. 31. Ad cælum vſque peruenit. *It came vp to heauen. Lyke wyſe.* Geneſis. 15. faciam ſemen tuum ſicut puluerem terræ. *I will multiplie thy ſeede as the duſte of the earth. And in Iohns Goſpell the laſte Chapter: there are alſo many other thynges whiche Ieſus did, the whiche if they ſhould be written euerye one, I ſuppoſe the worlde coulde not contayne the bookes that ſhoulde be written. To diminiſhe, as in* Leuiticus. 26. Terrebit te ſonitus folii volantis. *The ſounde of a leafe that falleth ſhall make thee afrayde. And many other ſentences in the holy Scriptures, are full of Hyperboles.*

Amoſt

A moſt ſure worde. 28.

HAbemus firmiorem ſermonem Propheticum, *We haue a moſt ſure worde of the Prophetes. The teſtimonie of the father from heauen when he ſayd,* Hic eſt filius meus dilectus, *this is my beloued ſonne, in whom is my pleaſure, heare him. But as yet all did not beleue the Euangelicall hiſtorie, nor the preaching of the Apoſtles. Therfore for their cauſe Peter teacheth the certeyntie of the Goſpell, to haue his foundation in the oracles of ỹ Prophets. For the doctrine of the Prophetes was verie familiar vnto the Iewes, and for that cauſe he calleth it a more ſure worde. Peter doth vſe here more teſtimonies to proue the veritie of the Goſpell. Firſt, that Chriſte was approued and affirmed to be God, by the magnificent voyce of the father from heauen. Secondly that all the oracles and ſayinges of the Prophetes doe tende to that ende (as Paule writeth)* quod (inquit) promiſerat per Prophætas ſuos in Scripturis ſanctis. *That (ſayth Paule) which he promiſed by the Prophetes in the holy Scriptures.* 2. Pet. 1. Math. 3. Mat. 17. Rom 1.

Obiectio.

It ſemeth verie obſurde, that Peter doth call the ſayinges of the Prophetes more firme, then the voyce pronounced by the verie mouth of God. Firſt foraſmuch as the authoritie of the word hath bene all one from the beginnyng. Agayne the worde was more confirmed by the comming of Chriſt.

Reſponſio.

Peter here hath a reſpecte vnto his countrie men, and to their nation, whiche were accuſtomed and nouſled in the Prophetes, of whoſe doctrine they had no doubt, but to be infallible and moſte true. Wherfore when the Iewes were perſuaded that whatſoeuer was written in the Prophets, did come frō the Lord, it is no maruell that Peter ſayd, we haue a more ſure word. In the whiche words this is no queſtion to be moued. Whether the Prophets deſerued more fayth and credite, then the doctrine of the Goſpell, but Peter in ſpeakyng theſe wordes, had a reſpect onely what reuerence, honour, and credite the Iewes gaue to the Prophetes. In whoſe ſtudye the Iewes are brought vp euen from theyr childhoode. In fine, Peter calleth it a more firme worde, for their ſakes whiche were infirme and weake in the fayth, to make the texte playne. Becauſe there were many, whiche as yet gaue no credit to the Goſpell, and to the preaching of the Apoſtles. Peter willing and wiſhing to allure and driue them to the light of truth, he ſayth, that he preacheth

cheth nothynge, but that whiche was ſheiwed before by the Prophetes. As though he ſhould ſay, that which we ſpeake of the diuinitie of Chriſt, the Prophetes ſpake the ſame. (As Dauid writeth in his Pſalmes.) Dominus dixit ad me, filius meus es tu, ego hodie genui te. The Lord hath ſayd vnto me: Thou art my ſonne, this day haue I begotten thee. Agayne, Ex vtero ante luciferum genui te. Therfore Peter calleth it a more ſure worde, for their cauſe, whiche were not yet confirmed in the fayth, and which were newly conuerted from the Iudaicall religion vnto Chriſtianitie, and who alſo were wholly bent to the Prophetes and to the ſtudy of them. And not that Peter doth by theſe wordes preferre the teſtimonie of the Prophetes before the teſtimonie of God ſpoken from heauen: but that he myght the better receyue them into the faith, he doth allowe and commende their diligent ſtudie in the Prophets, and ſo calleth it a more ſure worde, not bycauſe it was ſo Simpliciter, but bycauſe the Iewes ſo counted it. Where ſome do ſay that the comparatiue is put here for the poſitiue, they do not thoroughly expounde the texte and circumſtaunce therof.

Pſal. 2.

Pſal. 110.

Priuate interpretation. 29.

THere may be two ſenſes and meaninges of theſe wordes. For this Greke woorde Επίλυσις, doth ſignifie aſwell violent entraunce, as an interpretatiō. And in ỹ ſenſe doth ỹ moſt part take theſe wordes: That is, that we ought not to runne raſhly to the readyng of the Scriptures, bryngingnothing with vs, but onely our owne ſenſe and meanyng, for the Scriptures are not to be expounded after euery mans luſte and phantaſie, but as the holy Ghoſt doth require, whiche inſpired the Prophetes, whiche ſpirite is the onely one interpreter of him ſelfe in the Scriptures, and that expoſition doth conteyne moſt true, moſt godly, and moſt aboundaunt doctrine, when we leauyng our owne iudgementes, do ſubmitte our ſelues to the teachyng and expoſition of the holy Ghoſt. On the other ſide, it is a moſt wicked prophanation of the Scriptures, when we arrogantly thruſt our ſelues in, to vnderſtand the Scripture by our owne wiſedome and our owne reaſon: for the Scriptures do conteyne hygh miſteryes of God, hidden and vnknowen vnto our heades. Yea it doth conteyne the noble treaſures of life, farre paſſing our capacitie.

Here maye we learne, that the proper and priuate interpreta-

tions

tions of the fathers are conuelled and quite ouerthrowne, and we be forbidden to truſte and to leane to ſuche expoſitions. If Sainte Hierome, Saint Auſten, or any other of the fathers do expounde the Scriptures of them ſelues or by their owne heades, we muſte refuſe their interpretation. For Sainte Peter doth here forbidde any man to expounde the Scriptures by hys owne ſpirite. The true expoſition is propre, onely to the ſpirite of God. Wherefore, if any of the fathers can ſhewe hys enarrations, aptely to be taken out of any part of the Scriptures, which doe allowe the place by hym expounded to be ſo expounded in dede, we ought to embrace his interpretation, otherwiſe to geue no credit vnto hym nor his expoſitions.

The Papiſtes here do ſhewe them ſelues to be twiſe fooliſhe and ignoraunt, when they gather out of this place, that the interpretation of one priuate man ought not to be taken as auctenticall, but the interpretation of manie, and eſpecially of generall Councelles ought to be receyued (ſaye they.) In this they be childiſhely deceyued: for Peter here doth not call a priuate interpretation, the expoſition of one priuate man, but doth teache, that whatſoeuer commeth from manne or menne, fewe or manye, if they brynge nothyng but their owne iudgemente, to be prophane, and ought not to be receyued. Therefore if all the whole worlde ſhoulde conſpire together, and all their wyttes were layde together in one head, yet whatſoeuer ſhall come onelye from them, Sainte Peter doth counte it nothynge but proper and priuate. For the Prophetes and other holye menne of God beyng inſpired of the holy Ghoſt, dyd wryte and ſpeake that whiche they vttered. Without the whiche ſpirite, whatſoeuer one or manye doe brynge, is nothynge elles but priuate, (that is to ſaye) theyr owne imaginations.

To make it playne, Saint Peter here doth put downe the pride of certeine vaine men, and ſpecially of the Iewes, who flattering them ſelues with the perſuaſion of great readyng and much learnyng, thought they might interprete the Scriptures as pleaſed them. God forbidde (ſayth Peter,) for then were the gifte of Prophecie, comming from the holy ghoſt, in vaine, which prophecie is ſo to be expoũded, as the holy ghoſt doth inſpire, and not by priuate interpretation of any other whatſoeuer they be, and how many ſoeuer they be.

Other learned men do expounde this place of priuate interpretation, to be nothyng els but that the holy Scriptures were not geuen by man, nor by the power of man, but by the holy ghoſt, as Peter ſayth after in

the ſame place, and when we read them, we muſt be fully reſolued that god ſpeaketh vnto vs, & not mā. To end, Peter therfore doth bidde, that faith and credit ſhould be geuen vnto the Prophetes, as to the infallible oracles of God, and not as comming and flowing out of the proper motion of men.

Timotheus. 30.

2. Timo. 1.

TImotheus Saint Paules dearling, hauyng one of Grece to his father, and a mother of the nomber of the faythfull, whoſe name was Eunica, was borne at Lyſtris, a towne in Lycaonia, where Paule found hym, beyng then a younge man and ſomewhat ſickely, he was verie well learned and brought vp in the holy Scriptures from his childehoode. And therefore Paule tooke him with him, to be a mete companion and felowe for hym, and did firſt circumciſe hym: that the Iewes who there knewe him to be borne of an hethenyſhe father, ſhould not be offended, and that he might alſo with more frute haue ẏ function of the miniſterie, for Paul (willing to winne, as much as lay in him, all vnto Chriſt) became a Gentile to the Gentiles, and a Iewe to the Iewes, and ſo Paule hauing obtayned Timothie to be his felow Miniſter, did in proceſſe of tyme ſo loue him, that he counted no man more deare or precious vnto him, and therfore he calleth him Timothie my welbeloued ſonne, faithfull in the Lord. And in many of his Epiſtles he doth greatly commend him, for the ſinguler and rare giftes that were in him, as for the conſtancie of his faith, his integritie and ſoundnes of life, and ſuch other notable vertues and qualities. Paule vſed him his companion in his peregrinations, in his meſſages, and diuerſe and ſondrie other wayes. When Paule was by tumulte caſte out of Theſſalonica, he lefte Timothie there with Sila. And when he came to Athenes, he ſent a commaundement to them both, to repaire vnto him. Timothie iourneing with Sila from Macedonia, found Paule at Corinthe, frō whence he ſent him agayne to Theſſalonica, to comforte the Chriſtian brethren, ẏ they ſhould not be to much troubled and thoughtfull for hys afflictions and perſecutions. And ſo returnyng from thence, he came to Paule to Corinth, from whence he followed Paule takyng hys iourney towardes Macedonia, euen vnto Aſia, where he was deſired of Paule to ſtaye at Epheſus, where he remayned. And as Euſebius, and Sopronius, and other do write, he was made firſte Biſhop of Epheſus, but after what ſorte and how long he was Paſtor and gouernour of that Church, there is no certeynty to be red in any auncient or approued writter. And

1. Tim 4.
1. Tim, 5.

Act. 16.

Act. 17.

Act. 18.
Acte. 19.
1. Theſſ 3.

Act. 20.

Lib. 3 cap. 14.

it can-

it cannot be certeynely concluded, that he ſuffred Martirdome, beyng beaten with ſtakes and ſtones to death at Epheſus, bycauſe he repayryng nigh to the porche of the temple of the goddeſſe Diana, did rebuke and reprehende the idolatrie of the Epheſians, whiche many do affirme to be ſo, as Antoninus, *and* Vincentius. Henricus de Erfordia *do write,* Lib.38. cap.10. *that he was ſlayne vnder Nerua. Nicephorus ſayth, that he ſuffred vnder Domitianus.* Lib 3. cap.71. Iacobus Philippus in ſupplemento Chronicorum, *doth ſay, that he was martyred at Epheſus, & yet (ſayth he) ſome write, ẏ he ſuffered vnder Nero, and ẏ vnto hym appeared two Aungels, when he was in tormentes ſpeaking vnto him.* Erige caput in cælũ & vide. *Lift vp thy head to heauẽ and ſee, who ſo diong, ſawe ẏ heauens opẽ, and Ieſus holdyng a Crowne of precious ſtone, and ſaying vnto him: this ſhalt ẏ receiue of my hands. Vvhich thing whẽ one Apollinaris ſaw, did cauſe him ſelf to be Baptized, and that the Liuetenaunt cauſed both of them, perſiſtyng in the Confeſſion of Chriſte, to be beheadded. Vnto this Timothie, Paule wrote two Epiſtles from Laodicea, whiche are extant in the new Teſtament.*

Titus. 31.

TItus lykewiſe was the diſciple of Paule. Euſebius, *writeth and* Sophronius *alſo, that* Titus, *was made firſt of Saint Paule Biſhop of Carthage. He was alſo Biſhop of* Creta, *where he died, and was buried. But when Paule was captiue at Rome the ſecond tyme,* Titus *went into* Dalmatia, *as Paule writeth in his Epiſtle to Timothie. Vnto this* Titus, *Paule wrote one worthy Epiſtle frõ* Nicopolis. Lib.3. cap 4. 2.Tim.4. *Paule maketh mention of Tite, in the Epiſtle ſent to the Galathians, his wordes be theſe: Neither yet* Titus, *whiche was with me, though he were a Grecian, was compelled to be circumciſed. The cauſe why he would not circumciſe him, he rendreth in the ſame place, ſaying: bycauſe of the falſe brethren that crepte in, who came in priuily to ſpie out our libertie, which we haue in Chriſt Ieſus, to bryng vs into bondage. Circumciſion being a thing then counted indifferent, was thought either to be vſed, or omitted, as edification myght riſe therof: And this rule is alwayes to be reſpected, that all thinges are lawfull, yet all thinges are not expedient. Paule therfore circumciſed Timothie, leaſt he ſhould haue geuen an offence vnto the infirme and weake brethren. And than he was conuerſaunt and remayned amongeſt the weake, to whom he ought to geue place for a tyme. And he might haue done the like in Titus, but the ſtate and condition was diuerſe from the other, for certayne falſe brethren were there alwayes in a redynes, to ſlaunder him and his doctrine, and would haue ſayd: Beholde this bolde marchaunt* Galat.2.

(copy 1) Alley, W.

Paule, whiche is ſo ſtoute a chalenger of libertie, when he once commeth into ỹ preſence of ỹ Apoſtles, he is ſore quayled, and putteth downe hys ſtoutnes. And note here, that when Saint Paule denieth Tite to be circumciſed, by reaſon of the falſe brethren, the wordes may be taken two maner of wayes. The firſt is this: They that owe no good will vnto my preachyng, could not obtayne at my hande, that I woulde circumciſe Titus beyng a gentile, no not amonge the Iewes, whiche were conuerted vnto Chriſt And this did I to defende my libertie agaynſt them, whiche thought and taught that circumciſion was neceſſary to ſaluation.

The ſeconde ſenſe and meaning is, this Paule, of a ſet purpoſe would not circumciſe Titus: for he knewe, that certayne thruſt them ſelues into his company, either to get him enemies among the Iewes, if he would freely diſpiſe their ceremonies, or els if he had wholly refrayned from the Chriſtian libertie, than they would haue triumphed agaynſt hym among the Gentiles, as agaynſt one that beyng confuſed, had retracted and reuoked his former doctrine. Therfore as ſometyme we muſt beare with the weake in the begynnyng, ſo ought we alſo ſtoutlye to defende the chriſtian libertie againſt the wicked, who will make a thing of no importaunce neceſſary to ſaluation. Here may be diſcourſed the doctrine of ſcandalum datum, & ſcandalum acceptum, but that I wyll deferre vnto an other tyme.

Agrapha.

AGrapha, be called properly vnwritten verities, which be moſt learnedly and pithely anſwered, by the moſt excellent, prudẽt, graue, and wiſe counſeller, the Archbiſhop of Canturburye, who of late ſealed the truth of Chriſtes Goſpell with his bloud. He made a lytle boke, which anſwereth vnto the enemies, concerning vnwritten verities, wher you ſhal rede not onely ỹ authorityes of ſcriptures & learned fathers againſt vnwritten verities, as things neceſſary to ſaluacion: but alſo anſwers and ſolutions to euery obiection. As for Baſilius Magnus, who ſemeth to make equiuolent the traditions of the Church, wyth the written woorde of God, you muſte haue a reſpecte when the fathers write ἀνταγάνιςχῶς, that is, to aſſerte any doctrine, and when they write Δογματιχῶσ, that is, when they fight agaynſt heretikes for then they be verie vehement, and do vrge both vnwritten and written verities, to impugne the heretikes, and to conuince them, as Baſilius doth in this place, agaynſt that deteſtable heretike Enomius, which denied the holy ghoſt to be God. That the Scriptures onely are ſufficient to ſaluation, I haue touched it largely before.

Irenæus

Irenæus. 35.

EVsebius among all other that liued in his time, gaue ye first place & price vnto the great learned father Irenæus. For when there were at that tyme moe monumentes, and other infallible testimonies of the said Irenæus in the handes of the godly and learned, then are now had or may be had: who could geue a more certayne iudgement of Irenæus doings, then Eusebius, aboue all other that followed him?

Of what parentes, or in what place he was borne, it is vncertayne, yet I will shew you hereafter the coniectures of certayne learned men. In his youth he was conuersaunt in the schoole of Policarpus, who was Bishop of Smirna, and one of the disciples of Iohn the Euangelist. He heard this reuerend, graue, and godly man with so great admiration and attention, that he most depely engraued in his brest Policarpus doctrine, and what soeuer he receiued of him, kept it in a most liuely memorie, vntill he came to extreme age. Wherupon some write that Ireneus did describe & set forth, euen as he saw with his own eyes, the gestures of Policarpus, and did declare wt what things, and with what words he was wont to reason.

Of thys, coniecture may be made, that Irenæus was an Asian borne, & not farre from Smyrna. To this opinion is much agreable that a Greeke name was geuen vnto him: for this word εἰρήνη signifieth pacem and thys word εἰρηναῖος betokeneth pacificum. And as good lucke is sometimes the insetting of names, so the euent and successe did proue in Ireneus, for he was most studious of peace and tranquility in the church of Christ. But let it be that he was borne in Europa, it is the more to be marueiled by what meanes he came into Polycarpus schole. He so passed ouer the studies of his youth, that he knew all liberal artes, beside christian piety: for these subtill and most constant disputations which he had against heresies, doth manifestly declare that he was not rude nor ignoraunt of prophane artes, for the monstrous opinions of heretickes, were builded vpon the foundacion of prophane Philosophers, of the which opinions to iudge so exactly, and to confute with such arte and strong argument, he could not haue done, vnlesse he had bene very expert in prophane studies. Nor it is without cause, that Tertullian did beautify him with his praise, saying, that he was a most curious searcher of al doctrines, but specially dyd employ his diligence and labour in the knowledge of Christes doctrine, and did chiefly adioyne himselfe vnto the company of them, who are adourned with the singular giftes of the doctrine of the Gospel.

He exercised the function of priesthod in the church of Lions, which is a notable city, and noble Marte in Fraunce, in which place wythout

doubt he did moſt ſincerely, and with ſingular dexterity, expounde the ſcriptures. He liued moſt familiarlye with one Photinus, a reuerende, graue, and conſtant father.

But perchaunce ſome deſire more to haue the knowledge of his publicke factes and doinges.

The church of Aſia was much vexed, as it were with inteſtine & ciuill warre, when Montanus, Alcibiades, and Theodotus, did moleſt the ſound doctrine of the Goſpel, with their new prophecies, and vayne fantaſies. For theſe fantaſticall ſpirits, did marueilouſly bewitch the mindes of men, and wrapped them in great errors. The French church therfore, being moued with a certayne louyng zeale towarde the brethren of the church of Aſia, did ſend their iudgement of the doctrine of their falſe prophets, vnto the churches which were in Aſia and Phrigia, and did communicate their helping hands, againſt the corrupters of the Goſpel. That this legacy ſhould be the more honeſt and fruitfull, they perſwaded Ireneus, that he as a meſſenger would cary their letters in ſo great a iourney, and that he would alſo comfort with his own voice, the afflicted & troubled churches, and confirme them in the truth already knowen, and manfully confute the errors of theſe heretickes. In this iourney Ireneus paſſed by Rome, and ſaluted the biſhop ther, he had letters alſo from the French churches, by the which he was honorably commended vnto Elutherius then biſhop ther: the copy of which letters, Euſebius doth record.

Lib. 5. cap. 4. *The tenor wherof here followeth.* Salutem tibi in omnibus ac ſemper per deum optamus (pater Eluther) Irenæum fratrem ac conſortem noſtrum ad hortati ſumus, vt has ad te literas perferret, vt hunc teſtamenti Chriſti ſtudioſum, commendatum habeas obſecramus. Etenim ſi gradū cuiquā iuſtitiam conferre, atque aſſereré ſcitremus vtpote, quod eccleſiæ preſbiter ſit, qui et hic eſt: hoc in eo ſatis cumprimis commendaſſemus. *We greete and wiſh you wel, in all things, and at all times through god (O father Elutherius) we haue exhorted our brother & felow Ireneus to bring vnto thee theſe letters, whom we beſech thee gentlye to entertayne, as one moſt ſtudious of Chriſtes teſtament. &c.*

Theſe words are alledged out of that Epiſtle, which doubtles was longer, and comprehended more things, which if they were extant, would make very much for this preſent purpoſe.

When Photinus was murthered for the confeſſion of the euangelicall truth, Irenæus was choſen in his roume, who ſo ruled this church and did inſtructe it with ſuch doctrine and integritie of life, that he was beloued & worſhipped both of his own countrymen, & alſo of ſtraūgers. He had great conflictes with a great number of heretikes, but ſpecially with the Valentinians, againſt whom he wrote a notable booke which is nowe extant

extant. He had alſo an action againſt Victor then Biſhop of Rome, the cauſe was this. The controuerſy for keping of Eaſter day, which was before moued, began now to waxe hot, & broke out at this time into a manifeſt ſciſme, & there was throwne as it were an apple of contention, betwene the two churches, the eaſt and the weſt. For the eaſt church was fully reſolued to kepe their liberty and old cuſtome concerning the Eaſter, and refuſed in any wiſe the yoke of al ceremonial obſeruations, wherupon Victor being moued, did excommunicate all Churches diſſenting from the church of Rome. And although the paſtors in Aſia did teach by moſt weighty arguments, that they could not depart from their cuſtome receiued of the Apoſtles themſelues, yet they did litle preuail therwith. Ireneus therfore with his brethren of the French churches, not thinking it good to behold this lamentable contention in the church of Chriſt, gathered, as it may be coniectured, a counſell, in the which they made letters, & ſubſcribing them with their own hands, ſent them to Victor the biſhop of Rome, hauing good hope that they ſhould mitigate and breake the rage of Victor, and ſo bring tranquility into the church againe. As touching the ſentence of the feaſt of Eaſter, to be kept vpon the Sonday, they approued Victors minde and iudgement, as pertayning to the weſt church: but that he ſhould not alienate or chaunge other churches, obſerving the cuſtome of their old tradition, they did exhorte him with many profound arguments. He had in his writings certaine ſpots, whereby he was noted and ſuſpected, not to be of a moſt ſound iudgement. Firſt he ſemed not playnly to make a difference betwene verbum ſubſtantiale, that is Chriſt, & verbum vocale. Secondly, he ſemed to iudge, that man in the beginning was not made perfect, and that ſentence which was ſpoken of man to be made after the image of God, to be ſpoken of Chriſt. Thirdly, he doth geue vnto man free wyl, in cauſes ſpirituall. Fourthly, he ſayth that Chriſt was baptized in the thirty yeare of his age, and to haue begone his preaching at the age of forty, and ſuffered his paſſion at the age of fifty, and doth relate that the Elders of Aſia, did learne this of Iohn. Finally, the errours of ỹ Millinaries is imputed vnto Ireneus, but theſe things cannot be gathered expreſly out of his bookes. To ende, how he dyed, it is not noted in approued authours. Lib. 2. cap. 40 & 43.

Henricus de Herfordia, Ado, and others, which did write the lyfe of Martirs, do ſay that he was moſt cruelly ſlayne with a great multitude of the Church, for the confeſſion of Chriſt, vnder Seuerus the Emperour of Rome.

Paralogiſmos. 36.

Paralogiſmos, cõmeth of this verbe παραλογίζομαι, which ſignifieth to de-

to deceiue with falſe and crafty reaſons and argumentes, and to diſpute with captious concluſions. The Logitians call ſuch kinde of argumentes, Paralogiſmos, *or* Elenchos. *Ariſtotle termeth thē* modos ſophiſticos, *they be called alſo* impoſturæ, fraudes, ſophiſmata, *and they be called* Στροφαι.

Paralogiſmi, *be deuided of the Logicians into two lymmes. Some be* Paralogiſmi, in dictione, *and ſome* extra dictionem. *You maye ſeeke the examples of the Logitians, who do moſt plainly ſet them forth. Yet for the ignorauntes ſake, I wyll geue you onely two of them.*

Omnes gemmæ ſunt precioſi lapides,
In palmitibus inueniuntur gemmæ:
Igitur in palmitibus ſunt precioſi lapides.

This argument is Paralogiſmus in dictione. *Agayne.*

Anacharſis eſt albus.
Anacharſis eſt philoſophus:
Ergo Anacharſis eſt albus philoſophus.

Chriſoſtomus. 38.

IOhannes *Chriſoſtomus was borne at Antioche, at the riuer Orōtes in Coeleſiria. He came of a noble houſe, hauing to his father one named Secundus, and to his mother one Anchuſa, as Socrates, Sozomenus, and Nicephorus do write. He learned Rhethoricke of his ſcholemaſter Libanius, & Philoſophy of Andragathius. At the age of 18. yeares he went vnto the vniuerſitye of Athens, where he profited ſo much, that all men wondred at it. He was honored of the ſenate for his humility, aboue Anthemius, and the reſt of the Philoſophers.*

Lib. 6. cap. 3
Lib. 8. cap. 2.
Lib. 13. cap. 2.

Georg. de vita Chriſoſt.

Lib. 8. cap. 2.

Hether to he ſemeth to haue bene an Ethnicke, for Sozomenus ſaith that Libanius whē he died, complained that Chriſoſtome was taken away as a pray of the chriſtians from him, otherwiſe he might well haue taught his ſchole after him. He was conuerted and baptiſed by Meleſius at one time, with his father and mother: he was metely wel expert in the knowledge of the law, and woulde haue bene verye profitable in iudgements, but fearing the moleſtation of that profeſſion, did chuſe to hym ſelfe an eccleſiaſtical kind of life, and changing his habite, did apply hys minde to the reading of the holy ſcriptures, hauing to his maiſters Diodorus & Cartherius, his fellow diſciples were Theodorus and Maximus, which were his companions, vnder Libanius his ſcholmaſter. He was alſo very familiar with Baſilius byſhoppe of Ceſarea in Capadocia, whom he vſed alſo as his ſcholemaſter. Suidas doth ſay, that Euſebius Emiſſenus was alſo his ſcholemaſter.

Georg. in vita eius.

Zenon biſhop of Gaza, when he was returned from Hieruſalem, did conſtitute Chriſoſtome a Reader at the church of Antioche. After that he

he was ordeined Deacon of Meleſius, in the which office he remayned almoſt three yeares. VVhen Meleſius was dead, he was ordayned Prieſt of Enagrius. Socra. Lib. 6. cap. 3.

Nicephorus doth report, that he was made Deacon and Prieſt of one Flauianus, and maketh relation of the miracle of the Doue, which came flyng, and did ſit vpon his head. And Georgius doth triflingly ſhew, beſides the apparition of the Doue, that the aungell commaunded Flauianus to fetch Iohn Chriſoſtome out of the Monaſterye, and to make hym Prieſt. He ſheweth alſo a fable, how Chriſoſtome did ſee Heſichium in his dreame, and that Iohn the Apoſtle dyd deliuer to him a booke, and how Peter brought him the keyes. Lib. 13. cap. 2.

VVhen Nectarius was dead, Chriſoſtome was choſen biſhop of Conſtantinople, by the commaundement of Arcadius, and by the conſents & voices, both of the people, and of the clergie. He was had away by the Emperour from Antioche, againſt the inhabitantes will, and was ordeyned byſhop, by a counſel aſſembled together very ſolemnely. Theodoretus Lib. 5. cap. 28. Sozom. Li 8. cap. 2.

He was endewed with ſingular gifts: for beſides the knowledge of liberal ſciences, of philoſophy, and of the toungs, he was very excellentlye ſene in the holy ſcriptures. He was very apt and ready to teach, and in his words he had a marueilous faculty to perſwade. He was ſo eloquent, that this name Chriſoſtome was geuen to him, which betokeneth golden mouth. He was of a ſtout and conſtant minde. Some ſay that he had the gift to heale all maner of diſeaſes. In the adminiſtracion of his biſhoprick he behaued him ſelf very faithfull, conſtant, and like a vigilant Miniſter of Chriſt. He preached often, and in his preaching did apply him ſelfe to the capacity of his auditours and hearers. He rebuked ſynne ſo ſharply, as though he had ſuſtained ſome iniury himſelf. And cauſed them whych wer gilty in conſcience, to breake forth oftentimes into teares and weeping. He did not onely touch the faultes of the common people, but the ſinnes of all ſortes, with great liberty of toung. He reprehended ẏ diſorders of ẏ empreſſe, and did exhort her to reſtore againe ẏ vineyard which ſhe had take away frō Calitropa. He did exhort al perſons to repentance, & did comfort ſo greatly the doubtfull and diſmayed conſcieces, ẏ he promiſed pardon and forgeuenes, to thoſe that fel and ſynned, yea although it were a thouſand tymes. Sozo. Lib. 8. cap. 16. Nicepho Li. 13. cap. 13. Socra. Lib. 6. cap 21.

He did inſtitute and ordaine praiers to be ſayd in the night agaynſt the Arrians. If he perceaued any vnworthy of the office of prieſthoode, either through ignoraunce or filthines of life, he depoſed them, and dyd ſubſtitute others more mete and worthye. He did profitte the church not onely by his voyce, but alſo by his writing. VVhen he was but a reader, he

wrote a boke againſt the Iewes, and certaine homelies De vita monaſtica. When he was Deacon, he made bookes and certain dialoges of prieſthood, and three bookes Ad Stagirium Dæmoniacum. When he was prieſt, he made many commentaries and expoſitions vpon many bookes of the ſcripture, as vpon Geneſis and other bookes of the old teſtament, vpon the Goſpels, vpon the pſalmes, &c. When he was biſhop, he made many notable ſermõs, partly writtẽ of himſelf, partly of certain notaries.

Nicepho. lib. 13. cap. 2.

Socra. Lib 6. cap 4.

All his workes which are now extant, are digeſted into fiue tomes. In the firſt tome are contained the commentaries which he wrote vpon the old teſtament. In the ſecond, the cõmentaries vpon Mathew, Marke, & Luke. In the third, the cõmentaries vpon Iohn, and the actes of the Apoſtles, wherin alſo are certain ſermõs, & certain apologies. In the fourth, the cõmentaries vpon Paules epiſtles. In the fift are contained. 80. homelies Ad populum Antiochenum, & 8 epiſtles, with other diuers bookes.

Although he was very ſtudious of tranquility, and a louer of peace, yet when he was biſhop, he was muche moleſted and vexed by falſe brethren, by courtiers, by heretiks, and heathen men.

Concerning falſe brethren, whan he by reaſon of his office, was carefull to amend the maners and life of his Clergie, ſome of them tooke it grieuouſly, and accuſed him of to much auſterity and rigour, and toke an occaſion euery way to ſpeake ill of him. Other ſlaundred him, bicauſe Serapion a Deacon did ſay, that he could not rule them, except he woulde beate them alway with one ſtaffe, wherupon they called him a proud & an ambitious man. They found fault with him alſo, bicauſe he did alwaies eate alone without company, as though he did contemne and loth others. But his aduerſaries did litle preuayle with theſe reproches. For all men had him in much eſtimation and honor, for the ſingular gift of teaching, and it was well knowen, that through his ſickly ſtate, and by the reaſon of the infirmity of his head and ſtomacke, and his great abſtinence, he did eſchew and auoyde all feaſtes and banckets.

Nicepho Li. 13. cap 9. Socra. Lib. 6. cap. 4.

He had great contention with one Seuerianus, who in his abſence did much trouble the church, which contention Serapion did ſo muche augment, that Seuerianus was expelled out of the city. For this Serapion did falſly accuſe him, & ſayd ỹ he did affirme Chriſte not to be made man, when he ment nor ſayd no ſuch thing. For theſe were his woordes: Si Serapion Chriſtianus fuerit mortuus, Chriſtus homo non eſt factus. If Serapion die a chriſten man, then Chriſt is not made man.

He was alſo in contention with one Theophilus, Biſhop of Alexandria, which roſe by this occaſion. When one Dioſcorus, and certayne Monckes, called Longi fratres, came to Conſtantinople to the emperour, and

and to Iohn, and had complained of the inurye which Theophilus had done vnto them, Iohn did receiue them honorablye, and did gentlye entertayne them, and did admit them vnto common praiers, yet did he restraine them from the Communion, vntil their cause shoulde be hearde and debated.

VVhē the fame & report of this was brought to Theophilus, and that Iohn also had admitted thē to the holi misteries, Theophilus did craftely imagine, how he might reuenge himself of Iohn, & to depose him frō his office, which he attempted this way. Theophilus reconciled himself vnto Epiphanius which was before offended with him, and did prouoke & allure him to condemne Origines bookes. Epiphanius not perceiuing this crafty fetch, did obey him, and wrote vnto Iohn, that he also woulde abstayne from the reading of Origines bookes, and that he would cal a counsell, and make a decree therof.

Not long after, Theophilus also dyd call a counsell, and condemned the bookes of Origen: but Iohn not regarding the letters of Epiphanius, tooke heede to his owne office and charge. Nowe when they of the Clergye, and of the Emperours court, vnderstoode what Theophilus went about to compasse, they also did put their helping handes, and caused a counsel to be called to Constantinople. A little after Epiphanius came to Constantinople, and without the citye did celebrate the supper of our Lorde, and ordayned a Deacon: and calling vnto him certaine Bishoppes, did rehearse vnto them the condemnacion of Origines bookes. Iohn did inuite and bid him vnto his house, but hee answered, he would not come, no not to pray with him, before hee had banished Dioscorus out of the Citye, and hadde also subscribed to the condemnacion of Origines bookes. Iohn on the contrarye side sayde, that nothing ought to bee done rashlye, before an vniuersall knowledge might be had therein. Socrat, Lib. 3. cap. 10.

VVhē Epiphanius came abrode openly, and would haue cōdemned Origines bokes, and would haue drawen Dioscorus out of the citie, and haue accused Iohn, Iohn sent vnto him Serapion, who sayd these words. O Epiphanius, thou doost many thinges against the Canons. First, for that thou hast geuen orders in the churches within my iurisdiction. Secondlye, because thou hast without my commaundement or sufferaunce, celebrated the holy misteries. Finally, bicause being gently biddē of me to my house, thou diddest refuse. Take hede therfore, least there be a tumult raysed by the people, and thou also be wrapped in the daunger therof.

VVhen Epiphanius heard thys, he went out of the Churche, and as he was goyng, sayde: Spero te non morituru Episcopum. I hope thou

Soc, lib. 6 ca. 14

ſhalt not die a byſhop. To whom Iohn anſwered, Spero te non ingreſſurũ patriam tuam, *I hope thou ſhalt not returne into thy country. The euent did approue and verify both their words: for Epiphanius died in the ſhip, before he came home, and Iohn was a litle after depoſed from hys ſee.*

Concerning temporal men, and eſpecially them of the court, he ſuſtained many afflictions, and much trouble. They were offended wyth hym for no other cauſe, but for that he did ſharply and frely reprehẽded their diſordered life. He tooke vp very ſharply, and rebuked Eutropius, lying before the altar, bicauſe when he had cauſed a law to be made, that no fauour ſhould be ſhewed vnto offenders, which did flee to the altar, and yet he him ſelfe did couet to vſe that ſame priuiledge, and ſo to ſaue hys life. The nobles of the court tooke theſe words in very il part, & accuſed him to be an vnmercyfull man, and called him ἐπιχαιρέκακον, *that is ſpitefull and malicious.*

Gainas alſo captaine of the hoſt, was much againſt him, and very infenſiue vnto him, bicauſe when Gainas did requeſt before the emperour and certaine biſhops, that one certayne church ſhoulde be aſſigned vnto the Arrians at Conſtantinople, Iohn did plainly and openly ſay, that hys requeſt was wicked, and that the emperour could not without treaſon to Gods houſe, and without abrogation of certaine lawes made of the auncetors, ſuffer any conuenticles of the Arrians within the city, and did em

Soc. lib 6. ca. 5. Sozom. Li. 8. cap. 4.

braid alſo Gainas wyth hys country and fliyng from thence, and did obiect vnto him periury.

Eudoxia alſo the Empereſſe, was ſore ſet againſt him, for expelling of Seuerianus out of the City, & did prouoke Epiphanius againſt hym, wherof when Iohn had knowledge, he made a very ſharp ſermon againſt the enormities of womẽ. His aduerſaries taking hãdfaſt of this, brought it to the court, wher all flatterers made an exclamation, that it was vnworthely done of Iohn, and accuſed him as one gilty of treaſon. The Empreſſe her ſelfe made her complaint to the Emperour, that ſhe was very contumeliouſly handled, and requeſted him to haue a regard of her ſtate and calling. Whereupon ỹ emperour conſentyng, a counſel was aſſembled, in the which Theophilus Alexandrinus and many other, which bare malice vnto Iohn, came to Calcedon, wher Cyrinus the biſhoppe dyd ſpred many reproches & rebukes againſt Iohn, & ſaid, that he was an arogant & proud man, & one that would neither bow nor breake, which words wer receiued of the biſhops, w̃ great ioy and reioycing. But Iohn refuſing to appeare in that ſynode, & appealing to a general coũſell, was condemned, & ſent into exile into a towne by the ſea ſide, called Hierõ.

Socrat, Lib. 6. cap. 16.

But the multitude & cõmon people, riſing (as it wer) in a tumult, Iohn was called again from exile of the emperour, and reſtored vnto his ſee.

Not

Not long after, when certain enterludes and plaies were practiſed at the ſiluer image of the Empreſſe, which image was ſet by the Church of Sophia, Iohn in his ſermon did reprehend it Eudoxia the empreſſe, deſirous to be reuenged, called againe an other counſel. Then Iohn made opēly in the church, that homely or ſermon which beginneth thus: Rurſus Herodias inſanit, rurſus turbatur, rurſus ſaltat, rurſus in diſco caput Iohannis accipere quærit. Herodias againe waxeth mad, againe ſhe is troubled, againe ſhe daunceth, againe ſhe ſeeketh Iohns head in a diſhe. But when the biſhops were come together, he deſired that inquiſition might be made of the crimes obiected againſt him of his aduerſaries: but they neglecting al other things, went about that that was more plauſible and pleaſaunt vnto them, that is to ſaye, they layde to Iohns charge, that after he was depoſed, he entred againe into his biſhopricke, of his own authority, without the ſentence and conſent of any counſell. And although Iohn did reply, that he was reſtored againe of .v. or .vi. biſhoppes, and dyd ſhew that ỹ canon which they alledged, was a canon of ỹ Arrians againſt Athanaſius, yet he was condemned and remoued from his miniſtery, and ſo baniſhed at the laſt by the inſtaunce of Seuerianus Porphyrius, and other Byſhoppes of Siria, vnto a place named Pitymita, ſituate in the vttermoſt coaſt of all the Romane Empire. And as he was in his iourney going thitherward, and came vnto the ſea called Pontus Euxinus, being greued wyth great payne of the head, and taken of a feuer, dyed. After his death great diſſention folowed among the byſhoppes, of whom ſome condemned him, and ſome dyd defend his cauſe and innocency. His bones at the requeſt of Proclus, were tranſlated to Conſtantinoble. Sozo Lib. 8. cap. 28. Socra. Lib. 6. cap. 21.

That Peter and Iohn the Apoſtles did appeare to him the night before he died, and did ſhew to him the victory againſt the deuils, and that Baſiliſcus the martyr did foreſhew him, that he ſhould be buried in hys own church, ſauoureth of a fable, rather then of truth. He dyed at the age of lii. and when he had bene biſhop fiue yeares and a halfe. Niceph. lib. 13. cap. 37. Baſiliſcus.

Concerning the ſanctimony of his life, he lyued chaſte, and did vtterly abſtaine from al feaſtes, and was very liberal towards the poore, and was in great eſtimation emong the learned.

Theodoretus doth cal him Magnum Iohannem, & doctorem orbis terrarum. He wrote a very eloquent ſtile, and did very ſtrongly fight & wryte agaynſt heretikes, namely againſt the hereſie of Martion, Valentinus, Arrius, and againſt the deteſtable doctrine of the Nouatians. He doth pithily confute, writing vpon the ſecond chapter to the Philippians, theſe heretickes, Paulus Samoſatenus, Marcellus, Sabellius, Manes, Appollinarius, Photinus, Sophronius, and others. Lib. 5. cap. 28. et. 32.

Homil.3.1 in cap.4 et.3.et. 4. concione de Lazaro.

Yet he himſelf was not without his errours in his writinges. He affirmed, that in what houſe ſoeuer the booke and hiſtory of the Goſpell was, that y deuil durſt not enter into that houſe. He did attribute to much to allegorical interpretacion. For he ſaith: non hiſtoriam negamus, ſed ſpiritualem intelligentiam præferimus. *VVe do not denye the hiſtorye, but we preferre the ſpiritual vnderſtanding. He writeth alſo, that the*

In Matheum hom 1c.

In prolo. in Iohannem.

aungels did learne much of Iohn the Baptiſts ſermons, and out of the ſermons of other preachers. He doth not moſt purely intreate of iuſtificatiõ,

Homil.70.cap. 3 Iohn.

for he expreſly ſaith, that faith onely is not ſufficient to ſaluation.

Hom. 48. in. 7. cap. Iohan.

Furthermore he ſaith, that the onely vertue of the ſoule may ſaue vs, and deliuer vs from eternall fire, and ſend vs to the kingdome of heauen.

Ho. 1 in acta Apoſtolo.

His opinion is, that ſicke men ought not to be chriſtened. Although he

In Tit. cap. 1.

doth not condemne ſecond mariages, yet he ſemeth to wyll, that none ſhould be taken into the miniſtery of the church, if they haue twiſe maried. He affirmeth, that the fathers were in hell before Chriſt roſe from

Ho 4 in Marcũ et. cap 16. in Lucam.

death. But in this opinion, he hath the moſt part of the Fathers of both the churches conſenting with him. He died about the yeare of our lord,

Lib 6. cap. 21. Lib. 8. cap. 8

as Socrates and Sozomenus do write 408. Yet he himſelfe in hys thyrde oration agaynſt the Iewes, doth ſay: Nunc agitur annus quingẽteſſimus.

Hieruſalem.

Iarah.

Raah.

Shalom.

Hieruſalem is an hebrew word, and it ſignifieth Doctrinã pacis, *the doctrine of peace, and that commeth of the radicall* Iarah, id eſt, docuit. *for it was the ſeat of the true doctrine of god, or it may come of this radical* Raah, *that is, to ſee with eyes, and that Hieruſalem is as much to ſay, as* viſio pacis, *the ſight of peace, for* Shalom *betokeneth* pacem, *peace.*

Lib. 1. cap. 18. Lib 7. cap 3

In the time of Abraham it was called Salem and Solyma (as Ioſephus writeth in his antiquities.)

Ioſua. 18. Iudic. 19.

After that, it was called Iebus. And when it was conquered of Dauid, it tooke the name of Ieroſolyma. At the laſt, when it was vanquiſhed and deſtroyed of Titus, Vaſpaſianus ſonne, and after reſtored and builded agayne by Ælius Adrianus, it was named Ælia. But thã the place where Chriſt ſuffred and roſe againe, was incloſed within the north wall, wher before it was all without, and no part of the city.

*Lyranus in Geneſim, writeth vpon theſe wordes (*Appellauit nomen vrbis Bethel *) hath theſe twoo verſes concerning the name of Hieruſalem, which was a city of many names.*

Solyma, Luza, Bethel, Hieroſolyma, Iebus, Aelia.
Vrbs ſacra Hieruſalem, dicitur atque Salem.

M. Ichi-

Melchiſedech was the firſt founder therof, and called it Salem pacificam. *After that the Iebuſites did inhabite it, and then it was called Iebus. Not long after, it had an other name compounded of both the words before mentioned, and ſo it was called Hieruſalem, B. turned into R.*

The Hebrues do aſſigne an other reaſon of this name, which ſay, that firſt it was called Salem of Melchiſadech. After it was called Hiere, hoc eſt, videbit, *bicauſe that Abraham, when he would haue offred his ſonne Iſaac, called the name of that place* dominus videt, *and ſo of theſe twoo were made one name Hieruſalem, E. turned into V. It was named alſo* Luza, hoc eſt, Amigdalus, *an Almond, bicauſe thoſe kinde of trees were there very plentifull. After that, it was named Bethel of Iacob. After that Salamon had made it more large, and wholy fortified it, it was named* Solyma, quaſi Salomonia, *and ſo by compoſition of the names before, it is called Hieruſalem. Hitherto Lyranus. VVhy it is called Ælia you haue heard before.*

Hiere.

Dominus videt.

Luza.

Prælectio tertia habita die Sabbati, xvii. die Februarii. Anno. 1560.



I will (at this preſent by Gods grace) entreate whether the iudgement of the expounding of the ſcriptures doth perteine onely vnto the church, that is (as they expound it) vnto coũſells & vnto their approued doctors and fathers.

Although euery man ought to confeſſe & acknowledge the maner of hys fayth, and to heare the church, teaching and monishing the word of God, as Chriſt and Paule do commaund, and alſo to render great thankes vnto the fathers, who haue expounded vnto vs many hard & vnknowen phrases of the ſcriptures, nor did ſuffer ỹ heretickes for their pleaſure to racke and rent thẽ for the defence of their wicked opinions, but did moſt sharpely reſiſte them & confute thẽ by the conference & manifeſt ſentences of the ſcriptures: yet it is farre frõ Chriſtian modeſtie, and moſt contrary to the minde of Chriſt and Paule, that we ſhould receaue or embrace any doctrine made by mans authoritie, as neceſſary to ſaluation, without the teſtimonie of ỹ ſcriptures. For ỹ authoritie of Gods word ought alwaies to remaine as chiefe maiſtres in all iudgementes. For of the word the church hath her authoritie, & by it onely ought to pronounce & geue ſentence of all controuerſies. As both Moſes commaundeth, and Chriſt confirmeth, saying: the word which I ſpeake, ſhall iudge you in the laſt day. Again, that which I commaund, ỹ onely do, and you ſhal not adde one word to ỹ which I ſpeake vnto you.

Opinio. 1.

Modeſtie. 2

Alſo, S. John ſayth. If any do not remaine in the doctrine of Chriſt or do bring any other doctrine, receaue him not into your houſe, nor bidde him God ſpeede, for if it were lawfull, either for man, be he neuer ſo holy & well learned, or to the Synodes of Biſhops, to expound the ſcriptures as they would after their own iudgments, not being able to render ỹ reaſon of their doings, out of the manifeſt ſcrip-

tures, why, then by this pretence & meanes they might make daily newe artikles of the fayth, & write the scriptures to their owne pleasures. I will geue you three or foure examples of their expositions.

Origine doth expound this sentence of Paule (Arbitramur hominem iustificari fide absq; operibus legis. We suppose man to be iustified by fayth without ỹ works of the lawe) that is, of ceremonies. And this interpretation doe the scholemen follow with their whole assent. But Saint Paule speaketh of ỹ works of the whole law, as it shall plainely appeare vnto them that wil throughly expend and weigh the circumstances of Paules writing.

Ceremonyes. 3.

Tertullianus doth condempne seconde mariages, because it is not lawfull to mary the brothers wife, for sayth he, all Christians be brethren: what a fonde and farre fette exposition is this?

Brothers wife 4.

Hierome disputing against Iouinian, writeth after this maner. Bonum est mulierem non tangere, igitur coniugiũ est malũ. It is not good to touch a womã, therfore mariage is naught. O affectate and grosse ignorannce.

Iouinianus 5.

Not good to touch a woman 6.

How much detorted is this saying of Paule, Episcopus sit vnius vxoris vir. Let the Bysshop be the husband of one wife, that is (say they) let not him that is Bigamus or hath maried a widow, be admitted to the ministerie, but he that hath had a virgin, and now is single, may be ordeined.

Of one wyfe. 7.

Other do referre it to the pluralitie of benefices, as though this word, vxor, did signifie Sacerdotium.

The Pope himself doth reason after this sort, the priesthode being translated, it is necessary that there be also a translation of the law. Therfore it pertayneth to me to make newe lawes, by the which the Christians should be restrayned and ruled as the Iewes were by the prescription of Moses.

Heb. 7

To be short, and to speake summarilie, what abuse so euer there be, or Idolatrie in the church, they do defend it by the commentes and gloses of the fathers, and detorted expositions of the counselles.

They alledge for the inuocation of saintes & worshipping of images, this verse out of the Psalme, Laudate dominum in sanctis suis, prayse the Lord in his saintes, what is that say they, but by inuocation and calling vpon them, with prayers and by manifest idolatry in worshipping their images. And yet when they be conuinced by manifest scriptures of their impietie and ignorannce: then they defend themselues by the authoritie of the church, & haue nothing els to say, but, thus ỹ church expounded it. But it is writtẽ in the Hebrue, Laudate dominũ in sanctuario suo, prayse the Lord in his sanctuarye, that is, in his church, and the Hebrus worde is Kedasch, which signifieth sanctuarium.

Pla. 150

Kedasch

The. 7. Synode holde at Nice. 8.

They alledge for images the seuenth Synode holden at Nice, for it was decreed ỹ images should be retained in the church, as bookes of lay men. And whẽ there is layed against this Synode the Counsell of. 330. Bishops, whiche Constantine held at Bizaunce in the which Counsell images were vtterly abolished, then they aunswere, that, that Counsell was not of so great estimation & price, as ỹ Counsel holden at Rome by the Bishop there. And so it is brought to passe, that the exposition of the scriptures whiche was committed to the iudgementes of the true church, and of the whole multitude, to course, wilde, and wanton wittes, wherby euery phantasticall head shoulde not wrie the scriptures to the maintenaunce of their wicked doctrine: Now at the last doth serue the arbitrement and pleasure of one Bishop, that he may turne it whether he will, for the benevolence and loue of a superstitious woman, Hirene by name. For this seuenth Synode was solemnely kept of the Bishop of Rome at the request of one Hirene a Queene, who would haue the image of the Virgin Mary to be worshipped, that women might haue also their goddesse. euen as men had Christ their God. So that there is nothing so well constitute and ordeyned of God, which the diuell doth not abuse, to the prouoking of Gods wrath, and the destruction of man.

Pla. 15.

Exo. 17.

To

To be plaine, there is no man so holy, nor so well learned, but ý he may & doth erre, some more daungerously and more erronously, then some, as Origen, Tertullian, and Cyprian, which did openly defend wicked opinions.

Other haue brought into ý church, chaffe, haie & stuble, which they haue mingled to the exposition of the scriptures, and yet haue kept and left the chiefe articles of the fayth uncorrupt. But after the Bishop of Rome occupied the chiefe place in the church, and that the iudgements of fathers and Synodes was cõmitted unto him, he hath tempered and framed all religion, to his own pleasure and lust. But christ saith: Oues meæ vocẽ meam audient, my sheepe will heare my voyce. Therfore they which do acknowledge any other doctrine, then ý which is deliuered of Christ in the Gospell, do not pertaine to the church, because the sheepe of Christ do not heare the voyce of straungers, but to this I know what they haue to say.

Ioan. 10.

Obiectio.

If it be lawfull for euery man to expound the scriptures, then there will be an infinite licence geuẽ to racke and rent the scriptures at libertie, and to despise the church: Yea the church then should be no other thing but a platonical, and immaginarie common wealth, and so Christ should in vayne cõmaund us to heare the church, and Paule also should commaund without a cause, that two or three Prophets should speake, and the residue should iudge.

Licence. 9. Platonical. 10. Residue shal iudge. 11.

Responsio.

There hath bene alway some church and company of godly men in the world, which euer held the pure word of god, who were worthy to be heard, because they taught the word, not for their own authorities sake, but for the woordes sake, of which they haue their authoritie, but this church hath euer bene oppressed of the wicked and of the greater multitude: which euer had the title, the swaie, and rule of the church, as Christ speaketh to that false church. Ve vobis qui occiditis prophætas et sapientes, qui ad vos mittũtur, vt veniat super vos omnis sanguis iustus, qui effusus est super terrã a sanguine Abel iusti, vsq; ad sanguinẽ Zachariæ filii Barachiæ. Woe be to you which kill the Prophets and wise men, which are sent unto you, that upon you may come all the righteous bloud, that was shed upon the earth: from the bloud of Abell the righteous, unto the bloud of Zacharias the sonne of Barachias, whom you slewe betwene the temple and the altar.

Zacharias, 12.

In the death of Abell beganne the combate, and persecution of the church, & shal endure unto the generall iudgement, nor any other thing is to be loked for, of the godly, then that which hapened unto Abell, to the Prophets, to Christ, to the Apostles, Martyrs, and other godly confessours. But in this conflicte, Christ doth alwayes remaine a maruelous conquerour, which by his death doth ouercome the world and the diuell: Nolite (inquit) metuere, ego vici mundum: Feare not, I haue ouercomed the world. The church therfore is no platonicall and imaginarie common welth, but it is a congregacion of the godly, which doth retaine the worde of God. And there hath bene alwaies some good doctors and teachers in the church, although oftẽtimes they haue bene so fewe, ý the church could scarcely be knowen.

Ioan. 16.

In the time of the generall flood, there were onely eyghte soules as Peter doth testifie. And in the great multitude of the people of Israell, that is, fiue hundred thousand, which heard God speake frõ heauen: onelye two persons, Iosue and Caleb, kept their fayth sound and unshaken.

In the time of Helias, there semed onely a platonicall cominaltie, whẽ he said: They haue ouerthrowen thine altars, they haue killed thy Prophets, & I am left alone, and they seeke my life also.

Helias, 13.

Rom. 11.

In the time of Hieremie: The king, the people with the priestes did auouche & affirme thẽ selues to be the church, and ý the lawe should not perysshe nor depart from the priest: and that the temple of the Lord should not be destroyed, whẽ they

Templum Domini. 14.

cryed, Templum domini, Templum domini, Templum domini, the temple of the Lord, the temple of the Lorde, the temple of the Lorde, and therfore they set them selues against Hieremie, they laughed to scorne his prophecie, & burned his boke. Iere.

The Church in Christes time beganne in the Manger, and then there was a very small multitude of the godly, as onely of the shepeherdes, of Ioseph, of Mary, of Simeon, and of Anna the Widow, and a fewe other. And yet the Aungells dyd acknowledge ỹ slender multitude for a church, and song to thẽ their hymnes when the hygh priestes, the princes, and the people did sleepe, but not so much rocked a sleepe, as fully buryed in infidelitie. Then dyd the prince of this world kepe his holde in peace, but when he sawe a stronger then him self to haue entred, he beganne straight way to rage, and fel to murthering & killing infantes. And this is most certaine, that Christ is not there where the deuill doth not exercise his tyrannie and crueltie: When the church is voyde of persecution, then all things are in peace, which that strong harnessed person doth professe. But to our purpose againe. The iudgement of the exposition of the scriptures is geuen of the church, of counsels and holy fathers, when they confirme their sayings and doings by the manifest word of God written in the scriptures. Luc. 2.

Simeon. 15

Anna. 16.

Bishops & counsels ought not to haue rule ouer faith, and therfore ought not to be beleued when they propose newe doctrines, without the authoritie of the Scriptures.

Constantine the great (which is reported to be the first) that richlye endowed ỹ Churche, and gaue to her great authoritie & many priuileges (but of this I spake before) did plainly refute this glose in the Nicene Counsel, with the consent of al the Bishops there. His wordes be these. Euangelium & Apostolici libri, nec non antiquorum Prophetarum oracula, plane instruunt nos quid de voluntate dei sentiamus. Quare hostili posita discordia, sumamus ex dictis diuini spiritus questionum explicationes. The bookes of the Euãgelistes and Apostles, likewise the oracles of the auncient Prophets, do playnly instruct vs what we may thinke of the will of God, wherfore all hostile discorde set a part, let vs discusse and expound al questions out of the sayinges of the holy spirite. And by this it euidently appeareth that it was than the iudgement of the Churche to geue sentence in all controuersies out of the Scriptures, and to refuse those (whiche wrested obscure and darcke places, to confirme their wicked doctrine) by other manifest and playne places of the Scripture. Arrius him selfe that great heretike was not so impudent nor so much past shame, that he durst to thrust in his doctrine to the Churche without the authoritie of the Scripture, but did contende and obiect agaynst Athanasius, and others, that they did not righly vnderstande and expounde the Scriptures. Yet the sayd Arrius, was conuinced and confuted, not by the authoritie of Athanasius, and of other Bishops, or by the power of the Emperour, but by manifest Scriptures.

Arrius. 17.

Anathasius 18.

Saint Cyprian hath a notable sentence of the authoritie of the Scripture, and how much we ought to credit the fathers speakyng wout Scriptures. His wordes be these. Mandant martyres aliquid fieri, si iusta, si licita, si non contra dominum, a dei sacerdote facienda sunt, si obtemperantis facilis & prompta consensio, si petentis fuerit religiosa moderatio. Mandant aliquid martyres fieri, sed si scripta non sunt in domini lege, quæ mandant, aut ea sciamus illos de deo impetrasse quod postulãt, & tunc facere quod mandant. Neq; enim potest statim videri de diuina maiestate cõcessum, quod fuerit humana pollicitatione promissum. Ita martyres nihil possunt, si Euangelium solui potest, aut si Euangelium soluere non possunt qui de Euangelio martyres sunt. When the martyrs do commaunde any thyng to be done, if they be iust, if they be lawfull, if they be not against the Lord, they ought to be done of the Lordes Priestes, if the consent of him that doth obey, be easie and ready to do them, and if the religion of the commaunder be meane and reasonable: if the martyrs

Cipriã. 19

tyte commaunde any thing to be done, and if the thinges whiche they cõmaunde be not written in the lawe of the Lord, let vs first know, that they haue obtayned of God that whiche they commaund, and then let vs do their commaundement, for it cannot seme straight waye to be graunted of Gods maiestie, which was offred by mans promise. So the martyrs, &c. Here you see how this godly martyr & Bysshop, saint Cyprian doth clearely affirme, that no doctrine is to be receyued in the Churche by the authoritie of the Bishop, or for the holynes of martyrs, without the scriptures, but they must proue their doctrine to be sound, out of ỹ word, before they put it to the Churche. Therfore it may be concluded, that they whiche attribute vnto the Church & to the fathers, authoritie to ordeine any thyng without the scripture, and to define of controuersies of religion, without the word, do offer great iniurie and wrong to the primatiue Churche. And what can be more clearely spoken, then that whiche was alleged before in S. Peter, whiche is that the prophetical Scriptures (to the whiche he biddeth vs to take heede) is not, ἰδίας ἐπιλύσεως, of our priuate interpretation, or to be comparde with the cõmentaries of men? Saint Peter will in any wise these two, to be distinct one from the other, euen as the iudge and the thing to be iudged, as light and darkenes to be lightened, are distinct thinges, euen so Peter doth not make our priuate interpretation iudge of the Scripture, but contrary, maketh the Scripture iudge of our interpretation. He doth not saye that the interpreters giue light vnto the Scripture, but the Scripture to be a Lanterne and Candle to discusse and shake of the darckenes of all priuate interpretation. This cauillation therfore of the deuill is most vile and full of poyson, by the whiche he would persuade the worde of God to be so obscure, darcke, ambiguous and doubtfull, that it can not be vnderstande without the commentaries of men, and the exposition of the Church. But what is the deuils drift? I pray you? forsooth nothing els, but to driue euery man from readyng of the scriptures, and to make the word of God odious to all men. But will you haue the truth? The aunswers of the deuil him selfe are so obscure and doubtful, that no mã almost is able to vnderstãd them. What say you to the oracles of Apollo? by the whiche he deceiued him, to whom he spake these wordes.

Aio te Aecida Romanos vincere posse, which wordes are so perplexe, that it cã not euidently be gathered of them, whether he ment that the Romaines should ouercome Achilles, or Achilles, them. So he likewise dalied with the woman in paradise, when he did promise vnto her the knowledge of good and euill, which she vnderstood of the diuinitie and Godhead, and not of the knowledge of miserie, & of the experience of eternal dampnation. It is Satans property to lye and to murder, which things to be performed, Nothing is of more value then doubtfulnes & obscuritie. On the contrarie side, it is Gods propertie to teach ỹ truth plainly, & to giue life, to which appertaineth light, certeinty, assiaunce, trust, & perfect fayth. The first suggestion of Satan, is to make a man to wauer, stagger, and doubt of the will of God, and of his worde, that he might make vs to thincke God to be a lyer. On ỹ other part, it is the proper action of god, to make vs assured of his good will towardes vs, that we might ascribe vnto God the glory of all truth. Christ and the Prophetes doth call the worde of God, the truth, the way, the light, the life, as Christ him self sayth. Ego sum via, veritas, & vita, ego sum lux mundi, qui ambulat in tenebris, nescit quo vadat. I am the way, the truth, and the life, I am the light of the world, he ỹ walketh in darkenes, knoweth not whether he goeth.

Antithesis. Antitheſis. 20.

The deuill calleth ỹ word of God, darke and doubtfull, which causeth men to erre from the true faith, and doth leade to eternall death.

Christ sayth, Manifestaui nomen tuum hominibus, I haue made thy name manifest and open vnto men. The deuill sayth, the Gospel is not manifest and easie, but very obscure and harde.

Christ

Christ sayth: Wo be vnto you Scribes and Pharisees, which take away the key of knowledge, and shut the kyngdome of heauen before men, that they should not enter in. Luke.11. Matth.23.

The deuill sayth, and curseth all those whiche dare read the holy Scriptures without the gloses and commentaries of men, and causeth the bookes of God to be burned.

The spirite of God speaketh by Dauid, saying: Vestibulum verborum tuorum illuminat, & dat intellectū paruulis. The entrie into thy wordes doth giue light, the testimonie of the Lord is sure and giueth wisedome to the simple. Psal.118.

The deuill sayth, no: the Scriptures of the Lord are not mete for lay men.

Thy worde sayth Dauid is a Lanterne vnto my feete, Nay sayth Satan, The holy Scriptures, without the Popes Canons are mere darckne, and can not be vnderstand without the Popes Decrees and Decretals.

Paule sayth, persiste and continewe in the holy Scriptures, which may instruct thee vnto saluation thorough fayth, and make the perfect to all good workes. 2.Tim.

No sayth Satan. The Scriptures be not sufficient without vnwritten verities and constitutions of Synods, and Counselles, and without traditions excogitate and inuented by men.

Christ sayth: Vos amici mei estis, si feceritis quæ ego precipio vobis. Iohn.15.

No sayth Satan, with the Pope, except you obserue and kepe my constitutions and traditions, you shall haue the eternall curse of God.

Christ sayth, I am the light of the worlde. No sayth, the Pope, There be two lightes in the world. The Pope and the Emperour. Iohn.8.

Here may you see what a great conflict is betwene these two princes, Christ and Satan. Christ, being the prince of light, life and truth. Satan being the prince of darckne, lyes and death. Which conflict began in the beginning of the world, and shall continewe to the ende of the same.

Agayne, God is not to be had in admiration and reuerence onely for his maiestie, by the whiche he passeth infinitly all creatures, and their vnderstandyng, but also for his humilitie, by the whiche he abased him selfe vnder all men, as saint Paule sayth, he humbled him selfe and became obedient vnto death, yea vnto the death of the Crosse. Satan despised this humilitie of Christ, and did set him selfe agaynst Christ, trusting in his owne wisedome, power, might, and glorious show, vnto this proude deuill, what soeuer is written in the Scripture of the humilitie and paines of the sonne of God, is counted foolishnes. But peraduenture you will say: What is this to the purpose? I answere. Christ the sonne of God doth so abase him selfe in the Scripture, that there may be seene in hym no craft, no colour, no arrogancie, but all thinges most playne, most cleare, simple and most familiar. In so much ỳ he compareth him selfe to a selie henne, and to other inferior things. He vseth not a proude or high kind of speaking, no glorious phrase, but short, casie, playne, simple, homelie, and common. And therfore may the better be vnderstand of the poore simple and sely people, he sent his worde immediatly after his birth, not vnto kynges and princes, but vnto poore and playne shepeheardes. To whom he spake, not in a glorious, eloquēt, and hard phrase, but plainly and simply. He entred not into famous Cities and princes palaces, but was borne in a poore cottage, or rather a stable. He chose not to his disciples, Emperours, Dukes and Lordes, but a sorte of poore fishers, and by them dispersed and spread his Gospell thorough out the whole world, signifying, that the simple, meke and abased people were very mete, both to teach and vnderstand his wordes.

Aristotle. 21. Galenus. 22

Aristotle, Demosthenes, Cicero, Lucian, Galen: in summe, al the wise of ỳ world derided and contemned this homelie kinde of speaking of the scriptures, As saint Paule complaineth, writting to the Corinthians. The wise and eloquent did not 2.Co.

despise

despise the Scriptures for the maiestie of the Oration, but for the baseness & rude stile, for the scripture is familiar, and not to harde for the capacitie of fishers, marchauntes, artificers, husbandmen, and other rude people. Unto such the scripture doth appertaine, as Christ sayd when he gaue thanckes to the father, because he had hidden those thinges from the wise, and had reueled them to the simple & litle ones. The deuill hath engraffred into mans minde, to meruayle at and to haue in great admiration, glorious, gaye, hard, and doubtfull matters, and to contemne vulgar & easy things. And thus may you learne, how impudent Satan is to driue men from the Scriptures by two contraries: first he sayth, they be so harde and obscure that they can not be vnderstand without mans glose. On the otherside he sayth, they be so base and so rude, that they be scarce worthy the readyng and loking on. Oh subtil Satan, the father of al lyes, the murderer of soules, the sclaũderer and defiler of the most pure and sacred worde of God, the peruerter of all truth, who alwayes laboured, & yet doth labour, to destroy the true and pure doctrine of God, and establishe and set vp mans traditions and doctrines of deuils. As forbidding matrimonie and meates, and maintenyng works of supererogation, to satisfie for the sinne of man, defendyng of monckishe vowes, popishe pardons, massing Sacrifice for the quicke and the dead, inuocation and merites of Saintes, redeming soules out of purgatory, the worshipping & grosse idolatrye, of Images, pilgramages and such pelferie. And for these thinges and such like to be defended, what contention, what disputing, what persecution, what murthering hath bene of late dayes: for these things fathers are brought forth, the authoritie of the Churche is alleged, cursinges, and excommunications haue ben thundred out, O horrible blasphemie and vnspeakable blindnes.

Is this the true doctrine of Christes Churche: did they learne these thinges out of the mouth of Christ? Christ sayth, Oues meæ vocem meam audiunt. My sheepe heare my voyce, they know and vnderstande my woordes. And he that hath my wordes and doth keepe them, he it is which loueth me.

Paule sayth, If any preach any other Gospell than that which I haue preached, yea though it be an Aungell of heauen, cursed be he.

Saint John sayth. Si quis in doctrina Christi non continet se, sed diuersam affert doctrinam, non recipiatis eum in domum, Neq; aue ei dixeritis. If any do not continewe in the doctrine of Christ, but bringeth a contrary doctrine, receyue him not into your house, nor bid hym good speede.

Peter commaundeth, that we examine and trie euery doctrine by the Scripture, giuen by the holy ghost.

Paule writting to the Ephesians, defineth the Church to be the congregation, whiche Christ hath sanctified by the lauer of water in the worde of life, wherfore it appeareth, the word of God to be the life, and as you would say the soule of the Church, whiche without the worde is but a dead body.

Saint Austen doth say the Churche to be that congregation, whiche doth holde the wordes of he bread Christ. His words be these. Quæstio est vbi sit ecclesia, quid ergo facturi sumus? In verbis nostris, an in verbis capitis domini nostri Iesu Christi quærimus? puto quod in illius verbis quærere debemus, qui veritas est, & optime nouit corpus suum. There is a question where the Church is, what shall we therfore do? shall we seke it in our owne wordes, or in the wordes of our head our Lorde Jesus Christ? I thincke we ought to seke it in his wordes, whiche is truth it self, and doth best know his body the Churche.

Saint Paule doth call them the Churche, whiche are buylded vpon the foundation of the Apostles and Prophetes. But what the Churche is, and wherupon it is builte, I will intreate more at large in the fourth and last lymme of my generall partition. And will here make an ende of this lesson, saying that I will answere to one or two obiections of our aduersaries.

Obiectio.

Obiectio.

The Churche beside the worde and without the authoritie of the Scriptures, hath altered and abrogate the Sabbath day, which is receiued vniuersally of the whole Churche, Ergo the Churche may constitute, prescribe, appointe and order without the Scriptures.

Responsio.

The Scholemen thē selues do coumpt this argument to be a very blind & vnlearned ch̄ment and glose, for as they say Genus, in this precept is not altered nor abrogate, whiche is the chiefest point of this commaundement: for God doth alwayes require a conseruation and obseruaūce of such ceremonies as he him selfe hath appointed, and would that certayne dayes should be prefired and appointed to the Ministerie of his worde and Sacramentes, and this part of this precept is immutable, and can not be abrogate or chaunged, but that part whiche is called Species, that is, that the seuenth day and none other should be kepte, is abrogate, bycause the Christians shoulde be free from the Ceremonies of Moses. As Paule writeth to the Collossians. And thus you see, that the Churche in this hath done nothing but by ỹ authoritie of the word. Furthermore the Sabboth of the Iewes was abolished by the Apostles them selues, & so it is recorded in the Scriptures, as in the Actes of the Apostles, it is writen that the first daye of the weeke the disciples came together to breake bread. The first day of the weeke, we call Sonday. And by this place and many other mo we gather, that the Christians vsed to haue the solemne assemblyes, layeng aside the Ceremonies of the Iewes Sabboth. And bycause the Iewes were so superstitiously wedded & addicte vnto the sabboth day, the Apostles did abrogate it, and place in the stede thereof the Sonday, bycause the resurrection of the Lord (whiche was done that day) brought an ende to all shadowes of the lawe. And that day doth admonithe vs of our Christian libertie. For as by the disposyng of the law, the Sabboth was celebrate and kepte, to keepe in remembraunce the makyng of the worlde. So the Sonday is nowe obserued to put vs in remembraunce of the resurrection of Christe, and to confirme the hope of our resurrection. In this day Saint Paule ordeyned at Galatia and at Corinthium, that collection and gatheryng for the poore should be vsed. Of this day Saint John speaketh in the reuelation saying, Fui in *Spiritu* in dominica die. I was rauished in spirite on the Lordes day.

Obiectio.

The Apostles did altar the forme of Baptisme, bicause they baptised onely in the name of Christ, where Christ commaunded them to Baptise, in the name of the father, of the sonne, and of the holy ghost. Ergo the Church which is signified by the Apostles, may dispence and altar the Scriptures.

Responsio.

Saint John sayth. Qui confitetur *Iesum* Christum esse filium dei, is habet patrem & filium. He that confesseth Jesus Christ to be the sonne of God, he hath the father and the sonne. And Sainte Ambrose in his booke De Spiritu *Sancto*, doth Ambrosius refute this calumnious cauillation saying. Si fide mysterium Trinitatis tenetur, 23. & vna tantum nominetur persona, plenum est *Sacramentum*. If the Mysterie of the Trinitie be beleued, and one onely person named, it is a full and a perfect Sacrament.

And vnder the name of Christ is comprehended the mysterie of the Trinitie. For whē Christ sayd: Ego et *Pater* vnum sumus, I and the father are one, he therfore that is Baptized in the name of Christ, is Baptized in ỹ name of the father, and in the holy ghost, whiche is not deuided from them.

Other erpounde to be Baptized in the name of Christ, to be no more but to be baptized of the Apostles, after the institution and commaundement of Christ.

Other

Other do say, that Christ is Complementum et proprium obiectum baptismi. for all the mysteries of Baptisme, are set forth vnto vs in Christ the onely sonne of God. Christ sayth, Qui credit in me, non credit in me, sed in eum qui misit me, he that beleeueth in me, doth not beleue in me, but in him that sent me. Wherupon it may be concluded, that he which is baptised in Christ, is baptised also in the name of the father: To be baptised of Christ, is to be made the annoynted of God the father, which hath annoynted him, and in the holy ghost, by whom he was annoynted of the father. Besides this, the name of Christ in the Hebrue, is Messiah, which signifieth annoynted. Lyranus sayth, that the Apostles and other of the primatiue church, by the instincte of the holy ghost, did baptise onely in the name of Iesus Christ, to make that man more amiable, and to be had in more price & honor which was than odious & hateful to the Iewes. And Christus, in greke is Vnctus, annoynted, & in that name the holy trinity is vnderstand, the father who doth annoint the sonne which is annointed, the holly ghost whiche is the vnction it selfe And Christ can not be conceiued and apprehended by faith, without the father, of whome he was geuen vnto vs, nor without the holly ghost, by whom he doth renew & sanctify vs. Therfore, this obiectiõ of the papists is nothing worth, by the which they chalendge autority to chaunge the institution and order of Christe. And when they make a distinction inter substantiam et formam, sayinge, that nothing ought to be altered concerning the substance, but that cõcerning the forme they may altar & change the Ordinance of Christ. It is an argument sone refelled, for Christ did not geue to the apostles magical words to vse incantation, as they dreame, but did comprehend in a few words the summe of the whole mistery. And Peter here doth not speake of the forme of baptisme, but doth shew simplicitet he whole vertue of baptisme to be auayliable in Christ.

Messias. 24
Liranus. 15

Hic sequuntur Miscellanea.

Prælectionis tertiæ.

Opinio. I.

OPinari, *is (as* Donatus *sayth, to be in doubt of a thynge. His wordes be these:* Quæ opinamur, putamus: quæ putamus, incerta sunt. *Those thinges whiche we suppose, we thincke or denie them: And of thinges whiche we denie, we are vncertayne.*

Cicero dicit sapientem nihil opinari, id est, nunquam assentiri rei falsæ vel incognitæ. *A wise man (sayeth he) doth neuer suppose any thyng, that is, he doth not geue his assent to any false thing, or thyng vnknowen.* lib. 4, Acado

Lactãtius dicit. Id opinatur quisq; quod nescit. Illi aũt, qui de rebus naturalibus disputãt, opinãtur, id esse vt disputãt. Nesciũt igitur veritatẽ quoniã sciẽtia, certi est: opinatio, incerti. *That doth euery mã (sayth he)* libro 3.

ſuppoſe, which he knoweth not. They which diſpute of naturall thinges, do ſuppoſe thē to be ſo as they diſpute, therfore they know not the truth. For ſcience and knowledge, is of a thyng certeyne: opinion and ſuppoſition, is of a thing vncertaine. And ſo the Philoſophers and the ſcholaſtical diuines do define Opinionem.

2ª,q,79 ar,4. Aquinas dicit, quod opinio eſt actus intellectus, declinantis in vnam partem contradictionis cum formidine alterius. *An opinion is an actiō of the vnderſtāding, declining to one part of the contradiction, with feare and doubt of the other part.*

There is much difference, Inter opinionē, fidē, ſcientiā, & ſcrupulum.

Opinio.

Opinio, *is the aſſent of the vnderſtāding to ſome thing, not bycauſe it is ſufficiently moued by the proper obiecte, but by a certayne election ſeming reaſonable, declining to the one parte, more then to the other: yet with doubting and feare of the other part.*

Fides.

Fides, *is with all certainty, and without all feare and doubt.*

Scientia.

Scientia *is the aſſent of vnderſtāding moued by the obiect, & knowē by it ſelfe, as,* In principiis: *or els knowne by an other thing, as,* In concluſionibus quarum eſt ſcientia.

Scrupulus.

Scrupulus *is whē vnderſtādyng is moued by light cōiectures & weak meanes to the one partie.* Hæc ex ſcholaſticis.

de vtilitate credendi, cap, 11. *S. Auſten doth write,* Tria (inquit) ſunt hominū genera, profecto improbanda & deteſtanda. Vnū eſt opinantiū, id eſt, eorū qui ſe arbitrantur ſcire quod neſciūt: Alterum, eorū qui ſentiunt quidē ſe neſcire, ſed nō ita quærūt, vt inuenire poſsint. Tertiū, eorū qui neq; ſe ſcire exiſtimant, nec quærere volūt. *There be thre ſortes of men (ſayth he) which are vtterly to be improued and deteſted. The firſt is of ſuppoſers or demers, whiche thinke thē ſelues to know y, which they do not know. The ſecond, is of thē which ſuppoſe thē ſelues to know nothing, & yet do not ſo ſeke, that they may finde knowledge. The third is, of them which do iudge them ſelues to know nothing, nor yet will ſeeke any knowledge at all. Here may you ſee by Saint Auſten, that* Opinio, *is of things vncertayne.*

dialo, 3 Origene, *in his dialoge* De chriſto homine, *doth take* Opinionē *for a ſhewe or a phantaſie. He bringeth in one of the interlocutors, ſpeaking theſe wordes:* Ille nēpe xps paſſ⁹ eſt opinione, id eſt, ſpecie & phātaſia, ac non veritate. *He ſuffred in opinion, that is in ſhew and phātaſie, but not in truth, againſt whō he bringeth in an other ſpeaker, which aunſwereth thus:* Si opinione, nō veritate paſſus eſt, opinione Herodes iudicat: opinione Pilatus manus lauat: opinione Iudas tradidit, opinione & Cayphas, opinione eū & Iudæi cōprehenderūt, opinione & illi erāt Apoſtoli, opinione

nione, sanguis ipsi⁹ est effusus, opinione Euãgelistę predicarũt Euãgeliũ, opinione descẽdit de cælis, & opinione ascendit, deniq; & salus hominis opinione, nõ veritate constãt. *If he suffred by opinion, not in verity and truth, then also Herode iudged him but by opinion, then Pilate washed his hãds but by opinion: thẽ Iudas betrayed him but by opinion, then Cayphas did examine him but by opinion, thẽ ỹ Iewes did apprehend & take him but by opinion, then he had Apostles but by opinion, then his bloud was shed but by opinion, then the Euangelistes did preach and write the Gospels but by opiniõ: thẽ he discẽded frõ heauẽ and went vp to heauẽ but by opinion, finally the saluation of man doth stande in opinion, and not in truth. By these wordes Origene doth refute the Martionistes, whiche held, that christ suffred but by opinion, which is an heresy: for as Herode did iudge him and as Iudas did betraye him in very dede, euen so did he suffer in very dede. And here you may learne, that* Opinio *is taken, not for a thing certayne, but vncertayne.*

Tertullian also calleth him that is of a sinister opinion, Opiniosum. Opinio, *somtime is takẽ for estimatiõ or cõmẽdatiõ, as Cicero writeth* Ad lẽtulũ. Magna est hominũ opinio de te. *Mẽ haue a gret estimatiõ of thee.* Lib. 1.

Modestia. 2.

MOdestia est (inquit Cicero) in animo continens moderatio cupiditatum. *Modestie is (sayth he) in the minde, a continẽt gouernement of desires and lustes.*

By Modestie, all thinges that appertayne to man, are gouerned and driuen to a certayne moderation, which are in nomber these foure.

ἐνδοιαθυμία.	1.
σωματοφάσεις.	2.
εὐτραπελία.	3.
ἐξωθεσχέυη.	4.

ἐνδοιαθυμία, *are the inward partes & motions of ỹ mind, which whẽ they intend to clime high, ar gouerned & moderated by humility, whose cõtrary is pride & arrogãcy. Also the feruẽt desire of such things as pertayne to knowledg and lernyng, is gouerned and moderated by earnest and diligent studie, whose contrarie is curiositie.*

σωματοφάσεις, *are the motions, actions & doings of the body, that all thinges may be done comely and modestly, aswel in serious & earnest matters, as in other. VVhich doings or motions are gouerned & moderated by three vertues, that is* per εὐταξεπισμον, *by the whiche it may be discerned, what ought to be done, and what ought to be omitted, in what order and in what sort things may be put in vre.*

The second is per κόσμον, *by the whiche, decencie and comelines is obserued in all actions and doinges.*

The third is per ἀποδομίαν, *by the which there is a certaine grauitie & moderation in talke and communication, and in other familiar affaires.*

εὐτραπελία *is that which doth moderat mās doings about iocund recreatiōs, merie words & pleaſaūt dedes w^t the obſeruatiō of thre circūſtāces.*

The firſt circumſtance is, that the wordes and dedes be not obſcene, filthy, or noyſome.

The ſecond is, that the grauitie of the minde, be not wholly turned to a certaine looſnes.

The third is, that mery wordes or dedes be conuenient, agreable, and mete to the perſon, tyme, and place.

ἐξωθεςκέυη, *is the outward decking, & furniture of ỹ body, as in apparel, & buildings, & diet, & other lawful prouiſiōs. This part alſo is moderated by thre vertūes: The firſt is* ταπεινότης, *ỹ is humilitie, which refuſeth all ſuperaboūdaunt and ſuperfluous coſtes and charges, whiche alſo doth wholly exclude the intention of glory or brauerie.*

The ſecond is αὐτάρκεια, *which is frugalitie, when a mā is contēted with that whiche he hath, and doth not deſire any other thing aboue his ſtate and calling. It is called of Macrobius,* Parcitas.

The third is ἀπλότης, *which is prudent ſimplicitie, which doth exclude all ſuperfluous carefulnes, & cauſeth amā to be content with that whatſoeuer happeneth vnto him. It is called of Macrobius,* Moderatio.

Of modeſtie much mētiō is made in the holy ſcriptures, as in ỹ epiſtle of S.
cap. 4. *Paul to the Philippiās.* Modeſtia veſtra nota ſit oīb^9 hominib^9. *Let your modeſtie be knowē to all mē. Modeſtia, is called in ỹ Greke* ἐπιεικὴς, *which word S. Ambroſe doth expounde to ſignifie a conuerſation reaſonable, when one doth not contend or ſtriue for the maiſtry, chiefright, or title, but when one doth geue place to an other for the time, whiche thing humanitie doth require.*

cap 3 *Again in the epiſtle to the Coloſsiās.* Induite vos ergo, ſicut electi dei ſācti & dilecti, viſcera miſericordiæ, benignitatē, humilitatē, modeſtiam, patiētiā. *Now therfore as the elect of god, holy and beloued, put on tēder mercy, kyndnes, hūblenes of mind, modeſtie, long ſuffring. S. Paul in this place doth meane by modeſtie, where one doth lay aſide and put down all hawtines & pride of mind, & doth hūble him ſelf, chalēging nothing to him ſelfe arrogātly, we haue not a more expres exāple of modeſty in alỹ*
Math. 11. *ſcriptures, then Chriſt him ſelf, which did abaſe him ſelfe vnder al men, and commaunded vs to learne of him, which was meke in harte.*

To be ſhort Paul in his epiſtle to the Galathiās, doth nōber modeſtie to
Gal 5. *be one of the fruites of the ſpirite, ſaying, the fruite of the ſpirite is loue, ioye, peace, long ſuffring, gentlenes, goodnes, fayth, modeſtie, temperancie, agaynſt ſuch there is no law.*

This modeſtie is a vertue, by the which a Chriſtian is not lightly moued to wrath and anger, but taketh all things in good part. It may be called tractability, contrary to contention and variāce, it doth throw out of

the

the mind, all fearcenes, and cruelnes, ... doth engraffe therin, mildenes and humanitie.

Such modeſtie was in Dauid: who whē he was caſt out of his kingdō, & reuiled & railed at with taūts by one Semei, yet he was nothing moued to auger or reuēging, but toke it in good worth, and did forbid ỹ any mā ſhould hurt Semei. The like vertue was in Moſes. The like vertue alſo was in Paul. The like modeſty was in one Onias, of whom record is made in the Machabees, where it is written thus: Contriſtatus itaq; eſt animo Antiochus propter Oniam, & flexus ad miſericordiā lachrimas fudit, recordatus defuncti ſobrietatē & modeſtiā. Therfore Antiochus was ſory in his minde, and he had cōpaſſion and wept, bycauſe of the modeſty & great diſcretion of Onias, that was dead. 2. Reg. 16. Lib. 2. cap. 4.

Salomon in his Prouerbes doth ſay, the reward of modeſtie, and the feare of God, is riches, glory and life. Prou. 22.

Modeſtie (ſayth Lyranus) doth ſignifie euery morall vertue, whiche doth conſiſte in the moderation of mans doyngs and ſuffraunces.

S. Hierom doth cal Modeſtiā in this place, Cōſtātiā bonorū operū, the perſeueraūce in good works. It is called in ỹ hebrew Gnanuah which doth ſignifie, not onely modeſty and mekenes, but alſo affliction (as in the Pſalme) Gnaniti Id eſt, afflictus ſum; or (as other do expound it) afflixi me. I puniſhed my ſelfe. Pſal. 118.

To make an end, you ſhall vnderſtād, ỹ tēperācy doth differ frō modeſty. For tēperācy is an abſtinēce & meane vſing of āl things, as of meate, drincke, clothes, ſlepe and ſuch other like things. It is a vertue contrarie to ſurfeting, riote, pleaſure, wantonnes, vncleanelines, prodigality, and to all other abuſes.

What modeſtie is, it is ſufficiently declared before.

Examples of Modeſtie.

Whē one Lucas a phiſitiō, amōg al orators of ỹ time moſt eloquent, had with a moſt abſolute oratiō ſet forth the vertues naturally engraffed in king Alphonſus, the king hearing his wordes, ſaid: Si vera ſint quæ de me prædicaſti, diis immortalib⁹ merito gratias ago, ſin min⁹ vt iſthæc fatiāt, oro & obſecro. If thoſe things, which ỹ haſt reported of me be true, then I render thanckes vnto the immortall gods: If they be not true, then I pray and beſech them, that they may be true. O modeſtie moſt worthy in a prince to be prayſed.

When Ageſilaus alſo adourned his iourney towardes his countrie out of Egipt, he was ſtriken with a mortall diſeaſe, when he came to the porte of Menelaus. And at the very inſtant of his death, he commaunded, that they ſhould not erecte any image in his honour or memorie. Si quod (inquit) præclarum facinus geſsi, hoc erit monumentum mei. Sin minus, ne omnes quidem ſtatuæ illuſtrabunt mei memoriā. If ſayth he

he, I haue done any noble actes, they ſhalbe a monumente of me. If I haue done no ſuch things, all the images in the world, neither will nor cã ennoble my memorie.

Cæremonia. 3.

THis worde Cæremonia, *is diuerſly written: ſome write it with a diphthonge, other with a ſingle e. The etymologie of the word is* Lib. 2. cap. 3. *alſo diuerſe. Macrobius and Sulpitius do ſay, that this word* Cæremonia, *is deriued of* Carendo.

Feſtus, *and other do ſay, that it tooke this name of a certaine towne called Cere. For when Rome was expugnat and taken of the frenchmẽ, the virgins named Veſtales, tooke the images of the goddes, whiche they had reſerued from the hands of their enemies, and went into the towne Cere, bringing thither their gods with them, where they were gently receyued and entertained, and where they made their abode vntill ỹ Citie of Rome was deliuered againe from the frenchmen by one Camillus. And in the memorie of this benefite, the Romaines euer after that, called the maner of the worſhippyng of their gods and their whole religion,* Ceremonias, *of the towne Cere.*

Liuius *doth write, that Lucius Albinus one of the commons, did bring* Lib. 5. *the virgin Prieſts and all the holy things vnto the towne Cere in a carte or wayne (wherof ſprang this name* Cæremonia) *which name we Chriſtians do now retayne and vſe, calling the rites and formes of our religion ceremonies, yet we do make a difference betwene the ceremonies appointed by God, & other preſcribed by mã: of the which later ſort, there hath bene a great heape, not onely vayne, fooliſh and ſuperfluous, but alſo blaſphemous and iniurious to the bloud of Chriſt.*

Saint Auſten in his Epiſtle Ad Ianuarium, *did take it in very ill part, that in his tyme the Churche of Chriſt, whiche God of hys mercye would to be free with a fewe ordinaunces, was Prieſt with ſo many ſeruile burdens and bondages, in ſo muche that the condition and ſtate of the Iewes ſemed more tollerable and more eaſie, then the Churche of the Chriſtians.*

Diuiſio.

The lawe is deuided into three partes, Videlicet, *to the lawe morall, ỹ lawe iudiciall, and the lawe ceremoniall. The lawe morall, which pertayne to the lawe of nature, is not abrogate, for it reſpecteth the inwarde man, and the will of God is eternall, and the lawe of nature cannot be chaunged. This lawe is conteyned in the* Decalogo, *that is, the tenne commaundementes.*

The

The law iudicial, which respecteth ciuil affaires, and politike order, for the defence of the good, and for the suppressing of the wicked for publicke peace. &c. although it be abrogate in forme and circumstance, yet it remaineth in force concerning the substance, which is, that the sword be drawen vpon malefactors, that publike peace and tranquility may be kept and maintained. Notwithstanding no publike weale, no city, no nacion is bound, or ought to be constrained to receiue and obey the qualitye of those iudicial lawes, appointed by Moses, but is set at liberty and made free to vse such lawes, such time, such place, such punishments, as it wyll and semeth best, so ỳ the substance therof be not reiected & abrogated.

The law ceremonial did contain certain externe ceremonies, which (as Rabbi Salomon writeth) were. 600. in number, and wer onely figures, and not ordeined to remaine for euer (as Paul writeth to ỳ Hebrues) Ad tempus correctionis, *which was a figure, and they wer carnal rites, vntil the time of reformation, that is, vntil ỳ new testamẽt was appointed.*

Iacobus de valentia *doth say, that the olde law was nothing els but a certain way directing and leading vnto Christ,* tanquam in finem immediatum, *as to the very end.* Et ideo (inquit) nunquam petit regnum cœlorum, sed semper petit messiam, qui doceat viam in regnum cælorũ. Christus ostium, via & veritas dicitur. *And therfore (saith he) the law neuer asketh the kingdome of heauen, but alwaies desireth Christ, which teacheth the way to the kingdome of heauen. For Christ is the doore, the way, and the truth.* Iohn. 10. 14.

Saint Hierome is very sore against the obseruers of the ceremonies of the Iewes. His wordes be these: Ego libera voce pronuncio, cæremonias Iudeorum & pernitiosas esse, & mortiferas Christianis, & quicunque eas obseruauerit, siue ex Iudæis siue ex gentilibus, eum in Barathrum diaboli deuolutum. *I do frely pronounce and say, that the ceremonies of the Iewes be pernitious and most deadly vnto Christians, and that whosoeuer doo obserue them, whether he be Iew or Gentile, shalbe thrust down to the gulfe or dongeon of the deuill. But some suppose Hierome to haue spoken this in his coller against saynt Austen.*

For great diuines hold, that to obserue a ceremony with a Iew, is not mortal of it selfe, but the opinion that perswadeth a man to put hope or confidence in the worke, as a thing helping to iustification, is pestiferous and eroneous. If circumcision in the new testamẽt had bene mortal, why did Paule circumcise Timothy? why did he make a vowe, in cenchreis? why did he shaue his head? These workes be not mortall simpliciter, *but by opinion of iustificatiõ. For nothing doth iustify, but onely faith, which is sufficient of it selfe without any worke, as concerning the iustifieng before God. Therfore when Paule did put in vre those legall rites, he dyd*

it onely to ſerue the charitye of the brethren, and to geue place for that time, to their infirmity, that he might wyn them, as he ſayth hymſelfe: Iudæis factus ſum Iudæus, to the Iewes I became a Iew.

Iouinianus. 5.

IOuinianus, who was firſt a ſolitary monke, and afterward becam one of the clergy, being but a baſe man of birth, but rich, neither learned nor yet eloquent, endeuoured to renew the hereſy af Baſilides, being of long time before buried and extinguiſhed, writing commentaries vpon the ſame matter, in the which he went aboute to proue out of the teſtimonies of the ſcriptures, yll vnderſtanded, that ſuche as were truely baptized, could not fal againe into ſynne. The which errour ſaint Auſten aſcribeth vnto Pelagius. Thoſe thinges when he taught at Rome, he was able to draw into his errour none of the Prieſtes, nor any of the Clergie, being of any name or eſtimation: he onely corrupted certayne ſimple wemen, in ſo much that when this was heard of certaine ſacred virgins, being ſtriken wel in yeares, maried huſbandes. But he hym ſelfe would not mary a wyfe, not bicauſe he hoped to receiue any reward for it, but bicauſe he would not be entangled with the troubles of matrimony, and bicauſe he woulde be at more liberty. Saint Auſtē doth lay certaine errours vnto Iouinianus his charge, which notwithſtanding Hierome doth not impute vnto him. That is, that the virgin Mary, the mother of Ieſu, was defiled in her childbirth, & that al offences wer equal, as the opinion of the Stoickes was. But it doth appeare, that ſaint Auſten neuer red either the bookes of Iouinianus, or the booke of Hierome againſt Iouinian, but did onely learne of the rumour of the people. But he declareth notwithſtanding, that ther was no mention made of Iouinianus, either of Epiphanius, either of Philaſtrinus in his Catalogue of Arch hereticks, but that he found in a certayne booke, without any title of the authour of it, that Iouinianus was numbred among the Archehereticks. He ſayth furthermore, that this hereſy ſpranke vp, he being but a childe, and that it was forthwith repreſſed, infecting none of the prieſtes. But it doth appeare, that his hereſy was cōdemned by the meanes of one Victorinus and Pammachius, and before that Hierome wrote againſt him. Notwithſtanding Hierome gladly and willingly tooke that argument, alwayes earneſtly fauouring virginity, and for that cauſe was more bent againſt mariages, then certayne biſhops would be.

Ther was alſo an other Iouinianus, who was the fourth emperour of Conſtantinople, next after Iulianus Apoſtata, he raigned eight monethes. Thys chriſtian emperour was borne in the country of Pannonia, indued with

with al vertues from his youth vpwardes. VVherefore being scarce yet come to mans state, the host did create him Emperour, bicause they had an opinion, that he would do many noble acts. VVhen he was called of the whole host Augustus, that is to say, imperial, he would not professe that name, vntil the whole number had proclaimed thē selues to become christians, and then he tooke vpon him the Empire, and deliuered the hoste from the hands of the Barbarous. But necessity constraining, he deliuered Nisibni, and a great part of Mesopotamia, vnto one Sapor, kyng of Persia, which thing neuer happened before, by the space of. 300. yeares. At the last he died, being yll affected with much crudity and rawnes of the stomake, or (as some write) by the euil sauour of coales, whereof he commaunded a great fire to be made.

Bonum mulierem non tangere. 6.

It is good not to touch a woman.

BOnum *here, is taken for* commodum, *that is commodious, and not for that which is contrary vnto euyll, as cōmonly that is called good, that profiteth a man, and Horace calleth him* Malus bello, *euyl for war, which is vnmete for war. Neither is it thought, that this was demaunded of the Corinthians, whether it wer lawfull to mary a wife, but whether it were expedient, as their state was then, to be entangled with the bonds of mariage. Saint Hierome doth reason after this sorte against them, who did attribute to muche vnto matrimonye.* Si bonum est mulierem non tangere, ergo malum est tāgere, *If it be good not to touch a wyfe, then it is euyl to touche one, since that good and euyll be contrarie.*

This argument saint Augustine thus refuteth, who had read the predicaments of Aristotle, saying: ther are some thinges indifferent, whych are neither good nor euil, as for to wipe the nose, or to spit. For where as he did place thre commodities in mariage, he would not make any mention of euyl, and therfore saith saint Austen, bonum, *here is taken for* melius, *better, least any man should thinke it a filthy thinke to mary a wyfe, as though* bonum, *good, in this place, were contrary vnto,* turpe, *filthye. Yf that in the words of Hierome* malum & bonum, *good and euil be taken a like in both places, his argument is good, according to the question proposed of the Corinthians. Yf it be commodious not to mary a wyfe, for the burden of cares, and the bonds of affinitye, then is it vncommodious to mary. As if one should be demaunded, when a man shoulde enter into a long iourney, and shal passe by many theuish places, whether it be good to take mony with him, & should answer: it is good not to cary mony, it doth well follow, therfore it is euyll to cary money. For that which here is con-*

In Epistola aduersus Hiero. de medio inter bonum & malum

Alley, W.

is contrary vnto good, ſaint Paule a litle after calleth a tribulation and affliction of the fleſh. Neither doth he ſimply and flatly ſay: It is good to tary and remaine as I am, but it is good for the vrgent neceſsity. Wherefore, that which is good for the time, and for the preſent ſtate, is not by and by ſimply, and vniuerſally good. In the time of ſaint Paule, when amongeſt a great ſort of Ethnickes, ther were but a few Chriſtians, perchaunce it was then more requiſite to abſtaine from mariage: but nowe the ſtate of thinges being altered, it is not onely expedient, but alſo neceſſary, for al men of euery degree, whether they be prieſts or laymen, votaries or not votaries, eſpecially if they haue not the gift of chaſtity to enter into the honorable ſtate of matrimony. This place of ſaint Paule may be expounded alſo after this ſort: It is lykely, that the falſe Chriſtians endeuoured them ſelues to make all men afraid of taking a wife, by reherſing many incommodities of wedlocke: and contraryly to perſwade thē to liue ſinglye, for the commodities belonging thereto, as in tyme paſt alſo the Monkes and Prelates being defenders of the Romiſh chaſtity, wer wont to do. But the anſwer of the Apoſtle is contayned in twoo partes.

In the firſt part he teacheth, that it is good for all men if they maye, to abſtaine from women.

In the ſecond part he addeth a correction, bicauſe that the imbecillity of the fleſhe, is a let vnto many men, they ought not to deſpiſe the lawfull remedy ordayned by God.

There are many thinges to be obſerued in this place. Firſt this word bonum in Greke καλον, is vſed for commodious, quiet, honeſt, and pleaſaunt, and for bonum, which is contrary, to vice and euyll. He maketh therfore a falſe argument, which diſputeth after this ſorte: If it be good not to touch a woman, it is euyl therefore to touche a woman, where as good and euyl are contrary.

But Paule onely ſheweth what is expedient, bicauſe of the troubles and cares which commonly married men haue. For it was ſayde vnto Ieremy, bicauſe of the tempeſtes of warre to come, Noli vxorem ducere, marry no wyfe, not becauſe it was an offence, but bicauſe it was vncommodious, then to marry. Wherefore there can bee nothing els gathered out of the words of Paule, but that it is expedient for a man not to be coupled wyth a wyfe, if he can be without her.

Euen as if a man ſhould ſay: It is good not to eate nor drinke, nor ſleepe: he wyll not condemne meate, drinke, and ſleepe, as thinges hurtfull, but bicauſe ſo much goeth from the ſpirite, how muche more is geuen vnto them. He meaneth that we ſhould be more happy, if being free frō theſe thinges, we could wholy geue our ſelues vnto ỹ meditatiō of heuēly thinges.

Ther-

Therfore bicause ther are in matrimonye manye impedimentes, by the which a man is letted & troubled, by this reason it wer good not to marry. VVherfore this proposition must be indefinite, where as it cannot be true in al kindes of men. The which is plaine in the first man Adam: for this proposition could not agree vnto him, neither can it be said vnto thē, who either burne or liue incontinently, whom Paule doth commaund to marry. Therfore he correcteth this proposition, least anye man shoulde iudge euill of matrimony. But bicause there semes to be a contrariety in these words of Paule, with the wordes of Christ, wher he saith, it is not Gene cap.2 good for a man to lacke his wife. These places maye easely be reconciled, if that we can distinguish betwene the pure ordinaunces of God, and the punishments of synne, which afterward folowed. For whatsoeuer euil & incommodity is in mariage, that commeth of the breaking of Gods commaundements. According to this distinctiō: At the beginning it was good to haue a wife without any exception, but now it is good in such sort, that sorrow is ioyned with pleasure, by the curse of God. But they that haue not the gift of continencie, vnto those it is a necessarye and a lawfull remedy to marry.

Husband of one wife. 7.

IT is a childish glose, to interprete the husband of one wife, to be the pastor of one church. The Apostle doth simplye commaund, that a bishop haue not twoo wiues together at one time, as certaine of the Iewes, and also of the Gentiles, being newly conuerted, then had, which was a suspicion of much vnchastitye, and great wantonnes. Therfore (saith Paule) let a bishop be the husbād of one wife. It maketh no matter, whether he marry twise or thrise, one after an other, or whether he do marry mayde or widow, so that he haue but one at one time. And here may you see that Poligamia is condemned of Paule by name, which Poligamie was then amongest the Iewes counted almost lawful: but Paule wil haue this spot far from a bishop or priest.

Note also, that he maketh mencion of an husband, least through superstition, matrimony should be forbidden to the Ministers of the Gospell, as it happened afterward most vngodly, and most vnlawfully. And truly there is no doubt, but that the holye ghost here woulde meete and come agaynst this diabolical superstition, as though he had said: bishops & ministers of the Gospel, are not to be enforced to single life, but much more it behoueth the godly to marrye. But yet he to whom it is geuen of God to leade a single and pure life, is not to be reiected, but the more to be beloued. It is written, that euery man shoulde haue his owne wyfe, to 1 Cor. 7

flee

Heb.13 flee fornication. Alſo it is better to marry, then to burne. Furthermore, wedlocke is honorable, and a bed vndefiled among al men, yet this is alwaies to be excepted (except one haue the ſingular gift of continencie.) Wherfore, it was moſt tirannical to interdict mariage to ſpiritual mē, yea, although they liued moſt vnpurely and filthily, as Gratianus & certaine biſhops after him, haue decreed againſt all lawes, both of God and man, contrary to cuſtome and to nature. Siricius endeuoured to breake the mariage of ſpiritual men in Spaine, ſo did Gregory in Sicilia, & many other attempted the ſame in Germany. But the biſhops of Anguſta, of Magunce, and of Curia, did alwaies gainſay and reſiſt the edict & decree of Hildebrand, and did alwaies permit and ſuffer ſpirituall Miniſters to haue their wiues.

I am not ignorant, what Chriſoſtome doth ſay: who interpreting this place of one wife, which a Biſhop ſhould haue, yet doth adde, that ſome do expound, the huſband of one wife, to be him, which hath onely once al redy married, although nowe he haue none. And Chriſoſtome ſeemeth to be in doubt, whether that Paule doth exact and require of a Biſhop, that he haue one wyfe, or els whether he may haue manye at once, after the example of the Iewes.

Other do very ſtraightly vrge alſo, that in that age, in the which ther was a rare number of prieſtes, Paul did inſtitut, that no biſhop or prieſt which haue had two wiues, ſhould aſcend to that honour, that is to ſay (as they terme it) if he were bigamus.

Some other do affirme, that if anye had a wife before his baptiſme, & had married an other after his baptiſme, the former wife being dead, he ſhould be reſtrained from the miniſtery. But ſaint Hierome to thys doth greatly reclaime and gainſay.

One thing is much to be marueiled at, that when Paule doth require here ſo manye noble giftes and dowries in a biſhop, all other clauſes and partes ſet apart, this clauſe (the hauing of one wife) is onely vrged. He that committed inceſt, is admitted, the murtherer may be admitted, the pirate may be admitted, the ſacrileger maye be admitted. Finallye, who not admitted? But he that hath had two wiues, or hath one, or intendeth to haue one, is onely excluded from this honor. O double ignoraunce and blindnes. Marke here, how narrowly and how ſtraightly they vrge ſome thinges, vtterly wincking at other things.

It is to be feared, that a great number be made chaſte, more for feare of loſing eccleſiaſticall liuings, then for anye pietye or godlynes, being in feare, leaſt that thing that they haue (if they marrye) ſhoulde bee taken from them.

Obiectio.

Obiectio.

I know the banbery gloſe of the Sarboniſtes of Paris, & other ſchole men, who doo ſaye, that they haue read of married prieſtes, but neuer of prieſts married, that is to ſay, that married men hauing wiues, & ruling wel their family, haue bene choſen vnto the miniſtery, as one Germanus Antiſſiadorenſis was choſen. And yet Hierome woulde haue them after they are married, to abſtaine from their wiues. But neither the Grecias nor any other ſay, that thei did euer marrye after they wer made prieſts.

Reſponſio.

That ſpiritual Miniſters after they entred into the miniſtery, did marry wiues, I wil proue it both by counſels, & alſo by their own ſcholemen.

In the counſel called Synodus Amyrana, *it was decreed, that whē the Deacon was ordered, if the vow of cōtinency wer required of him, & he do make proteſtation that he wil not liue without a wife, and doth reſiſt their requeſt, & do marry after he is ordered, it is no hinderaunce vnto him,, but that he may lawfully and frely liue in the function of the miniſtery. Out of the which place we are euidently taught, that it is lawful to marry after orders receiued. Of this Gratianus was not ignoraunt, and therfore he writeth, that concerning that Synode, we muſt reſpect the time and place, for it was kept in the eaſt church, which in ordering of miniſters did not exact of them any promiſe of chaſtity. Concerning the time, he ſaith, that the continency of miniſters, was not than brought into the church. This Synode was kept vnder Syricius, which liued in the time of Hierome, and Auſten.*

Notio.

But I pray you let vs conſider how this tirannie did growe, and what roote it had. In the beginning miniſters that had contracted matrimony, were not ſo ſeuerely and rigorouſly handled. For the counſell called Sinodus Neoceſarienſis, did depoſe them only from their office, and not from their benefice, but were noriſhed and toke their ſtipende of the Churche. Diſtincti, 28 ca. preſbite

After that they began to remoue them not only from their office, but alſo from their office, but alſo from their benefice: yea and thoſe which did ſo contract, they did ſhut into ſome monaſtery, or into ſome ſtrait and narrow places to do penance. But our holye father (thankes be to god) doth make a cleane diſpatch of them by fagot and fier. Diſt 33. Eos et, cap, Decreuerūt

Not long after they began to practiſe their cruelty vpon the women, with whom the miniſters had contracted, whom they commaunded to be ſold, & to become the ſeruants of ỳ church, in the which the prieſt was, which contracted with them And if the biſhop coulde not driue them to that ſeruitude, thē they cōmitted the ſame to the prince, or to the lay magiſtrate. Yet their tirannye did not here ſtay, but woulde theyr chyldren Diſt. 81. ex quo dam concilio Toletano cap. quidam.

Alley, W.

that wer begotten in ſuch mariage, to be made the ſeruaunts of that churche, in the which their fathers wer, & to be depriued of al their fathers inheritaunce. O double and triple cruelty, and prepoſterous paines & puniſhments, wherewith they puniſhe prieſts, lawfully maryed, and theyr lawfull children, ſparing adulterous prieſtes, hooremongers, and theyr hoores, and their baſtards. But to our purpoſe againe.

Caietanus the Cardinall doth affirme, that the Pope may diſpence with a prieſt of the weſt Churche to take a wife, after that he is made prieſt, and doth ſay furthermore: Nec ratione, nec authoritate probatur, quod abſolute loquendo, ſacerdos peccet contrahẽdo matrimonium, nec ordo in quantum ordo, nec ordo, in quãtum ſacer, eſt impeditiuus matrimonii. *It cannot be proued, neither by reaſon, nor yet by authority, that to ſpeake abſolutely, a prieſt doth ſinne in contracting matrimonye, nor the order, in that it is order, nor in that it is an holy order, is a ſtay or let of matrimony. As for the gloſe which doth expound* Copulantur, id eſt, copulatio vtantur, *is vayne and foliſh, for the very order of the text doth ſpeake of the contract of matrimony. Alſo he ſayth, that prieſthood doth not diſſolue nor breake matrimony contracted, whether it be before or after, if we (al other eccleſiaſtical lawes being ſet apart) ſtand onely to thoſe things, which we haue receiued of Chriſt and the Apoſtles.*

dist. 34. cap. alite.

The ſame Caietanus doth alledge out of Thomas, that the church may diſpence in both the vowes, that is, in the ſolemne vow of religious men, and in the vow of ſecular prieſts, ſo that it be for ſome great neceſsity, or ſome vrgent cauſe: & that he proueth by the fact of the Pope, which did diſpence, yea rather compell the king of Aragonia being a Moncke, to forſake hys religion, and to mary a wife, for the diſpoſition & ordering of that kingdome.

Yea, and furthermore he doth ſay, that the high Biſhop may in ſome other cauſe (though it be not for publike ciuility, nor eccleſiaſticall vtility) with a ſafe conſcience diſpence with a prieſt of the weſt churche to contract matrimony wythout ſynne, and ſayth, that that matrimony is of force.

To be ſhort in thys, I could bring a nomber of examples, that prieſtes after they were ordered, did marrye, not onely in other places, but alſo in this realme of England, which were diſpenſed with by the Pope.

Queſtio.

Now I aſke whether his diſpenſation were lawfull, then I aſke againe, why it is not lawful aſwel for one, as for an other, & why the Pope doth by his lawes reſtrain ỹ liberti, & free vſe of thoſe things which god hath permitted & ſet at liberty to al men? If he haue a reſpect to ſome, & not

to other

to other (for whose infirmity God hath prouided a lawfull remedye) he sheweth him selfe, to be a tyraunt, a theefe, and a murtherer of soules. If his dispensation be vnlawful, than he sheweth him selfe to be a very Antichrist, which turneth the rootes of trees vpward, and doth transuerte all godly order. But that euerye man hauing not the gift of continencye, may lawfully marry without his dispensation, the holy spirit doth geue forth in many places of the holy scriptures: as in the Epistle to the Corinthians, in the epistle to the Hebrues, in the epistle of Paule to Timothie, in the epistle sent to Tite, and in other places. As for the vow which they do so greatly vrge, is soone refelled. If chastity be the gift of God, what nedeth anye vowe of that which is alreadye geuen? If it be not the gift of God, than the vow is wicked, blasphemous, and contrary to the worde of God. For what is he, that wyll presume to promise that, which he is not able to performe?

Againe, euerye Christian man ought to be perswaded, that he is the sonne of God. For otherwise how doth he call God father in his prayers, whose sonne he doth mistrust him selfe to be? Therfore, if he be Gods already, why doth he vow himselfe to God? Is not he that doth vow, in that opinion, that he is not Gods before his vow? And if he be resolued that he is Gods sonne, let him knowe, that he cannot vow that thing vnto God which was Gods before. Those things which thou doost vow, either they be commaunded of God, or not cõmaunded. If they be commaunded, why doest thou vow those things which thou art bound to do? Doth the sonne vow to accomplish his fathers cõmaundement, or is he bound to doo it? If they be not cõmaunded, whye doest thou inuent a proper worshippinge of God of thine own head, as though the holy ghost had not sufficientlye taught by the holy scriptures, by what meanes God woulde be worshipped? Bernard doth call his votarye life, a lost life. But I shall hereafter make more full answer to all obiections of votaries and vowes.

Where they say, that the apostles and other, did put away their wiues, after they were made priests, let vs somwhat examine this cause. Saynt Paule in the first epistle to the Corinthians hath these words. Haue we not power to eate and to drinke? Or haue we not power to leade about a wife being a sister, as wel as the rest of the Apostles, and as the brethren of the Lord, and Cephas? 1. Cor. 9

This text is of diuers diuersly interpreted. Some do say, that as certein women did folow and serue Christ, which followed him out of Galile, so did certayne godly, honest and rich Matrones follow the Apostles, which Matrones dydde minister of their goodes vnto the Apostles, that they might more expeditely apply the preaching of the Gospell.

Lib.3. *Of this minde is ſaint Ambroſe, ſaint Auſten, and Chriſoſtome. Other do vnderſtand this ſentence of the wiues of the Apoſtles. Of this mynde is ſaint Clement an old writer, whoſe wordes Euſebius recordeth in the eccleſiaſtical hiſtory, which be theſe:* Paulus quidem vxorem habuit, quã tamen, vt Petrus & alii, minime circumduxit. *Paule had his wife, whom notwithſtanding hee led not about, as Peter and others did. Ignatius alſo in one of his epiſtles, doth teſtifie Paule to haue had his wife.*

Now I aſke: whether better credite be to be geuen to Ambroſe, Auſten, Hierome, and Chriſoſtome, or els to Clement and Ignatius, who lyued in the Apoſtles time? Let other iudge.

Valla, a man of a ſharpe iudgement, bringeth in a reaſon, by the which he ſeemeth to conuince, theſe wordes of Paule, to be vnderſtande of the wiues of the Apoſtles. His words be theſe: Satis fuiſſet dicere ſororem circumducendi, neque addendum erat γυναῖκα, quis enim ignorat ſorores eſſe mulieres? &c. *It had bene ſufficient to ſay, to leade about a ſiſter, & not to adde a woman or wife, for who doth not knowe ſiſters to be women: For there was neuer any ſiſter found, which was man, but contrariwiſe euery wife is not a ſiſter, bicauſe an infidel in wedlocke, may be a wyfe: but bicauſe ſhee is not of one religion with her huſbande, ſhe cannot be called a ſiſter. Therefore it behoued Paule, when he named a woman or wife, to adde to, a ſiſter, that therby it might be vnderſtand, the Apoſtles wiues, which were led about, to haue bene Chriſtians.*

To this argument of Valla, two other argumentes maye be coupled, the one may be brought of the ſignification of this word circumducendi, *to leade about. For this word cannot be vnderſtand of them, which do follow of their own accord. For theſe honeſt matrones, whereof ſaint Ambroſe ſpeaketh, were ſaid in the Goſpel to haue folowed Chriſt from Galile, that they might miniſter vnto them, and not to haue bene led about. For they are counted to leade about women, which haue power ouer thẽ, as the huſbands ouer their wiues, and maiſtreſſes ouer their maides.*

Secondly, Paule in this place doth contende, that he gaue place to hys own right and intereſt, leaſt he ſhould burden the church, in taking coſtes & charges of the church toward his finding. But if rich women had folowed him, and had miniſtred vnto him of their goods, truly the church had not therwith bene burthened, but rather relieued & eaſed. For that which the Churche was bound to doo, thoſe Matrones being thereabout ſhould haue done.

To proue that Paule had a wife, ſaynt Clement doth bryng in the words of the Epiſtle written to ỹ Philippiãs, where it is writtẽ in Greke

Lib. 3 cap. 4. *after this ſort* καὶ ἐρωτῶ καὶ σε σύζυγε γνήσιε, Rogo te quoq; germana cõiunx. I

pray

pray thee faithful yokefellow: The latine interpreter doth say, germane compar, *in ỹ masculine gẽder. Theophilactus also doth say,* γνήσιε, *is put in the masculine gender, as though Clemente and other whiche were Grecians, vnderstoode not the Greke phrase, as wel as Theophilact For the Grecians in certaine phrases do sometime abuse the masculine gẽder, to expres the feminine. For example, Paule in the epistle to Titus, when* cap. 2. *he had put this word* χαρις, *which is the feminine gender, he added vnto it a masculine Epitheton* σωτηριος. *Furthermore, this woord* συζυγος *maye properly signify an husband or wife.*

Ouer and besides these, Paul here doth cõmende women, which doth most aptly agree, if ye vnderstand it of Paules wife. And wher he writeth to the Philippians, and doth expres ther no proper name, who should be vnderstãd to be that yokefellow, except ye wil say with Lyra, compar *to be a proper name, which sauoureth to be far fet. And where some do iudge, not to be likely that Paules wife should remaine at Philippos, but rather at Tharsus, which was Paules city, I answer, there might happen many occasions, through the which at that time she should make her abode at Philippos. But let it be as some wil haue it, that Paule had no wife, it followeth not therfore, but that this place to the Corinthiãs, may most aptly & likely be vnderstand of the Apostles wiues, which if it be graunted, as the text doth enforce the same, the papists may euidẽtly se, ỹ the apostles kept their wiues after their calling, & after thei wer made priests. Saint Clement doth affirm, that Peters wife was with him in his peregrination, & when he did perceiue his wife to be led vnto death, for the profession of her faith, he cried out with a loud voice vnto her, calling her by her name, saying:* O conũx, memẽto dñi. *O wife remẽber ỹ lord.*

Paphnutius, in the counsel of Nice, not willing to consent to the decree of the whole counsel, that priests should put away their wiues, and liue sole, obtained that they should kepe their wiues styl, and that the liberty of mariage should be restrained from no man, and that cohabitacion with a mans own wyfe, was chastity, and said that the counsel in going about to displace priests wiues from them, opened a wyndow to scortation and whooredome. The whole coũsel reuolting frõ their former decree, did consent to Paphnutius. Saint Hierom him selfe, which was so stout a defender of virginity, and an vtter ouerthrower of matrimonye, writeth vpon the epistle to the Ephesians after this sort: Legant episcopi atque presbiteri, qui filios suos secularibus literis erudiunt, & faciunt comædias legere. *Let the bishops and priestes reade, which instruct their children with prophane literature, and cause them to reade comedies. By these wordes of Hierome it maye appeare, that the Bishops in his daies did keepe both their wiues and their children.*

Alley, W. (copy 1)

Hilarius the biſhop had a wife. Saint Auſten in his booke De bono coniugali, *doth ſay:* Quidam nubentes poſt votum aſſerunt adulteros eſſe: ego autem dico vobis, quod grauiter peccant, qui tales diuidunt. *Certaine do affirme, them to be adulterers, which doo marry after they haue vowed: but I do ſay vnto you, that they doo greuouſly offend, which do ſeperate ſuch. By this ye may ſee, that ſaint Auſten willeth, not onely prieſtes, not to put away their wiues, but alſo doth greatly burden them with ſinne againſt God, which do put them apart.*

Conſilium Gangrenſe, *made this decree:* Si quis nuptias in accuſationem duxerit, & mulierem fidelem & religioſam cum viro ſuo dormientem abhominandam crediderit, aut etiam accuſandam, tanquam non poſſint coniugati in regnũ dei ingredi, anathema ſit. *If any man ſhal blame mariage, and beleue a faithfull and religious woman ſleeping wyth her own huſband, to be abhominable, as though marryed perſons coulde not enter into the kingdome of God, curſed be he.*

Huldalrichus biſhop of Auguſta, writeth an whole epiſtle vnto Pope Nicholas, the firſt of that name, what a daungerous thing it was to ſeperate prieſtes frõ their wiues. In the which epiſtle among al other things, theſe words following are cõtained. Sunt vero aliqui qui ſanctũ Gregorium ſuæ ſectæ ſumũt adiutorium, quorum quidem temeritatem rideo, ignorantiam doleo. Ignorant enim, quod periculoſum huius hæreſis decretum a ſancto Gregorio factum, condigno pœnitẽtiæ fructu, poſt modum ab eodem ſit purgatum. Quippe cum die quadam in viuarium ſuũ propter piſces miſiſſet, & allata inde pluſquã ſex millia infantum capita videret, intima mox ductus pœnitentia, ingemuit, & factum a ſe de calibatu decretum tantæ cædis cauſam confeſſus, condigno illud (vt dixi) pœnitentiæ fructu purgauit, ſuoque decreto prorſus damnato, apoſtolicum illud laudauit conſilium: Melius eſt nubere, quam vri. Addens ex ſui parte: Melius eſt nubere, qnam mortis occaſionem præbere. 1. Cor. 7

There be ſome which take Gregory for a mayntainer of their ſecte, whoſe temerity I laugh at, whoſe ignoraunce I lament. For they do not know, that the perilous decree of this hereſie eſtabliſhed of Gregorye, was afterward purged of him, with the woorthy fruite of repentaunce. For vpon a certaine daye, he ſent vnto his pondes for fiſhe, and when he ſaw ſixe thouſand childrens heads drawen out of the ſame, being ſtricken with a very inward and earneſt repentaunce, did muche lament it, and confeſſing the decree which he made for ſingle life to be the cauſe of ſo great ſlaughter, did purge the ſame, as I ſayd, with the woorthy fruit of repentaunce, and vtterly condemning his decree, did praiſe the cõſell of the Apoſtle, ſaying: It is better to marrye, then to burne. Adding of hys own part theſe woodes. It is better to marrye, then to miniſter occaſion of death.

The

The seconde Synode of Nice, 8.

being the seuenth generall Counsell.

Synodus, cõmeth of this præpositiõ σύν, which betokneth Cũ & this word ὁδός, which betokneth Via, a way, & the whole word signifieth a Counsell, a couenticle, a congregation: which if it be generall, it is called Synodus πάνδημος, of the whiche, this second counsell of Nice was coumpted one: which, how it was called and gathered, and by whom, I will declare anone. But first I will shew you the very somme and argument of the said Counsell, which consisteth in these two verses.

Nam deus est quod imago docet, sed non deus ipsa,
Hanc videas, sed mente colas quod cernis in ipsa.

ALthough the image it selfe be not God (as they say) yet God is the selfe same thing, that the image doth teach vs, neither is the image it selfe to be worshipped, but that which thou seest in the image. But some man perchaunce would maruell, whether these fathers wanted discretion and iudgement, or (according vnto the saying of Terence) An cum ratione insanierint, were mad with reason, or els if they went about, malapertly to lay a myst, and to blind the eyes of the whole Church. I truly vtterly persuade my selfe, that to be verified in those fathers, whiche Christ in the Prophet doth threatẽ vnto the dispisers of his word. The wordes are these: Facite vosmet ipsos stupidos, & obstupescite: excœcati sũt & excœcant ebrii sunt, & non a vino, commoti sunt, & non a sicera. Quoniam operuit vos dominus spiritu soporis, & obstruxit oculos vestros quin & prophætas & præcipuos vestros videntes operuit. Make your selues dull and wonder: they are blind, and do blind others: they are dronck, but not with wine: they stagger, but not by strong drinke. For the Lord hath couered you, with the sprite of slõber, and hath shut vp your eyes, the Prophetes also and your chief seers hath he couered &c. VVho at any tyme, which hath had but a tast of Gods worde, did euer affirme, that to be God, which the image doth teach: and that to be worshipped in spirite, whiche is sene in the image? O shamelesnes. VVhat other thing can a man see in an image, but matter and forme? The forme of an image doth represent a man, hath therfore God a shape and membres like a corruptible man? why therfore were the Anthropomorphites condemned of heresie? The matter of an image is either gold, siluer, stone, or woode, and sometime earth & clay: but who would say, that God is either like vnto earth, a stone, woode or metall? how therfore is that God which the image doth teach? Agayne if he be to be worshipped in the minde, which is seen in the image, then some earthly thing is to be worshipped. For we see nothing in an image, but that which is earthly and corruptible. By this it is euident

Esay, cap. 29.

dent, that blind buſſardes haue gone farre out of the way, definyng and conſtitutyng that whiche is agaynſt true religion and the infinite and vnmeaſurable maieſtie of God. Saint Paul is cleane contrary agaynſt them, ſaying: Synce that we are the generation of God, we ought not to thincke, that the Godhead is like either vnto golde, or ſiluer, or ſtone graued by arte, or inuention of man. Neither do they onely offend againſt the diuine Scripture, but alſo they haue forgotten what the holy fathers before haue written. For Athanaſius againſt the gentiles writeth thus: If they thincke God to be of a corporall ſhape, geuing vnto him handes, feete, necke, breſte and all other members like a man, ſee vnto what impiety they are broughte, whiche are not afraide to haue ſo fonde a cogitation of God. For then it would neceſſarily folowe, that it ſhould be thought to ſuffer all thinges pertayning to the imbecillity of the body, if it be circumſcribed after the maner of the bodies of men. It will folow alſo, that it may be cut and deuided, and wholly periſhe. But who is ſo mad to thincke, that thoſe things happen vnto God? for theſe things are proper onely vnto earthly bodies. For God is without a body and incorruptible, immortall and euerlaſting, who hath nede of nothing. But theſe thinges are corruptible, and the lineamentes of their bodies hath nede of mans aide and arte. For we ſee them oftentimes to be renewed, whē they are olde, and that which either the length of time, rayne, or any liuyng beſt by chaūce haue deſtroyed, to be made new againe by mans helpe. But Lactantius writeth more plainly of this matter, ſaying: After ẏ God began to be preſent with vs, we haue not now any nede of the image of him. I aſke this queſtion, whether if a man continually behold the image of him ẏ is abſent, and is gone into farre countreis, that he may take cōfort of him being away, ſhal this man appeare to be in his wits, if he ſhal cōtinew ſtill in beholding the image of him who is now returned agayne and there preſent, and would rather enioy the ſight of ẏ image, thē of the mā himſelfe? no truly. For the image of a man then ſemeth neceſſary when the man is abſent and far of, but it is ſuperfluous when he is preſent. But the image of God is alway ſuperfluous and vayne, whoſe ſpirite & Godhead being euery where diffuſed & ſpread, cā neuer be abſent. What cā be more plaine & perſpicuous againſt ẏ decree of theſe fathers? The ſame author hath wordes not vnlike to theſe, ſaying. But they are afraide, ẏ all their Religion ſhould be voyde, if they ſhould ſee nothing whiche they might worſhip, and therfore they ordein images: which bycauſe they are the images of ẏ dead, they are dead thē ſelues, for they are deſtitute of all ſenſe & feling. But ẏ image of God which liueth for euer, ought to be ſenſible & liuely. If an image toke his name of likelines, how cā thoſe images be iudged like vnto God, which cannot moue or feele any thing, therfore

Act. 17.

lib. 2. inſtituti cap. 2.

that

that is not the image of God, whiche is made with mans handes, of golde or ſtone, or of any like matter, but man him ſelfe is the image of God, bycauſe he feleth and moueth, and doth many actions. &c. And there is no cauſe, why our aduerſaries ſhould trāſferre the ſtate from God vnto the ſaintes: for as concerning the pictures and images of God, they are manifeſtly found to be in a wicked error. Now as cōcerning the images of the ſaintes, let the images of the ſaintes tell, whether they be the images of the ſoules, or of the bodies. The ſoules, bycauſe they are without a body, cā not be expreſſed in images. For we beleue, that the ſoules liue in felicitie with God in heauen, and the bodies rot in the earth, vntill the reſurrection. For this cauſe you will ſay, that you repreſent the bodies by bodily images. But how is it, that they do not behold and worſhip liuely bodies, rather then the ſhadowes of bodies rotten? do not theſe fooliſh men perceiue, that if the images could feele or moue, they would worſhip their makers, of whom they were poliſhed and decked? Who if they had not ſo bene formed, they had remayned vndoubtedly a rude ſtone or blocke, mā therfore is, in a maner the father of images, by whoſe handes they were framed, and by whom they began to haue their ſhape, figure and beautie. And therfore he is better that made them, than they whiche are made. And no man doth worſhip the image makers, wherfore Seneca wrote worthyly in his mortall books agaynſt the gentils. They worſhip the images of the goddes, they humble them ſelues vnto thē, bowing their knees, they fall proſtrate before them, they ſit or ſtand by them the whole day, they offer rewardes, and burne ſacrifice vnto them. Finally, wheras they ſo much wonder, at thē, yet notwithſtanding the caruers that made thē, deſpiſe and contemne them. The Chriſtians likewiſe, wonder at images, they beholding them, prayſing and extolling the curious worckemanſhip in them, do in the meane time diſpiſe the workemanſhip of God. For very fewe do conſider the beauty and comelines of the things in the world, & do ſet forth the prayſe of their maker, as it is worthy. They ar occupied in the beholding of the fond & trifling toies of mā, wheras the diuine prouidence hath exhibited more arte, cunning, and wiſedom to be ſene and perceyued of vs in the litle Emmet or in a ſmall flower of the field, or in one leafe of a tree or herbe, then we can find in all the pictures or images of all the paynters and caruers, being neuer ſo finely wrought. And theſe fooliſh fathers, be not aſhamed, to ſend the ſimple people vnto the vaine and fond workes of mens handes. Let them therfore beleue theſe Counſels, vnto whom it is a pleaſure and delight to erre, ſtomble, and to fall. They which are wiſe, beleue the Scriptures, and therfore they beleue, that

that theſe Counſels were mad & out of the way. For the Counſels which were after gathered by the authoritie of the Church of Rome, were nothing better, yea rather more fond and fooliſhe. But they ſay, that in all theſe general counſels the hereſie of not worſhipping of images, was condemned: For now they boldly and raſhly call that hereſie, which hetherto in the Church of Chriſt was called Orthodoxum, *that is, of ſound and right religion. Surely they haue in their Councels defined and decreed thoſe things, which are contrary to the law of God, which neither was obſerued of the Apoſtles, nor the Apoſtles diſciples, nor can be ſhewed or proued by any Scriptures. Let them therfore ſee by what ſpirite, or how catholikly they haue intruded into the Churche of God the vſe of images.*

In catalo. 8 hereticon

Saint Auſten writeth, that there was a certaine woman named Marcellina, of the ſect of the Carpocratianes, which worſhipped the image of Ieſus and of Paul, of Homer, and of Pythagoras, humbling her ſelf vnto them, and offring incenſe. What will our aduerſaries ſay here? Marcellina is ſet in the Cataloge of heretiques, bicauſe ſhe was a felow vnto the Carpocratians, & worſhipped ỹ images of Ieſus and Paul, and the images of the chief Poetes and Philoſophers. Ye call vs heretiques bycauſe we oppugne the images of the ſaintes, and teach with all the Catholiques and faithfull, that they are not to be worſhipped, that no kinde of adoration is to be done to them, no incenſe to be layd before them. Lactantius alſo iudged, that there was no religion, whereſoeuer images were ſet vp. We are called the ſubuerters of religion, bycauſe we endeuour to ouerthrow the deſtruction & peſtilẽce of all religiõ. If any mã deſire to know the wordes of Lactantius, they are theſe: There can be nothing greater then man, but that which is aboue man, therfore God is aboue man, and not vnder man: neither is he ſet in the loweſt region, he is to be ſought in the higheſt place. Wherfore it is not doubtfull, but that whereſoeuer any image is, there is no religion. For if religion do conſiſte only in diuine things, and there is no diuine thing but that which is heauenly, therfore all images ar without religion. For there can be nothing celeſtial in that thing which is of the earth. And for this cauſe the auncíẽt and catholike Church did vtterlye auoyde all images. For we can bring proofe out of one Ælius Lampridius, an Ethnicke writer, that the primitiue Church did abhorre images, for Lampridius writeth thus: Alexander Seuerus (ſayth he) aſcended into the Capitolle the ſeuenth day after he had ben in the Citie, he frequented the Churches, and he would haue a tẽple erected vnto Chriſt, and receyue him among the goddes. The which thing alſo Adrianus is ſayd to haue minded, who commanded Churches in euery Citie to be builded without images, which at this day, bycauſe they haue

Libr. ſuſti. cap. 19.

In vita imper Alex. Seueri

no

no goddes, are called Adriani, that is the Churches of Adrian, which he was sayd to haue made for this purpose, but he was forbidden of thē Asking counsell of their goddes, learned, that all men would become Christians, if that should come to passe, and that all Churches would be forsaken. Hetherto Lampridius: manifestly declaryng, that it was the vse of the christians to haue no images in their churches. This thing Seuerus entēded to haue don, & Adrianus alredy had builded such churches euerywhere, that he myght geue an occasion to induce the manner of the christians, except the deuils had perswaded the contrary, that is, ỳ images should be set vp in the churches, least their religion should decay. If our aduersaries refuse the testominie of an Ethnick man, let them heare Erasmus Roterodamus, writing in this sort: vntil the time of Hierome, the christians were of a good and sound religion, who suffred no image in the church, nor painted, nor grauē, nor wrought, no not ỳ image of Christ which way as I thincke, to stay the heresie of the Anthropomorphites. But after that, the vse of images crept into the churches by litle & litle. Thus much Erasmus. Saint Hierome liued almost. 400. yeares after the Natiuitie of Christ, as he him selfe doth witnes. Wherfore it is manifest, that the primatiue church of Christ was without images by ỳ space almost of 500. yeres. Therfore it may not hereafter seme greuous vnto vs to be condēned of heresie, & blamed with the primitiue church. Thou vnderstādest therfore (gētle reader) how vnworthily and without a cause, our aduersaries endeuour to condemn vs of heresie, wheras it manifestly appeareth, all our endeuour and labour to tende to this end, that (all heathenisshnesse and heresie beyng taken away) we may bryng in agayn, and restore the auncient orders of the Apostles, and of the Apostolicke Churches.

In Catachesino,

In proemie, lib. 3, continens, in Amos.

Now will I declare the cause, why this councell, and by whom this coūcell was called and gathered. There was one Irene, wife vnto the Emperor Leo the. iiij. of that name, who was the sonne of Constantinus the fist, being sonne to Leo the third, whom they called in derision Iconomachus, that is to say a wrestler and fighter against Images, & called Constātine his sonne Copronimus, bicause, whē he was christened, he defiled ỳ fonte with his dung. But other do say, ỳ when he was oftentimes washed of his nurse, he would hādle his own doung with his hands, and therfore he was called Copronimus. These two Emperours Leo & Constātine his sonne cōmaunded images to be takē out of the church, and to be vtterly defaced.

Now this Leo the. iiij. Irenes husband, begat a sonne of her, who also was called Constātinus. And whē Leo was dead, & Constātine his sonne very yong, Irene thempres toke vpō her ỳ gouernmēt of thempire. Vnder this Irene, images wer restored into ỳ churches. She also bēg accōpanied with

with a great garde vpon the feaſt of the Natiuitie of our Lord, went into the great church of Conſtantinople, and reſtored agayne the crowne of golde adourned with precious ſtones, which her huſband Leo, had before taken frō thence. At this time in the country of Thracia, when a certayn man had digged vp a certaine piece of ground, there was found a certain coffin of ſtone, in the whiche was buryed a certayne man, and a certayne plate or peece of Braſſe was founde vpon the dead man hauyng theſe words written in it: χριςός μέλλει γεννᾶσθαι ἐκ παρθένου, καὶ πιςεύω εἰς αὐτὸν, ἐπὶ Κωνσταντίνου καὶ εἰρήνης τῶν βασιλέων πάλιν ἥλιε ἴδε με. Chriſtus naſcetur de virgine: & credo in eum. Sub Conſtantino & Irene Imperatoribus, ò ſol, rurſus me videbis. That is to ſay, chriſt ſhalbe born of a virgin, I beleue in him, vnder Conſtantine and Irene themperous, O ſunne, thou ſhalt ſee me agayn. But whether this be true or no, Aliorum iudicium eſto. By the cōmaundement of this Irene a councell of. iij. hundreth and fifty Biſhops was celebrate at the towne of Nice. The cauſe of this Synode was this. One Paulus was then Patriarke of ẏ Church of Conſtantinople, he being takē with a ferueut ſicknes, left the cure & charg of his church, & lay in hys bed, as it had ben a man in diſpayr, to whō thempreſſe Irene made her repayre, and comforting him, did inquire the cauſe of his departing from the Churche. To whom he aunſwered, ſaying, I would to God, O Queene I had neuer entered into this ſee, which being oppreſſed with Tiranny, hath in it ſo many diuiſions, and none obediēce. But when he would vtter no more of his minde vnto the Queene, ſhe ſent vnto him the wiſeſt men of the Senate, which required of him the cauſe of his penſifnes. Vnto whō he anſwered, except ther be a generall councell called to redreſſe diſorders, & to vnite all Churches together, all things would come to wracke and confuſion. To whō the Senators ſayd agayn. VVhy diddeſt thou promiſe thy prince, when thou cameſt to thy See, that images ought not to be worſhipped. That thing ſaith he, cauſed the madnes of the rulers & your crueltie. So ſpeaking theſe wordes, with a few mo, he departed out of this lyfe. After him was choſen one Taraſius to be Patriarke, but he could not be conſtrained, neither by prayers, nor by manacies to take vpon him this dignity, except they would promiſe a general councell, which beyng graūted, he became Patriark went to Rome to Adrianus ẏ biſhop to haue conferēce wᵗ̄ him. VVhich Adrianus did write to al Patriarks & biſhops, ẏ they ſhould aſſemble to the citie of Nice, to celebrate a general coūcel, which was accōpliſhed. And thoſe things which were there agreed vpon were writtē in a certaine brief, & brought to Cōſtātinople, where they were opēly red & ſubſcribed vnto of ẏ princes & gouerners. The images were reſtored againe to ẏ tēples, & al Churches, vnited in one. This was the courſe of ẏ noble & worthy (Si diis placet) vii. generall coūcel, which ſat onely to maintaine ẏ honoring of ſtockes, blockes, & ſtones. But as ẏ

Pro-

Prouerbe saith. Dignum patella operculũ. *Such a cup, such a couer.* Similes habent labra lactucas. *Such lips, such lettasses, such councell, such doctrine. But I pray you marke ỹ charity of this stout and idolatrous dame, which being moued with ambition to beare rule, moued a conspiracy against her owne sonne, and did hire and allure her Dukes and Lords with faire promises and large gifts, to kill him. To the which conspiracy they all did assent, and hastning into the court, toke him being alone, and most cruelly did put out his eyes. O bloudy fact, worse then any Tyranny committed by Phalaris, which for the loue she bare to images and idoles, did not sticke to murder her owne sonne made after the similitude and likenes of God. Thus much for the second Councell of Nice, and for the author and fautor of the same, is sufficient.*

Licentia. 9.

LIcẽtia & Libertas, *differ in signification, for* Libertas, *is an honest & mean libertie, to do things comely not to passe the bonds of honesty,* Licẽtia, *is an vnmoderat and dissolute maner of saying or doing, as Terẽce vseth it, saying* Omnes deteriores sumus licẽtia, *we are all made worse by to much libertie. And Quintiliã saith:* Quæ in aliis libertas est, in aliis licẽtia vocatur. *That whiche is called libertie in some, is called licence in other: and he that runneth to much at libertie, is called* Licentiosus.

Plutarch doth report, how that Cato the elder, was wont alwaies most earnestly to admonish the Magistrates, seuerly to punish the offenders in a common wealth, iudging nothing to be more pernitious in a publique weale, then licence, which he thought not to be born within a Citie, in so much, that he iudged the Magistrate whiche could restrayne the offenders, and would not: worthy to be stoned to death.

Xenophõ in his worke of ỹ sayings & doings of Socrates. Dic mihi (inquit) ò Euthydeme, putas ne bonã magnãq; possessioue homini atq; ciuitati libertatẽ esse. Maximã (inquit) Quicũq; igitur corporeis seruit libidinib⁹, et ob eas nequit quæ sũt optima exequi, putas ne tu hũc esse liberũ minime (inquit) *Tell me (saith he) O Euthydome, dost thou thinke libertie to be a good and great possession to a man and to the Citie? Very great (sayth he) whosoeuer therfore doth serue bodily pleasures, and through those cannot execute those thynges that be good, doost thou coumpt hym to liue at libertie? no verely saith he.* Lib. 4.

Demochares, being one of the legats, sent frõ Athenes to king Phillip, shewed forth the licẽce of his tong. For whẽ king Phillip had gẽtly entertained thẽ, & said say on you ambassadors, tel me, if I may do any thing to gratifie the citie of Athens. Thẽ sayd Demochares, Suspẽde te, *hang thy self, which wordes sauoured of to much liberty of speech. This Democharès was called for the malapertenes and sawcines of his toung Thersites.*

Platonicall. 10.

OF Plato I haue written before, what he was: yet I thought good in this place to note two thinges. The firſt is of Idea, whiche Plato doth call the firſte ſhape or intelligence of thinges. VVhiche Plato denieth to be gendred and made, but doth ſay, that they be alwayes and are conteyned in reaſon and vnderſtandyng. Theſe were named firſt Ideæ by Plato. And they be the eternall exemplars of thoſe thinges, whiche be naturally made: they be immortall, immutable, and inuiolable. And that the matter may be made more playne, it is nedefull beſide all men, to vnderſtand and conceaue in reaſon aud vnderſtanding, an other certaine man, and beſide al horſes, to conceaue an other horſe: and beſides other beaſtes, to conceaue a beaſt vnbegotten. And as of one ſeale there be made many printes of the ſame ſeale, ſo of one man there commeth ſix hundred thouſand men. This is the Idea, of Plato, from whom Ariſtotle doth diſſent, and doth thincke, that ther be no ſuch Ideæ. If you will more of theſe Ideæ, red S. Auguſtin, who writeth of them at large in diuerſe and ſondrie places.

Secondly although the Academickes (of whiche ſecte Plato was author) were coumpted more modeſt then other Philoſophers, yet not all whiche were called by the name of Academickes, did obſerue the rule of modeſtie, but ſome of them did ſhewe forth both their great follye and their great errour. For what is more fooliſhe, then to haue the name of a Philoſopher, and to doubt and wauer in euery thyng, and to haue the certaynty of nothing? for they that doubt of all things, are very far both from faith and knowledge. Man is more noble then all other beaſtes by reaſon and vnderſtanding, but in certaine ſenſes, he is inferiour vnto certaine beaſtes. For the beaſt called Linx, is of a quicker ſight then mā, the Sowe of a quicker hearing, the Dog of a perfecter ſent and ſmel, the Ape of a better taſt, and ẏ Spider of a readyer touching. &c. But for as much as man doth excell all beaſtes by the power of diſcerning and vnderſtanding, who doth not coumpt that man more brutiſh then beaſtes, whiche thincketh him ſelfe to haue no reaſon to iudge things, and none vnderſtāding to ſauor things. In ſo much ẏ we do perceaue, certaine brute beaſtes almoſt to embrace the image of reaſon. For the dog hath his affectiōs, & is mindfull of the benefites done vnto him: he knoweth his maiſter with whō he is familiar, and as though he were enobled with ſome wit and reaſon, he returneth to his maiſters houſe, when he hath loſt him, yea although the dog be. 300. miles from his home, as I my ſelfe knew a dog of a certayne mans in Cornwall dwelling almoſt by the mount, being loſt in Londō, beyond the temmes came home agayne a fourthnight before hys

maiſter

maiſter came out of London. The Camell is very mindefull of iniuries and wrongs done vnto him: the Vnicorne doth know the integrity of his virgin ſemall, in ſo much that he is delighted onely with the embracings of her, and none other. All other beaſtes haue a marueilous delight in the ſwete ſauour, that commeth from the Panther, and in beholding of him. Therfore feling by the ſwete ayre where the Panthers haue their reſort, thither will all beaſtes come. The fiſhes being in the deepe ſtreames, doe come to the ſhew of gold, wherupon that prodigall and laſciuious Emperour Nero did fiſh with golden nettes. What nede many wordes. Torua Leona lupũ ſequitur, lupus ipſe capellam. Florẽtẽ cithiſum ſequitur laſſiua capella. The cruell Liones doth chaſe the woulfe, the woulf him ſelfe doth chaſe the goat, and the wanton goat doth folow the grene herbe called Trifoly. So after this ſort is euery beaſt drawen and led with his plea ſure, which cannot be, if they ſhould doubt of their affections. They therfore which doubt at all things, by what temeritie or by what impudencie do they chalenge the profeſsion of Philoſophie? Looke more for the ſolly of this ſect in Saint Auſten, and in Cicero, who both with ſtrong reaſons do diſpute againſt theſe kindes of Academickes.

The reſidue ſhal iudge.. II.

1. Corinth. 14.

THe Apoſtle Paul will haue .ij. or .iij. Prophetes to ſpeake in the congregation, meaning, that one ſhould ſpeake after an other. For if .ij. .iij. or more ſhoulde ſpeake at one tyme, one ſhould let ẏ other and ſo there ſhould ariſe a great cõfuſiõ. By this place of Paul it appeareth, that it was not the maner at ẏ tyme, that one alone ſhould make a ſermon by the ſpace of .ij. or .iij. houres vnto the people. But certain which were choſẽ, did propoſe vnto the congregation ſuch things as they had before purpoſed, geuing place in order ẏ one to the other, for then through the aboũdañce of the ſprit many might be choſen, the nõbre of whõ at this day is not ſo plentifull. Therfore to one alone is cõmitted ẏ prophecieng & preaching vnto the people. It folowẽth in Paul: Et ceteri diiudicẽt, & let the reſidue iudge. Paul doth cõmañde, 1. Cor. 14.
that the hearers do expẽde and waigh what is ſpokẽ, how aptly, and how godly things be expoũded, whether the interpretatiõ of the preacher do correſpond & be agreable to ẏ analogie of faith. And here he ſheweth, ẏ it is lawfull to vſe ẏ gift of God to the edifieng of the cõgregatiõ in keping of ſilẽce, ẏ is, if diligẽt hede be takẽ what is ſaid of others. Yet not withſtãdiñ here is not to be gathered, ẏ the word of god is ſubiect vnto ẏ iudgmẽt of mã, but ẏ by the ſprit of god it be wel vewed, whether it be gods word or no, that is propoſed. For the Prophetes and holy men did not alwaies ſpeake by ẏ inſtinct of the holy ſprite, nor did alwayes vtter their mindes

out of gods word, for they were ſomtimes deſtitute of gods ſpirit, & ther fore we read oftētimes in the prophetes theſe wordes. Et factū eſt verbū dñi ad me. And the word of the Lord ſayd to me. VVherby we myght vnderſtand, thoſe things that be written there, to haue proceded frō the ſpirit of God. The ſonne of god becōming mā, had onely this prerogatiue that he had the ſpirit of God alwayes remaining in him, which was declared to Iohn the Baptiſt, when it was ſaid vnto him: Super quē videris ſpiritū deſcēdētē & manentē ſuper eū, ipſe eſt, qui Baptizat ſpiritu ſācto, Vpon whom thou ſhalt ſee the ſpirit diſcending, and abidyng vpon hym, he it is which doth Baptize with the holy ghoſt. Marke here this word, Manentē, For the ſpirite of God deſcendeth vpon other, but it doth not alwayes remayne with them. And many of the holy fathers did often admoniſh the readers of their bookes, not to geue honor to their writings, which is due onely to the holy Scriptures. If this iudgement which Paule would to be obſerued, had bene warely and wiſely practiſed in the Churche, we ſhould not haue had at this day ſo many fooliſh traditions and wicked decrees of the Biſhop of Rome. But this ſeruitude wherin the Churche hath bene lately wrapped, came partly through ouer much flatteryng of the Biſhop of Rome, and partly through his violent tyranny, by the whiche he decreed it to be an horrible ſacrilege, to iudge and make inquiſition of his reſcriptes and conſtitutions.

Iohn. 1

Furthermore, ſluggiſhenes and idlenes hath ſo inuaded the mynds of men, that they had rather truſt to other mens iudgementes, then to their owne. But if God would haue vs to be iudge of his Prophetes, why may not the like be done of the Pope and his decrees. Yet men ought not here to take an occaſion of contention, and to vexe and to diſturbe the church. For Paule doth not ſay, let other make altercation, let other contende, but (ſayth he) let other iudge. It is one thing to heare him, that teacheth, and to vnderſtande and to iudge, and an other thyng by the ſpirite of contention to call all thinges (be they neuer ſo well ſpoken) into queſtion and diſputation. For to iudge, it nedeth not nor behoueth, that the hearer doo gayneſaye the teacher in the open congregation: but it is ſufficient if he iudge in his harte of thoſe thinges whiche he heareth. And when the congregation is diſſolued, if he deſire any thing, to aſke it of him, when they be alone, for except this modeſtie be kepte and obſerued, we ſhould looke for nothing els but a vayne, hurteful, and vncomely altercation in the Churche.

Zacharias. 12.

THere were many of this name. The one was a Prophet, raiſed vp of God to comfort the people of Iſraell, when they were returned from

from Babilon, & to tell them that they should renew again their temple and politicall gouernement, and that they should certainly know, ỳ God would defend their common wealth vntill the cõming of Christ, of whose passion & benefites he doth Prophecy in many places of his booke. cap.9.12.13 1. Esdras.5.3

An other was the sonne of Ioiada the high Priest, who was slayne of Ioas the kyng of Iuda. 2.paral.24

An other was a Prophet very familiar with the king Azaria. 2.paral 26. Esay.cap.8

An other called zacharias was father in law to king Ezechias.

An other was the sonne of Hieroboam the.xiij. king of Israell, who raigned six monethes. 4.Reg.ca.15

An other was a priest of ỳ course of Abia (of ỳ which course there is mẽtiõ made in the first boke of Paral.cap.24.) he was ỳ father of Iohn Baptist Luke.1

Which zacharias (Basilius writeth) was slain betwixt the tẽple & the altar, bicause he said ỳ Messias was come, & was borne of a virgin. Math.cap 23.

Some do not allowe this opinion, nor yet the opinion of them whiche referre this to that zacharie, which exhorted the people being returned from exile out of Babilon, to the reedifieng of the tẽple, who also is coũpted one of the smaller Prophetes, for although the inscription of the boke doth shew him to be the sonne of Barachias, yet it is no where read, that he was slayne. Of the other zachary, the sonne of Ioiada the whole Scripture doth report that thing which is most agreable to this place. That is to say, when after the death of his father, the religion decaied by the wicked apostasie of the king and the people, zachary being indued with gods holy spirit, did very seuerely, sharpely and openly rebuke their Idolatry, and therfore they slue him in the court of the temple. Nor it is any absurdity, for his father Ioiada to haue had ỳ name of Barachie. For in so much he was al the dayes of his life a maintayner of Gods true religiõ, he ought worthyly to be called Barachias, that is, the blessed of God. But whether he had two names, or whether there be an error in the worde, as Saint Hierome doth thincke, there is no doubt of the matter, but ỳ Christ doth note the sacrilegious & bloudy stoning of zacharie in the place aboue alleged. He nameth this zacharie, not as the last martyr ỳ was killed: for ỳ posterity of the Iewes did ingurge thẽselues with ỳ bloud of martirs, of the which their fathers before had but a tast, for there was great slaughter vnder Manasses. Who knoweth not how cruelly they murdered the Prophet Ieremy? The Lord doth not imbrayd them with latter slaughters, but layed to their charge this one murder of zacharie, whiche was as it were the very beginnyng of theyr wicked and bloudy licentious doings, which afterward came to an vnspeakable cruelty. Christ did comprehend vnder this slaughter of zachary, all other slaughters, whiche were or should be done by them. 2.paral.24

Alley, W. (copy 1)

In Hebrew zachariah ſignifieth, Memor dñi. *ỹ is, mindfull of the Lord.*

Helias. 13.



Elias Theſbites, was the greateſt Prophet of his tyme, he was rapte and taken away from men, whoſe ende no man knew. He did many miracles while he liued, and was like vnto a burning fier, in ſo much that his wordes burned like a torche. This Prophet firſt of al came vnto Achab, and ſpake vnto him in the name of the lord, for he had forſaken the commaundements of the Lord and followed Baal, and he foreſhewed him the great drouth and famine, which ſhould folow and continew for thre yeares in Samaria. VVhiche when he had told him, he fled, and hid himſelfe thre yeares in a caue by a riuer, where continually euery day a rauen came & brought him meat. After when the riuer waxed dry, he departed into the citie of Sarepta, where he was nouriſhed of a certaine poore widow, during the time of all the drouth. And after it chaunced, that the ſonne of that woman whiche gaue him meate, dyed, who had no more children, and he was reſtored vnto life agayne by the prayer of the Prophet Helias, who as ſome ſay, was the Prophet Ionas. After thre yeares ended Helias prayed in the ſight of Achab the kyng, and there came forthwith, aboundaunce of rayne and hayle from heauen. VVherfore when Helias had ſlayne. 450. Prieſtes whiche deceyued Achab and the people, he was perſecuted by the queene Ieſabel, in the reuengement of them. But he at the length departing into Oreb, the hill of the Lord, from thence came to Damaſcus, where by commaundement of the Lord, he anoynted Azael kyng of Siria, and Iehu king of Samaria. From thẽce returning vnto the country of Iewes, and finding Helizeus at the plough and twelue other, he caſt his cloke vpon him, and began to Prophecie. Afterwarde when he had cauſed the Lord to burne with fier ſent from heauen the two capitaynes of Ochozia the king, with their hundred men, he was caried vp into heauen with a hurle wynde in the ſight of Helizeus, leauyng him to Prophecie in his place. He gouerned the common wealth of the Iewes about. 20. yeares.

libr. 3. Regum, cap. 18. et 19

1. Lib. 4. Regum. cap. 1

Luk. 1 Math. 11. 17, Mark. 9.

VVhere Malachias the Prophet doth write, that Helias ſhall come agayne before Chriſt, that the aungell Gabriell doth expounde of Iohn Baptiſt. Eliah in Hebrew, is as much to ſay, as Deus meus Iehoua, *my God Iehoua.*

There be two places in the Scripture cõcerning Helias, which ſeme one cõtrary vnto the other. The one is this. Ipſe eſt Helias. *The other is,* Non ſum ego Helias. *In the Prophete Malachie Helias is promiſed in theſe wordes: behold I will ſend vnto you Helias the Prophet before the great and horrible day of the Lord come, and he ſhall conuert the hartes of the fa-*

Matheum, 11 cap. 4. Ioñ, 1.

fathers vnto the childrē, & the hartes of ỳ childrē vnto the fathers. &c. That Helias is Iohn Baptiſt, may be proued by the interpretacion of the Aungel, ſaying: he ſhal go before, in the ſpirite and power of Helias. And Chriſt in Mathewe: This is he, of whom it is written, beholde I ſende my meſſenger before thy face, whyche ſhall prepare thy waye before thee. And if ye will receiue hym, he is that Helias which ſhould come. And in Marke, as before in Luke: Beholde I wyll ſende. &c. And in Mathew: I ſay vnto you, that Helias is alreadye come, and they knew him not. &c. Iohn therfore is that Helias of whom Malachy prophecied. But that Iohn denieth him ſelfe to be Helias, he doth not denye him ſelf to be that Helias, of whom Chriſt ſpake, but that Helias Theſbites, one of the citizens of Giliad, who was in the time of Achab, king of Iſrael, and taken vp into heauen in a firy chariot, of whom the Iewes dreamed that he ſhoulde come againe into the earth before the comming of the Meſsias, he denieth him ſelfe to bē that Helias, aunſwering to their opinion, or elles hee aunſwered per ταπίνωσιν, by thys figure tapinoſis, not arogating vnto him ſelfe anye dignitye, in the whyche he confeſſed him ſelfe to be leſſer then Helias, as he did alſo when hee ſhould haue baptized Chriſt, as though he himſelfe had muche neede of the water of regeneration. For this is peculiar vnto the holy fathers, that they wil not acknowledge in them ſelues any iuſtice, or manye vertues, nor ſtand in their owṅ conceite, but will abaſe and humble them ſelues, which thing appeareth in Iohn:

cap 11. Mark cap. 1. Luke, 17 lib. 4, Reg. ca. 2,

To be ſhort, Iohn was not Helias proprie, but ſignificatiue.

Templum domini, templum domini. 14.

Ieremiæ. 7.

For the better vnderſtanding of this clauſe, I thought it expediēt firſt to ſhew the cauſe why theſe words wer ſpoken, and to make diſcourſe therof from the beginning of the chapter. The Empire of Aſſyria vtterly fell and was deſtroyed vnder Sardanapalus, a moſt laſcinious and diſſolute king, but it was mightely reſtored, and repayred again by one Nabuchadonozor Priſcus, who was father to the great Nabuchadonozor, and euen then alſo it beganne to be called both the kingdome of Chaldea, and the kingdome of Babilon, not manye yeares before Manaſſes (graundfather to Ioſias the king) was taken of the Babilonians. Therfore, when the Iewes ſaw the prowes and ſtrength of the Chaldies to grow more & more (when Ioſias raygned) they did greatly feare their might and power, and did by diuers and ſundrye waies conſult betwene them ſelues, both of the wealth of their kingdome, and alſo of the preſeruation of the church. One was in one minde, and an other in an o-

(copy 1) Alley, W.

ther mynd. This mã truſted to one thing, & that mã truſted to an other thing, and ſo the mindes of the whole people were diuers, and did greatly varry: but the bounteous Lorde in theſe their doubtfull cares, commeth in very good ſeaſon, and helpeth at a pinch. He doth exhibite vnto them certaine good counſels, and ſendeth vnto them the prophet Ieremy to inſtruct them, how they might be deliuered out of theſe daungers, & how they might preſerue their kingdome whole, and kepe the integritye of religion. Firſt, he doth greatly vrge all eſtates and perſons, of what age ſo euer they were, to confirme themſelues to the good counſel of god, and (leauing al their vaine hopes) to truſt onely to the Lord God, to put away their corrupt maners, and to faſhion themſelues to the wil of God. There wer ſeuen thinges, in the which ſpecially they did put their affiaunce. Firſt in the temple, in interceſsion of ſaintes, in manifolde ſacrifices, in mans wiſdome, in the large promiſes of falſe prophets, in mutuall conſent, finally in the aboundance of riches. Al theſe things doth the prophet moſt ſtrongly confute, and doth vtterly manace vnto them a moſt ſure and horrible deſtruction, except they would amend in due time.

And I beſech you, what haue our men done of late daies? Haue not the counſels bene their refuge? Haue they not there often conſulted how to preſerue the church and the common wealth? And what do their coũſels bring forth? Nothing els but Cockatrice egges. For al the counſels which haue bene aſſembled vnder the Romiſh biſhops, theſe. 500 yeares, haue diſcourſed and bebated nothing but theſe clauſes following. Firſt to extirpe al the Popes aduerſaries, that is (as they cal them) heretickes. To make reformation of ceremonies in al churches To haue gorgious altars, great nomber of Maſſes, fine chaunting and ſinging, to haue images in euery corner of the church, to diſſolue and breake the lawfull ſtate of mariage of the ſpirituall miniſters, to haue ſumptuous and rich copes, ſenſers, banner clothes, baſons, cruets, and what not? Finally, to ſet forth an army againſt the Turkes, to wynne the city of Hieruſalem out of theyr hands. But what commodity and profit haue iſſued from ſuch counſels, hiſtories, time, and dayly experience can declare. But for the extirping of idolatry, for the purity of preaching Gods word, for the right adminiſtration of the ſacraments, for the cleane life of the clergy in putting away their hoores, and marying lawfull wyues, no reformation. Theſe things be bugges to them, with theſe thinges they wyll not meddle, leaſt theyr glory ſhould be defaced.

But the prophet here doth commaund the Iewes to heare the counſell of God, and to redreſſe their liues, and to forſake their hyll alters, theyr idoles, and their hie groues, which in dede they did in part, but not in the whole.

whole. For their corrupt maners remained vncorrected, and the woorshipping of Baal, was not vtterly abolished and left. The prophet therfore was commaunded, to stand in the gate, and to preach to the people. Some write, that ther were in the city seuen gates, three on the North side, thre on the South side, and one which was most famous on the East side, in the which the prophet is reported to haue stand, and to haue said thus: Bicause ye come to the temple to woorship the Lord, heare what the Lord speaketh to you. And here by the way note, that although God be in euery place, and is included in no place, and ought to be woorshipped in euery place, in spirite and truth, yet speciallye and singularlye he ought to be worshipped in the temples, and in the holye congregacions, which temples were instituted and ordained for that ende: that is, that worship and honor might be geuen vnto God openly, and in some certain place, as ecclesiasticall discipline doth require. Out of the wordes of the prophet may be learned also, what all faithfull ought to do, when they come to the temples. Nempe vt adorent dominum, forsoothe that they worship the Lord. To worship the Lord (I say) and not dead stockes: to worship the Lord, and not to garnish images with rich coates, with siluer and gold, with burning tapers and candels.

After this, the prophet doth shew them the whole counsell of God, saying: Emendate vias vestras, & studia vestra. Mende your waies and your studies. By waies and studies, he vnderstandeth al thoughts & inuentions, and (as Hierome saith) al their sayings and doings, whych be amended & reformed, when we omit those things which god forbiddeth, and do those things which God commaundeth. But the most part of men do contemne or litle set by, this wholsome counsell of God, and doo consult of other inuentions. Now foloweth the vtility and profit of this counsel, which the prophet gaue them. Et faciam vos habitare in loco isto, & I will make you to dwel in this place, that is, you shall not be deuoured in batel, you shal not be beaten with calamities and miseries, but you shall be happy and blessed in your country, out of the which you shall neuer depart into captiuities, nor into the lands of your enemies.

But bicause the fooliſh people thā toke no great regard of the wholsom counsel of God, bicause they had vtterly conceiued vaine hope and trust in vaine things (as in figures and shadowes) the prophet goeth foorth to open their folly, and to refute them, as it is the part of a good teacher, vtterly to take away those things, which did let and hinder obedience and reformation of life. Ieremy therfore sayth: Nolite fidere verbis mendacibus, dicentes: templum domini, templum domini, templum domini. That is: Trust not in lying woords, saying: the temple of the Lord, the

temple

temple of the Lord, this is the temple of the Lord. He repeateth thys word thre times, to ſignifie the ſure truſt that they had in the temple & in their ſacrifices, as though they ſhould haue ſayd: Is it like, that we ſhould be cut of by the battels of ſtraunge nacions, which haue here with vs the temple of the Lord? Yea, the temple which is the noble woorke of Salomon. VVhich temple hath theſe great promiſes, that is, if there come either battel, famine or peſtilence, yet they ſhal not anoy vs, if we go vnto the temple to craue pardon. VVho therfore would beleue vs to be deſtroyed of the Heathen, as the prophets do triflle?

In the like madnes are they, which in theſe dayes cry and ſay: Neither Turke nor Saraſen can ouercome vs Chriſtians, for we haue Abbeies of both the ſexes, in the which both men and women do ſerue the Lord, we haue Colleges, we haue temples, in the which ther is ſinging and reading day and night, in the which we haue mattenſing & maſſing, ringing & piping. It cannot be, but God wil heare vs. But let thoſe hipocrites perſwade them ſelues, that God did not ordaine by his word any ſuch kinde of worſhipping, any ſuch kinde of praying and prating as they vſe.

But to the prophet againe. Are ye not aſhamed (ſaith he to the Iewes) being defiled with ſo many horrible ſinnes, to enter into the temple of the Lord, which is called by his name, and conſecrated vnto him, and to perſwade your ſelues to be deliuered from all maner of calamities, onely for that ye enter into my temple, and are beholders of holy things? And yet notwithſtanding you ſteale, you murther, you be adulterers, you cõmit periury, you offer incenſe vnto Baal, you follow thoſe Goddes whom you know not. VVhat do you meane? Is my houſe in your eyes nothing els but a den of theues? I know that you reſolue your ſelues, that your doings are hidden, & that with your hipocriſy, you may deceiue both God and mã. You are deceiued, for I know (ſayth God) the very ſecretes of your mindes, I vnderſtand al the wicked imaginations of your harts.

It ſhalbe beſt to excuſſe and examine certaine ſingular wordes of thys ſentence going before, & ſo to apply thẽ to our erudition and doctrine, with out the which the words of the prophet are not ſo much auailable.

The prophet here doth recite certaine receiued & cõmon kinds of ſin.

By theft, he vnderſtandeth fraud, guile, diſceite, vſury, & ſuch other vnlawful and vngodly craftes and meanes.

By murther, he vnderſtandeth wrath, hatred, ſtriuings, enuy, ſtripes ſlaughters and vnlawful warres.

By adultery, he vnderſtãdeth voluptuous luſts, inordinate pleaſures, & al vnclenlynes in mind, word & dede, filthines, fornicatiõ, hooredõe, & ſuche other impurities. By periury, he vnderſtãdeth lies, vnfaithfulnes, breaking of othes & couenãts, execratiõs, curſings & blaſphemies.

By

By inſenſe offred to Baal, he vnderſtandeth and comprehendeth all vnlawfull rites and ceremonies, idolatry, apoſtaſy, and vnlawfull worſhippings. And yet the ſuperſticious and proud Iewes, beyng corrupted with al theſe ſpots, came vnto the temple, and ſtoode without ſhame in the ſight of God, ſaying: Although we haue done al theſe abhominacios, yet are we deliuered and made free, onely bicauſe we viſit the temple. For Iere.7. *if ther be nede of any expiatio or purging, we be made cleane by viſiting the temple. But the Lord ſaith vnto them: Theues & robbers, after they haue ſpoiled and robbed waifaring men, vſe their dennes and caues, lying lurking ther, thinking to eſcape vnpuniſhed. And do ye (ſaith God) endeuour to abuſe my houſe, as theues do their dens? For ye go through all kindes of miſchiefes, & then run to my temple, as though you might (by that) take your pleaſures and liue without puniſhment. You are fouly deceiued. VVhat deſerueth he, that abuſeth the court of a prince, as it were the ſtewes? Truly, not to much puniſhment.*

This place may be ſomwhat applied againſt the abuſe of our temples. Temples be not vaine and vnprofitable, but ordained for the holy aſſemblies, to heare the word of God, to poure out their publike praiers before God, to receiue the ſacraments, to learne rightuouſnes, and to liue godly. The abuſe therfore of the temples is, if we perſwade our ſelues to be accepted of God, if we enter once into the temple, and do no more. For it is not ſufficient to heare, and ſee onely, except we beleue in God, & walke in the integrity of life alſo.

Saint Hierome expounding this place of the Prophet, writeth after this ſort. Præcepit (inquit) & tunc populo Iudæorum, & hodie nobis, qui videmur in eccleſia conſtituti, ne fiduciam habeamus in ædificiorũ ſplendore, auratis que laquearibus, & veſtitis parietibus, marmorum cruſtis, & dicamus: Templum domini. &c. Illud enim templum domini eſt, in quo habitat vera fides, ſancta conuerſatio, omniũque virtutum chorus. Et mox: Quid enim prodeſt, audactar ingredi domus dei limen, erecta ſtare ceruice, & nõſolum cor, ſed & manus habere polutas furto, homicidio, adulterio. &c. Hæc ille. *God then cõmaunded the people of the Iewes and now vs, which are conſtitue in the Church, that we haue no truſt in the beautifulnes, and golden beames, and gilted roofes of buildinges, and the walles decked and pargetted with ſhardes of marble, & that we ſay not: The temple of the Lord, the temple of the lord, the temple of the lord is here. For that is the temple of the lord, in the which dwelleth tru faith, holy conuerſation, and the quier of vertues. VVhat doth it profit to enter boldly into the houſe of God, to ſtand bolt vpright, and to haue not onely the hart, but the hands alſo embrued with theft, hooredome and murther? Let vs apply theſe thinges to our temples and our maners, & let vs learne not to truſt in temples, but to flee all impiety & hypocriſie,*

and

(copy 1) Alley, W.

and to ſerue God in truth and verity.

To make an end. Note here, that as the Iewes did truſt, call, and cry: Templum domini, templum domini, *ſo our Papiſtes haue nothing in their mouthes, but the church, the church, the church. And if the holy ſcriptures be alledged againſt them, and their adulterous doctrine: tuſh (ſay they) howſoeuer ye vnderſtand the ſcriptures, we wil expound thē after the ſenſure of the church, for the church is lady and iudge ouer the ſcriptures. Theſe may be wel compared to the pariſh clarks wife, which made anſwer to one, that, howſoeuer the ſunne went, her huſbands clock went true. So whatſoeuer the ſcripture ſaith, be it neuer ſo ſtrong & pithy, for the confutacion of their errours, yet their church muſt nedes be true, with the pariſh clarkes cloke:*

Anna. 16.

1, Reg. 1. THer were thre of this name. *The firſt was Anna the wyfe of Helcana, the mother of Samuel the prophet, which of a lōg tyme was barren, and derided by Peninna, the other wife of Helcana, yet at the laſt God did viſit her, and made her wombe fruitful. This Anna may be an image of the true church of God, which before the worlde is barren, that is comfortles, and deſtroyed with the croſſe and many calamities, which croſſe doth feare away many frō the doctrine of ỹ goſpel*

The true church therfore ſemeth to be barren, that is, to haue a few diſciples, yea almoſt none, in ſomuch that it ſemeth vtterly to periſh. It hath not thoſe worldly praiſes, thoſe magnificent braueries, which the hipocritical church hath. It hath not theſe corporal commodities, & gaye glitterings, it hath not that great multitude and nomber aſwell of ſubiectes as of princes. But as Peninna did moleſt and vexe poore barren Anna, with ſharpe checkes and tauntes: ſo the church of Antichriſt doth lay and heape al maner of opprobries, vpon the true church of Chriſt.

The ſecond Anna was a prophetiſſe, the daughter of Phanuel, of the tribe of Aſer, and did with her confeſſiō and teſtimony anſwer vnto Simeon, confirming Chriſt to be geuen, and did render thankes vnto the Lord, that Meſſias the redemer was exhibited. If this Anna were. xv. yeares of age when ſhe was married, and lyued 7. yeares wyth her huſband after ſhe was married, and than. 84. in her widowhood, we muſt nedes confeſſe that ſhe was. 106. yeares old. She might therefore in her youth haue ſene old men, which were familiar with Iudas Machabeus.

Luke, 2 *The Euangeliſt ſaint Luke declareth the genelogy of this chaſt widdow, ſaying, that ſhe was the daughter of Phanuel, of the tribe of Aſer. Thys Anna tooke her name of the thing which ſhe had, that was the grace of the prophetical ſpirite, being called the daughter of Phanuel of the tribe*

of Aſer, did after a certaine ſecret maner ſignify the bleſſed reſurrectiō. For Aſer betokeneth in the Hebrue toung beatum, bleſſed, whereof we reade in Geneſis, when Zilpha the handmaiden of Lia, had borne an other ſonne to Iacob, then ſaid Lia: bleſſed am I, for the daughters wyll bleſſe me, and therfore ſhe called his name Aſer. And Iacob before he departed out of this life, bleſſed Aſer, ſaying: his bread ſhall be fat, and he ſhal geue pleaſure for a king. This Anna Iſay, gaue likewyſe teſtimonie of Chriſt. Note here, that Ieſus tooke teſtimony of Zachary the prieſt, of Elizabeth his wife, of the angel, of the ſhepheards of Bethlem, and of the wiſe men of the eaſt, that is, of al perſons, of what ſtate, what age, what ſect ſoeuer they were. Now that not hing might want, Luke doth bring in here the teſtimony of Anna the widow, wherby it maye throughly be cōfirmed, ỹ God had ſent his ſon, the ſauiour of the world, into the world. Gen. 30 Gen. 49

The third Anna was, as Epiphanius and Procopius writeth, the mother of the virgin Mary, yea and the nurſe of Chriſt alſo, as one of them ſaith, ſhe was the daughter of Iſachar, of the tribe of Leui, or as it pleaſeth Damaſcene, ſhe came of the tribe of Iuda, being married vnto one Ioachim of her own tribe. When ſhe had remained barren a certayne time, at the laſt ſhe conceiued & brought forth Mary the mother of god. After Ioachim her huſband was dead, ſhe married Cleophas, of whō ſhe bare an other daughter called Mary. Cleophas betrothed Mary the virgin, vnto his brother Ioſeph, and coupled Mary his own daughter, vnto one Alpheus. Of this Mary was borne Iacobus Alpheus, Symon Cananeus, and Iudas Thaddeus, who alſo was called Barſabas. When Cleophas was dead, this Anne married the third huſband, whoſe name was Salome, of whom ſhe bare the third daughter, called by name Maria Salome: who being married to zebedeus, did beare Iames the greater, and Iohn the Euangeliſt. Of this Anna, theſe verſes following wer made.

Anna ſolet dici tres congenuiſſe Marias,
Prima parit Chriſtum, Iacobum ſecunda minorum,
Et Ioſeph iuſtum peperit cum Symone Iudam
Tertia maiorem Iacobum volucremque Iohannem.

This Anna alſo is ſaide to haue had a ſiſter, whoſe name was Emeria, of whō Elizabeth Iohn the baptiſts mother was borne. And therfore ỹ āgel ſaid to Mari, Ecce Elizabeth cognata tua, behold thi coſē Elizabeth hath cōceiued. Anna is writtē in ỹ hebrue Hāna, which betokeneth gratioſa. Luk. 1

Arrius. v17.

ARrius (as Epiphanius writeth) was the ſonne of one Ammonius, who being at Antioch, hauing to companion Euſebius of Nicomedia, heard Lucianus the prieſt and Martyr, of whom he was inſtructed in the holy ſcriptures.

By what occaſion he came to the dignity of prieſthood at Alexandria, it is not knowen, except that the interpretation of the ſcriptures was committed vnto him aboue the other prieſtes, bicauſe he was very expert in the arguments of Dialect, and well exerciſed in ſuch diſciplines. Of the ſtature and habite of his body and minde Epiphanius reporteth thys: He was of a very long ſtature, of a countenaunce ſomwhat ſad, figured lyke a ſuttle Serpent, which could deceiue euerye innocent hart through hys crafty pretence. He alwaies did weare his mantle or robe but halfe vpō the one ſide. He was pleaſant in talk, a faire & flattering perſwader, by the which crafts he allured & brought in a ſhort ſpace. 700 Virgines (which had profeſſed chaſtity) into his ſentence and opinion, beſides. 7. Prieſtes, and. 12. Deacons.

His hereſy was, that Chriſt concerning the godhead, was not of one ſubſtaunce with the Father, with many other errours. Nicephorus writeth, that one Alexander Baucalis the ſecond Prieſt next vnder Arrius, the authour of this diſſention, who (diſdaining that Arrius ſhoulde be preferred in honour before him) did caſt this newe doctrine vpon Arrius, as the authour therof. Saint Hierome doth ſay, that Arrius, Euzoius, Diaconus and Achillas the Reader, were authours of this hereſy, but emulation and enuy towards Alexander, Biſhop of Alexandria, ſtirred and moued Arrius to vtter this new doctrine. For he thought hym ſelfe nothyng inferiour in doctrine and learnyng vnto Alexander, for he thought by this meanes to come in eſtimation, and to be in euery mans mouth. Ruffinus wryteth, that other Biſhoppes and Doctours of the Church (who had great delight in ſuttle and crafty queſtions) ſpurred foorth Arrius to this fury. Zonaras doth write, that Origine was the firſt authour of this hereſy, for he was the firſt that affirmed, the onely Sonne of of God to be made, and to be diuers from the nature of God the Father. But theſe thinges lay hidden in papers, couered with ſcilence, & not yet publiſhed, but Arrius brought them foorth into light, preached them openly, drawing many vnto this his impiety, as is ſayd before. Thys his hereſy being deprehended and knowne, Alexander the Byſhoppe did conferre with hym verye familiarlye, endeuouring to wythdrawe hym from hys wicked and bold enterpriſe, but al was in vayn. Therfore he remoued him from the dignity and function of prieſthood. Arrius being thus remoued and confuſed, fled into Paleſtine, and there laboured with flattering and faire meanes to get vnto him, companions to be partakers of his error. He cōming to Nicomedia to his old frend Euſebius, was verye gentlye entertayned of him in his houſe, and when hee had remayned ther a good ſpace, he allured Euſebius fully and wholly into hys ſentence.

And

And vsing that for a chiefe helpe, he and his companion Eusebius, sent letters to Alexander. When the fame and talke of Arrius came to the eares of Constantinus the Emperour, he much desiring to heale this pestilent and heretical contagion, which had infected not onely the city of Alexandria, but also many other cities and prouinces beside, commaunded a generall Counsel to be kept at Nice, in the which Counsell Arrius was conuicted, reiected, and condemned. A certaine Priest receiuer of Constantia (who was the sister of Constantine, and the wife of Licinius the tiraunt) fauouring the doctrine of Arrius, talked oftentimes by occasion vnto Constantia of Arrius, excusing Arrius cause, and that he thought not so, as was layd to his charge, and that he was vniustlye condemned of the counsell, and so had soone perswaded the woman, beyng light of credite. It happened, that this Quene fel into a deadly sickenes, and the Emperour came to visit her, she hauing oportunitie, commended this Priest vnto him, as a godly and diligent man, and one that wysshed wel to the Empire, and a litle while after she dyed. The Priest beyng thus commended vnto the Prince, beganne not long after to intreat of Arrius cause vnto the King, and sayde, that he was oppressed with slaunders agaynst all right and reason. Then aunswered the King, saying: If Arrius doth consent and hold with the Synode, I wyll cause hym to be restored vnto hys own place and dignity at Alexandria. And so directed his letters to Arrius, written in this manner:

Victor Constantinus, Maximus Augustus. Iam olim soliditati tuæ significatum est, vt in castra mea venires, quo conspectu nostro frui posses, vehementer vero admiramur, quod id non confestim feceris. Quapropter iam ascenso publico vehiculo, ad castra nostra propere venias: vt clementia ac prouidentia nostra potitus, ad patriam reuerti queas. Deus te custodiat frater. 6. Calend. Decembris.

The conquerour Constantine, and mighty Emperour. We did signifie vnto thy soundnes heretofore, that thou shouldst come to our court to appeare before vs: but we doo greatly marueyle, that thou hast not so done forthwith. Wherfore, euen nowe taking the common chariot, come vnto our castell with expedition, that hauing obtained our clemencie and prouidence, thou mayest returne to thy country. God keepe thee brother. The. 6. Calendes of December.

Besids these letters, ỹ diligent endeuour of Eusebius & his cõpanions, moued Arrius to go to ỹ Emperor, of whõ when he cam, being cõmaunded to declare & protest in plaine writing his sentence & minde of the Christian fayth, dyd exhibite vnto the Emperoure, a writinge of hys fayth, agreing to the woordes of the fayth of the Nicene counsell, not-

Alley, W. (copy 1)

withſtanding he ment ſimulation, craft, and diſceite. The tenor of the writing was this.

To the deare and beloued in God, our Emperour Conſtantine, Arrius and Euſebius Prieſts, ſende greting.

VVe do expound in this writing, O Emperour, vnto thee our fayth, as thy holines beloued of God hath commaunded. VVe, and al that be wyth vs, do confeſſe to beleue as followeth.

VVe beleue in one God the Father almightye, and in the Lord Ieſus Chriſt his ſonne, begotten of him before all worldes, true God, by whom al things were made, aſwel things in heauen, as thinges in earth, which came, tooke fleſh, ſuffred, roſe againe, aſcended into heauen, and ſhall come againe to iudge the quicke and the dead. And in the holy ghoſt, & the reſurrectiō of the fleſh, and the life of the world to come, and the kingdome of heauen, and one holy catholike church, diſperſed from one ende of the world vnto the other endes of the ſame.

This faith we haue taken out of the Goſpell, the Lorde ſaying vnto his Diſciples: Go and teache all nations, baptiſing them in the name of the Father, the Sonne, and the holye Ghoſt. If we beleue not theſe thinges, and trulye receiue the Father, the Sonne, and the holy Ghoſt, as the whole catholike church doth beleue and receiue, and the holy ſcriptures do teach, according to the which we beleue al things, let god be our iudge, both now, and in the day to come.

VVherfore we deſire and beſech thy pitifull goodnes (O Emperour) that thou wylt vnite and ioyne vs as eccleſiaſticall perſons, holding the faith and iudgement of the church, & of the holy ſcriptures, to our mother the church again And that al ſuperfluous queſtions and words iſſuing out of the ſame, being cut of, we and thy church may peaceably be reconciled and reſtored agayne eche to other.

Sozom Li. 2. cap. 7. *After that Conſtantine hadde taken notice and knowledge of theſe writings and words, he aſked Arrius, whither he had any other thing in hys mynde or no, and whither he truly beleued ẏ which he had profeſſed? Arrius aunſwered, ẏ he would affirm by an othe, that he holdeth the fauth of the catholicke Churche, and doth rightlye beleue. The Emperour then did abſolue & acquite him, ſaying:* Si recta eſt fides tua, probe iuraſti: ſin impia eſt fides tua, & iuraſti: Iudicium dei de te erit de cælo. *If thy fayth be right, thou haſt ſworne wel, if thy fayth be wicked, and haſt ſworne, the iudgement of God ſhalbe vpon thee from heauen.*

Lib. 1. cap 38. *Socrates ſayth, that Arrius caried his doctrine written in paper vnder his arme, and ſo did craftely and falſly ſweare, that he truely beleued as he had wrytten.*

Con-

Constantinus doth send Arrius with his adherentes to Hierusalem, and the Bishoppes, who than by chaunce were ther gathered and assembled: and wrote also, that they should vew wel and consider the writing of Arrius, and whither he had truly repented or no, and to examine diligently whither he had sustained iniury at Alexanders handes or no. The bishoppes, bicause they woulde doo nothing contrary to the Emperours minde, did receiue Arrius and his fellowes into their communion and fellowship again. And they sent forth with, letters to the Emperor, to the church of Alexandria, and to the Bishops and Clergie throughout al Ægipt, Thebaida and Lybia, exhorting to receiue Arrius and his company with a willing minde, and sayd, that the Emperour had hy himselfe geuen testimony vnto their faith, that it was right and true, and that the whole Synode had subscribed to the Emperours sentence.

Arrius being glad of this iudgement, and of the successe of his dissimulation and deceit, after the Synode holden at Hierusalem, was dissolued, returned into Ægipt. And remaining at Alexandria for a certain space (but yet in vaine) when Athanasius would suffer by no meanes him to be admitted to the communion, he departed to Constātinoble, wher whē they would haue brought him in by a certayn violence, Alexander, who at that time had the gouernment of that church, did resist him with the like violence, and said, ý it behoued not the author of heresies, & the troubler of so many churches, to be receiued. The matter at last grew to great contention and strife, the Eusebians manacing and threatning, that except Alexāder would admit Arrius, he should be cast out of the church and liue an exile, and that his successour should receiue Arrius vnto the communion and fellowship of the church againe. The Eusebians the next day following, purposed to bring in Arrius into the church. Alexander reposing greater trust in the armour of godlynes, went into the Temple with two of his familiars, and lying prostrate before the aulter or table, weping al the nighte, poured out praiers to God the Lorde of churches, that he would not suffer the woulfe to be mingled with the shepe, & that he would not admit him, who entending to play the woulfes part, had couered him selfe with a shepes skyn. He prayed also as some write, after this manner: If Lord thou wylt permit hym, who endeuoureth thus to creepe into the church, I beseche thee by thy vnspeakeable counsell, that thou wilt deliuer me thy seruant out of this presēt life. After he had thus prayed, he returned home weeping. Sozo Lib. 2. cap. 27

The next day following, Arrius cōmeth forth with a great pompe, being proud & malapert, through the trust which he had in the Eusebiās, by whom he thought, or rather dreamed, that he should be placed forthwith in the bishops throne. But marke a marueilous example of Gods

Alley, M.

iudgement: Arrius was led with a great and ſolemne triumphe, when he came vnto the court of Conſtantine, a great feare wounding his conſcience, came ſodenly vpon Arrius, and the loſenes of his belly conſtrayned him to deſire ſome ſecrete place out of the way, wher he might eaſe hymſelfe. The train which came with him, to bring him to the temple with a pompe, looketh in the meane time when Arrius would come foorth, but he was thought to haue taried very long. Certaine therfore of them went in, and found Arrius ſitting dead vpon the draught, al his guts & bowels being diſſolued and gone from him by the neather partes.

This was the miſerable end of Arrius, whom although they which were of his iudgement and minde, laboured to deliuer from ſuche a foule ſhame (ſome ſaying that he was ſodenly taken about the hart) other ſaiyng that ouermuch ioy & mirth killed him, ſome affirming that he was poyſoned, yet many iudged, that Arrius through his impiety & wickednes, ſuffered paine, ſent of God worthy his deſertes.

Athanaſius doth write in his epiſtle Ad Serapionem, that by the ſodaine and miſerable death of Arrius, many which before were deceyued by him, were conuerted againe to the faith.

Saint Auſten doth ſay, that the paine of Arrius in hell doth encreaſe, as often as any one in the church is infected with his hereſy.

Sulpitius doth write, that there were twoo of the name of Arrius, which were as two Serpents hiſſing with one mouth.

Athanaſius. 18.

AThanaſius biſhop of Alexandria was a famous man in holines & knowlege: he ſuffred many & greuous perſecutions of the Arrians. For he being conſtituted againſt the Arrians, in the coũſell of Laodicen, with moſt euident reaſons & very ſtrong argumẽts affirmed, God the ſonne to be of one ſubſtãce with the father, which thing Arrius and his adherents could not refel. Therfore ſtirred vp almoſt the whole world to perſecute Athanaſius: who flieng away (as Hierome ſaith) dyd hide himſelf 6. yeares continually, in an empty and dry Ceſtern, where he neuer ſaw the ſunne. VVhich yeares being expired, when a certayne wench had vttered him to be ther, by Gods prouidence he fled frõ thence. For then al princes, countries and kingdoms with their hoſts, came together to purſue him, by means wherof he wandred about the world, inſomuch that he could finde no place to hide him ſelfe ſafely. At the lẽgth after many vexations and ſufferinges, he dyed in the time of Valentinianus and Valens the Emperours, in the yeare of the Lord. 379. the ſyxt Nones of May, and in the. 46. yeare of his prieſthood.

Ruffinus

Ruffinus writeth in his Ecclesiasticall historie, that the Arrians fearing lest Athanasius should haue occasion of accesse to the Emperor Cõstantine, did accuse Athanasius of Magicke and murther, and sayd, that he had cut of one of the armes from the body of one Arsenius to practise Magicke. VVhich thing the Emperour hearing, commaunded a councell to be gathered at Tirus, where he bad Athanasius to be condẽned. Athanasius was led thither, & one of the Emperours noble men was sent thether to be as Lord iudge and examiner of the said cause. Now this Arsenius whose arme was said to be cut of, had somtime bene Athanasius his reader, which Arsenius, fering lest he should be corrected for some fault, withdrew him selfe from Athanasius, and fled away VVhose running away (the wicked taking to be a iust occasion of laieng the fore said crime to Athanasius charge) tooke Arsenius, and kept him close in a certaine mans house, who was of the same conspiracie with them against Athanasius. And whither it were by the contẽplation of his owne humanity, or by gods prouidence escaping, priuily in the night out of the prison arriued by ship vnto Tirus. And the day before Athanasius should be arreigned, Arsenius came to his maister Athanasius, & opened all the matter vnto him, how his enemies wẽt about falsly to accuse him of murther. Athanasius cõmaũded Arsenius to kepe him selfe close within the house, that no man might know of his returne againe and presence there. The councell did sit, to the which al they which were of a malicious and spitefull minde against Athanasius, did repaire. At ẏ tyme one Paphnutius a confessor of God, was preset with Athasius, who knew very well Athanasius innocencie and giltlesnes. VVhen he saw Maximus Bishop of Hierusalem (who had his eye cut out, and his hamme cut of, as Paphnutius had for the confessing of gods truth) to sit with other of ẏ Arrian factiõ, came before the middest of the coũcel, and said: O Maximus, with whom I haue one & the same badge of Christiã confession, with whom also one of my bodily eyes being put out, hath purchased a more cleare sight of heauenly light, I will not suffer the to sit in the councell of the wicked, & to entre in with them that imagine mischief. And so casting his hande vnto him, did lift him vp, and tooke him from the middest of the councell. And geuing him instructions of the whole matter, coupled him euer after to the communion and felowship of Athanasius.

But in the meane time the cause agaynst Athanasius went forward. First of all they brought in a certaine woman (whome they had suborned to exhibite false accusation and testimonie agaynst him) who sayd, that vpon a certaine night she receyued Athanasius into her house to lodging, and that she suspecting nothing lesse, was violently corrupted and rauished

ſhed of Athanaſius the ſame night. The iudges commaunded Athanaſius to be brought forth, who commyng in, admoniſhed Timotheus his Chaplayn, that aſſone as the woman had tolde her tale, he ſhuld aunſwer and ſpeake vnto her, for he would holde his peace. Nowe when this woman had finiſhed her Oration, as ſhe was taught, Timotheus turnyng vnto her, ſayd: VVas I euer receyued into thy houſe, O woman? and did I euer oppreſſe thee, as thou haſt ſayd? then ſhe (as the malapertnes of women is ſhameles, ſpeaking ſharply vnto him. Thou, thou (ſayth ſhe) euẽ thou haſt defiled my chaſtitie, and turning vnto the iudges made obteſtation of her faith in God, that ſhe had ſpoken nothing but the truth. Then were they all aſhamed, and laughed at the matter, that the faction of this forged crime was ſo euidently and manifeſtly knowen.

Notwithſtanding the iudges could not be ſuffred to examine this woman, where and by whom ſhe receyued the leſſon of this forged ſlaunder, for the accuſers did vſurpe to them ſelues the whole libertie of geuyng iudgement. VVell (this pageaunt beyng played) they obiected agaynſt him an other crime. They brought forth ſuch a wicked dede, as was neuer herde of before. They ſet before the iudges a coffin, vpon the whiche lay a dead mans arme. This is that, ſayd they, that cannot be coloured by crafty wordes, the matter is apparente, you may ſee it with your eyes, although wordes ceaſſe. This is the right arme of Arſenius, thy ſeruaunt, which how thou dideſt cut it of, or wherfore, nowe ſhewe and declare.

Then ſayd Athanaſius: whiche of you all here did knowe Arſenius, that you do knowe ſo well his right arme? Certayne aroſe vp, who were not of this faction and ſayde, that they knewe Arſenius very well. Then Athanaſius requeſted the iudges: that they would be ſo good, as to commaund his ſeruaunt whom he had ſent out for certaine buſines, to be called and brought thither. And when Arſenius came in, Athanaſius lyfting vp his head, ſayd to the whole coũcell and to the iudges: there is Arſenius, this is euen he, and lifting vp his right hande, behold ſayd he, here is his right hande, and this is his left hande. Nowe inquire you, whoſe arm this is, which they haue broght here before you. Then a certain myſt and darckenes came before the eyes of the accuſers, not knowyng, what they might do, nor what waye to turne them. For ſure teſtimony was brought, that this was very Arſenius, who ſtoode there.

Neuertheles, bycauſe the councell was not kept for right iudgements ſake, but onely to oppreſſe an innocent man, forthwith, they al made a great ſhout and cryed, ſaying, that Athanaſius was a Magitian, and that he had deceyued their ſight, and therfore was a man not worthy to lyue any longer. And comming vpon him with great violence, would haue

torne

torne and rente him with their handes. But Archelaus, who was president of the sayd counsell, at the Emperours commaundement, tooke hym out of their handes, conueighed him into a priuie way, and bad him saue him selfe by flight, and depart from thence. Notwithstanding the counsell sitting agayne, as though nothing had bene perceyued of their malice and despitefull slaūders, cōdēned Athanasius of the crimes before layd to his charge, and did send the acts therof through all the world, & allured al the Bishops by the Emperours commaundemēt to consent to the same. Hæc Ruffinus. Lib. 1, cap. 15. & 16 & 17.

Cyprianus. 19.

Cecilius Cyprianus, doth seme also to haue ben called Statius, as the historie of his martirdome doth declare, which was written by one Pontius a deacon: how be it the inscription of the. 9. Epistle of the. 4. booke, doth name him Thascius. He was borne in Africa, in the Citie Carthage. For Hierome writeth, that he was both Priest and Bishop there. Of what parentes he came, or what kind of studie he vsed in his youth, it cannot be gathered in any place out of his writinges, but Hierome in his Catalogue and in his commentes vpon Ionas, writeth, that he professed Rhethorique, with great commendation in Africa, while he was yet a gentile and an idolatour. At which time Nazianzenus affirmeth, that he was geuen much to the study of Magicke, who nameth him a Magitian and a witch, wheras both Hierome and Augustin write nothing of him. Other write of one Cyprian a Magitian, which being a child was consecrated of his parentes vnto the deuils, as Iacobus de voragine, Henricus de Eufordia, and Volateranus, do write But this Cyprian they say, either was borne at Antioche or els at Nicomedia, yet notwithstandyng they affirme that he was cōuerted, and became at the length both a Bishop and a martyr.

Saint Hierome writeth that this Cyprian of Carthage in Africa, was first perswaded and conuerted vnto the Christian faith through the conuersatiō, which he had with one Cæcilius a Priest (whose name he afterward tooke vnto him selfe) & especially through the reading of the Prophet Ionas. And he him self wrote the historie of his conuersion & Baptisme in a florishing and an eloquent stile, that it did wel appere, that he came out of the scholes of the Rhethoritians. In catal virorū illustrium et cōmētario in Jonam. Lib. 2. epistola 2

Also Hierome declareth, that assone as he was conuerted, forthwith he bestowed all his goodes vpon the poore: and not long after he was chosen Priest, and last of all made Bishop of the Church of Carthage. But it is vncertayne, whither he succeded Agrippinus Bishop of Carthage, of whom he maketh often mention, and who also was the first author of rebaptizing, In Catalogo

baptizing, or whether he ſucceded ſome other. But it is moſt certaine, ỹ in his dignitie and office he excelled in vertue and in ſondry godly qualities, but eſpecially in authoritie, by ỹ which Nazianzenus writeth, that he gouerned the Churches of all the orientall partes & of all Spaine. And in the forme of his proſcription he is called the Biſhop of the Chriſtians, which forme he him ſelf reciteth. He was alſo a moſt diligent and faithfull ouerſeer of his Churche, beyng alwayes very careſull and penſiue for it, he being both preſent & abſent, as it doth appeare by many of his Epiſtles. He writeth thus of him ſelfe, that he was gentle, meke, patient, and liberall, and that he was alſo ſeuere and ſtout in matters pertaining vnto his office. Sondrie of his Epiſtles alſo do teſtifie, that he was moſt louing vnto his brothers. He toke great paynes in deliuering & helping of martyrs, for being abſent he would write vnto his Prieſts and Deacons, that they ſhould with care and diligence embrace and make much of the martyrs, which were captiue. The fortitude and godly ſtoutnes of his minde in executing of his office, the .iij. Epiſtle of his .1. boke do declare. Neither did there lacke in him wiſedome and circumſpection. Beſides this, he was of a ſingular modeſtie, for he would take vpon him to do nothing of his priuate councell and iudgement, without the conſent of his fellowes in office. He was very beneficiall and kinde towardes his poore brethren, & ſuch as were ſtraungers. For how oftentimes in his abſence doth he commit ỹ cure and charge of the pouertie, vnto his felowes in office? yea being abſent, he doth commaunde them, to geue of their owne proper goods, to the neceſsitie of their brethren being in exile.

Lib. 4. epiſtol. 9

Lib. 1. epiſt. 3.

Lib. 3. epiſt. 14

He him ſelfe alſo doth recite his ſingular reuelations and other gifts, as his viſions and his warnings from heauen, of his perſecutions to come, and of other things perteining vnto the gouernement of the Church, he had alſo afore knowledge of things that ſhould after happen.

Lib. 1. epiſt. 2. et Lib. 4. epiſt. 4.

Lib. 4. epiſt. 6

Saint Auſten alſo (who doth greatly prayſe him) doth attribute vnto him certain noble vertues, as humilitie of ſprit, reciting theſe wordes: let vs not thincke our owne wit and iudgement to be beſt, but whatſoeuer profitable and good cõcell ſhalbe geuen vnto vs of our brethren and felowes, let vs embrace and follow it: he ſetteth forth alſo his long ſuffering and patience with his great courteſie and gentlenes, through the whiche vertue he kept nothing priuie that he thought, but would vtter it peaceablie and quietly. He cõmendeth him ſelf alſo, for that he would not beare malice agaynſt any man, that was of an other iudgement then he him ſelf was, but would not withſtanding kepe peace and concorde with him. Finally, that he would preſcribe and appoint no man, to follow any other thing, then that which ſhould ſeme beſt vnto him ſelfe.

Contra Donat. Lib. 2. cap. 4

Cõtra Donatiſt lib. 5. cap. 17

Neither this is to be omitted, that ſaint Hierome doth write of him,

that

that he was geuen alwayes vnto reading, and specially of Tertulliã. For he saith, that one Paulus told him, that he heard of Cyprianes notarie, whom he saw at Rome, that Saint Cypriane suffred no day to passe, in the which he red not somewhat of Tertullian, and that he would oftentimes aske of his seruaunt for his maister, saying, Da Magistrum, geue me my maister, signifieng Tertullian.

¶ Of certaine faults of doctrine in Cyprian.

HE calleth repentaunce oftentimes, satisfactions and open confessions, following Tertulliã, vnto the which he doth attribute the cause of absolution & remission of sinnes, as in one of his sermõs he saith: The Lord must be appeased and pacified through our satisfaction. In sermone de lapsis

In an other perilous doctrine he vseth this ambiguitie: he biddeth thẽ whiche are fallen, not to dispaire of the mercy of God, and yet would not haue the penitent, to promise him selfe forgeuenes of sinnes. What other thing is this, but that it is to be doubted, whither God forgeueth the penitent sinner, or no? In sermone de lapsis.

He goeth about to proue very rigorously and vnmercifully (out of this place of Saint Iohn: Ecce sanus factꝰ es, noli amplius peccare, behold ỹ art made cleane, sinne no more) ỹ there is no hope of pardon left vnto him, ỹ doth offende, after that he hath once knowen God: And that, whatsoeuer sinne is committed agaynst the Lord, cannot be absolued of the Priest. In all his writinges he is a vehement maintainer of free will. Here of he attributeth to much vnto good workes, as of almes, he saith, that almesdedes are the way vnto saluation, & that it washeth cleane away all spottes & filthines gotten after baptisme. Ioannes, 5. Sermo. 5. de lapsis In Sermo. de eleemosina

He borowed also certaine ceremonies out of Tertullian, and out of the traditiõs of Montanus, as the consecratiõ and vnction after Baptism, for he saith, the water must first be made cleane, and consecrated of ỹ Priest, that it may washe away the sinnes of him that is Baptized. Againe it is also necessary, that he that is Baptized, should be anointed, that the vnction being receyued, he may be annoynted of God, and haue in hym the grace of Christ.

¶ Of the conflictes of Cyprian.

HE suffred many and great conflictes, which most commonly did exercise and try the true and constant professors of the pure and sincere doctrine. First, against the Ethnickes, which thing his booke written against the slaũders of Demetrianus doth testifie, who imputed the cause of all the euils and calamities of the world vnto the Christians, bycause they did not worship the goddes of the gentiles. The which slaunder S. Cyprian examining, doth so regester, that he proueth calamities therfore

to

to be multiplied in the world, bycauſe the gentils worſhipped idols, and would not acknowledge the true God.

After this he ſtriued with the Iewes, ſettyng forth two bookes agaynſt them, in the whiche he proued euidently, that the Iewes did incurre the anger and offẽce of God, bicauſe they diſpiſed Chriſt, and killed the Prophets, and that they could not vnderſtand the Scriptures, except they beleue in Chriſt, that the circũciſion, that the old law, that the tẽple, that the ſacrifice of the Prieſts, that the Prophets are ended, and ẏ they being reiected ẏ kingdome of heauen did more appertaine to ẏ gẽtils. &c.

Lib.1.epiſt. 8. Lib.3.epiſt.5 *He ſtriueth againſt the fiue falſe brethren, who layed counterwatch vnto his Biſhoppricke, while he was in baniſhment, he anſwereth in many wordes vnto the reprehenſions and ſlaunders of the backbiters, for the whiche cauſe he vehemently rebuked one Pupia a martyr, bicauſe he gaue credit vnto their backbitings.*

Lib.4.epiſtol.9

So likewiſe had he a long and painefull fight with the heretickes, as with Nouatus, whom he had once excõmunicated in Africa, & with thẽ which were of his ſect, the which would haue the Churches to be ſhut againſt them that returned home after they had offended and gone aſtray. Through this occaſion, he wrote certaine godly & learned Epiſtles, and a ſermon of the receyuing agayne of the offenders.

His next conflict was with Nouatianus & Fælici ſſimus, and wᵗ their adherents, who cõtrarie vnto Nouatus did receiue againe & did abſolue wout reſpect, all ſuch as were fallẽ, & alſo heretikes (no diſcipline of repentaũce going before) onely for that they might diſpleaſe the Biſhops.

Lib.4.epiſt.4 *Againſt the ſame men that is, Nouatus, Nouatianus, and Fælici ſſimus he defendeth Cornelius Biſhop of Rome, whom they ſlanderouſly affirmed to be vnlawfully created Biſhop, and did alienate the mindes of his brothers from him. He ſtriued alſo very manfully in many generall cõũſels againſt all heretickes and ſciſmatikes. But his greateſt conflict of all (I know not by what authoritie or reaſon he did it) was in defending the cauſe of rebaptizing againſt Stephen Biſhop of Rome.*

He inueighed alſo learnedly agaynſt idoles, yea rather he deſtroyed them (as Hierome ſayth in his treaty of the vanitie of idolles) he was a helpe alſo vnto diuerſe other Churches, but not without ſtriſe with his

Lib 3.epiſt.5. *authoritie and cenſure, eſpeciallye vnto the Churche of Rome, vnto the whiche Churche he ſent in his perſecution.13. Epiſtles.*

¶ Of his kinde of ſtile.

Hierome attributeth vnto him in his writing a perſpicuitie & maieſty of ſentẽces And in an other place he writeth, ẏ his ſtile doth runne ſwetely and ſtilly, like vnto a moſt pure well ſpring.

And Lactãtius ſayth, Cypriane was of a ready and prompt wit, copious

and

and pleasaunt, and (which is the greatest commẽdation of all) in talke or writing, he was so perspicuous and playne, that a man could not discerne whither there were any man, either more eloquent in vttering, either more plaine in expounding, or more earnest in perswading.

¶ Of the banishment and martirdome of Cyprian.

THat he was a banished man, many of his Epistles witnes, which he wrote vnto his brethrẽ, and vnto his Church liuing in exile. In which thing he performed this vertue worthy of a faithfull pastor, that he had no lesse regarde of his owne Church and of other Churches being absent, then if he had ben present He declareth him selfe ỹ in a sedition & stur moued of the raging people, he willingly gaue place and departed, leaste ỹ through his presence he should more hart then profit the Church. For so he writeth vnto the Priestes of Rome, saying immediatly in the beginning of the tumult, when the people with a violent cry had oftetimes called for me, not so much respecting my own sauegarde as the cõmon quietnes of my brethren, I departed in the meane while, leaste through our intempestiue presence, the sedition begon should be more prouoked. In lyke maner he writeth vnto his brethren, of his corners and dennes, in the whiche he was oftentymes sought. The whiche thyng semeth to haue bene done in the yeares of Decius and Gallus. For from that banishment, he returned vnto his Churche: but beyng banished by Valerianus, he was called home agayne of Paternus proconsull of Africa into the Citie Thurbis. Cyprian him selfe declareth, that either in this his laste exile, or in the former, he with all his goodes was proscribed, so that it was lawfull for any man to slea him that met him. Lib. 3. epist. 5 Lib. 3. epistol. 10

Paternus the proconsull being dead, Galenus maximus who succeded Paternus, commaunded his seruauntes to carie Cyprian in a carte to the place of punishment, where the liefetenaunt being about to do Sacrifice vnto his gods, brake out into these wordes.

Thou hast liued a great while beyng of a pestiferous mynde, and hast gathered vnto the mẽ of a wicked conspiracie, and hast bene an open enemy vnto the Romaine gods and their holy lawes: neither could the godly and sacred princes Valerianus and Galenus reduce thee by any meanes vnto the secte of their ceremonies. After whiche wordes he was slayne with the sword, vnto the which (as Hierome sayth) he willingly bowed his nacke. At this tyme Sixtus was Bishop at Rome (as Eusebius writeth) in the yeare of our Lord. 259.

VVhat things Nazianzenus writeth of his buriall, and the miracles about it, both Hierome and Austen, and they which liued in that time, & after, either they were ignoraũt of them, or they coũpted them as vayne

tales vnworthy to be recited. That is prayſe enough to hym, that S. Auſten calleth him a catholicke biſhop and a catholicke martyr, ſo much the more humbling him ſelfe as he was great and noble. And the ſame Auſten ſaith in an other place. I cannot attaine vnto the prayſe of Cypriane. I do not compare my writings vnto his great learning. I loue his wit, and am delighted with his ſtile. I wonder at his charitie, and worſhip his martyrdome. I do not beleue, that he was of that opinion, that heretiques & ſciſmatiques ſhould be rebaptized.

Antitheſis. 20.

ANtitheſis ſignifieth in Latin Contrariũ, *contrary. It is a figure by the which we amplifi by cõtraries. It may be in ſingle words, as* Seruaui nõ extinxi. *I ſaued him & not deſtroied him. Alſo in whole ſentences.* Vt habet aſſentatio iucunda principia, eadem exitus amariſsimos adfert. *Aſſentation or flattry bringeth pleaſant & ſwete beginnings, but the ſame bringeth moſt bitter & ſowre endes. Alſo,* Inimicis te placabilẽ, amicis inexorabilẽ præbes. *Thou behaueſt thy ſelfe to thine enemies placable & tractable, but to thy frẽds inexorable. In Paul this is Antitheſis. If you liue after the fleſh, you ſhal die, if after the ſprit, you ſhall liue. Agayn, the letter killeth, the ſprit quickneth.* Cicero. In pace bellũ quæritas, in bello pacem deſideras. *In time of peace thou ſekeſt warre, in tyme of warre thou deſireſt peace. Alſo in idlenes thou makeſt tumultes, in tumultes thou art only idle.* In refrig idiſsima cales, in feruentiſsima friges. *In a cold cauſe thou art hote, in a hote cauſe thou art cold. This is a very apt Antitheſis.* Non obruiſti me muneribus, ſed ſceleribus. *Thou haſt not ouerwelmed me with rewards, but with wickednes. Finally* Tacito cum opus eſt clamas: cum loqui conuenit, obmutescis. *When ſilence nedeth then thou crieſt out, when ſpeche is required, thou art dom.* Ades, abeſſe vis, abes, reuerti cupis. *When thou arte preſent, thou wouldeſt be abſent, when thou art abſent, thou wouldeſt returne. Note that there is no fignre ſo elegant and apte, as this is, to amplifie & varie any Oration.*

Rom. 8
1. Cor. 3

Ariſtoteles. 21.

ARiſtotle the prince and monarch of all the Philoſophers, was very famous in his time, who had to his maiſters & teachers Socrates, and Plato, as witneſſeth S. Auſten in his booke De ciuitate dei, *ſaying. Ariſtotle was the diſciple of Plato, being a mã of excellẽt wit, not only equal to Plato in eloquẽce, but otherwiſe far exceding him: whẽ he had inſtituted the ſect of Peripatetikes, his maiſter being yet aliue, he gathered many ſchollers to be of his ſect. Amõg whom for his renowne he had Alexander Thẽperour alſo to his ſcholler, and liued. 23. yeares after the death of Plato, ſomtime teaching Alexander and*

ſom-

somtime composing and making bookes, and other whiles applyeng doctrine. In his seal (as it is sayd) he caused this to be engraued. Sapiētior est qui quod nouit abscondit, quam qui propalat quod nescit. *He is more wise which doth hide that which he knoweth, then that man whiche vttereth ỹ thing which he knoweth not.* Aristotle was very eloquēt in vtterance & (as Saint Hierome saith to Eustochius) he was (without question) a great and maruelous miracle in nature. At the length when he had taught very excellently in Licium many yeares, and was accused through enuie that he did not iudge right of the gods, fearinge least he should be adiudged to death (as Socrates was) forsakyng to purge him self, wēt into Calcis, wher he was of very good liuelines of wit while he lived, & did lyue. 62. yeres & dyed ther (as Leonardus Aretinus fully declareth in his life.) He treated of all the partes of Philosophie, and gaue preceptes to euery part. He was called Philosophus the Philosopher, by the figure Antonomasia. Laertius witnesseth that there were. viij. Aristotles. The first was this before rehearsed. The second ruled the common wealth at Athenes, whose very elegant orations are extāt. The. ij. wrote vpon the Iliades of Homere. The. iij. was the oratour of Sicilie. The fift was called Mintheus the familiar frende of Eschines. The. vi. was of Siren, which wrote Poetrie. The. vii. was a scholemaister, of whom Aristoxenus made mentyon in the lyfe of Plato. The. eyght was an obscure and base Grāmarian. And it is said, that Aristotle ỹ Philosopher wrote many workes, who surely (if he were aliue again) he would deny many of them to be his, whiche we now attribute vnto him. And he was in better case then other were, whose workes were vtterly abolished, and he hym selfe was the cause why many of his workes were lost, bycause he tooke vnto him other mens glory and praise.

Plutarch writeth, that some report, that Aristotle was the author of Alexāder the Emperours death, for that he gaue counsell to Antipater, and brought poison for to poison Alexāder. Plutarch also writeth, that there was a suspitiō of poisonning Aristotle, but some did write, that he dranck a very exceding venimous herbe called Aconitum, and so perished, but that is false (sayth Plutarch) for what nede he to fly from Athenes, if he would haue wyllyngly put hym selfe to death. Agayn, the order of his testament which he made in Euboea, is very much discrepant from a voluntarie death. For it began thus: Erunt omnia recte. Si tamen quid contingat, Aristoteles Testamentum suum in hunc modum fecit. *All things shalbe well: yet notwithstanding if any thing happeneth, Aristotle made his testament after this maner: Who doth not perceiue, that the very beginning of the Testament doth not sauour of a man desperate, but rather of one desiring life? for he sayth, all things shalbe well, if lyfe do remayne.*

His ſect was called Peripateticorum ſecta, *bycauſe he taught* Ambulando, *for* περιπατέω, *betokeneth to walke.*

Plato was wont to name Ariſtotle a mule, bycauſe a mule, when ſhe hath filled her ſelfe with her mothers milke, ſhe will beate her damme with her heles. Plato ſignified by this the ingratitude of Ariſtotle, for when he had receyued of Plato the principles of Philoſophie, and the encreace of knowledge therin, he became enemie to ỹ ſchole of Plato, and w his familiars and ſcholers did alwayes contende and ſtriue againſt Plato.

Gallenus. 22.

GAlenus was a noble Phiſicion, borne in Pergamo, ſonne of Nicon a great Geometriciã. In the arte of Phiſicke he excelled all other before his time, and ſence: In ſo much, as in his miniſtration, counſell, or doctrine, he neuer had reproch, as he him ſelfe writeth. Alſo, liuing (as ſome do write) as good as an hundreth yeares, after he paſſed the age of eightene yeares, vntill the tyme of his death, he was neuer vexed with any ſickenes, except the grudge of a a feuer of one day, as he ſayth in his worke, De ſanitate tuenda, *and that happened onely by to much labour. He floriſhed in the tyme of Marcus Comodus, and dyed onely for feablenes of age, after the incarnation of Chriſt about. 160. yeares. He was famous at Rome, and is thought to haue excelled all men in that arte (Hippocrates excepted) for that he compoſed many bookes, and with a wonderfull wit expounded all Hippocrates workes. For the Grecians do ſay, that he put forth. 150. bookes of that facultie, and therfore this ſentence was very notable.* Scientia in inſenſato non prodeſt, nec ei qui non vtitur prodeſt ſenſus. *Science in a ſenſeleſſe man, doth not profit, nor ſenſe profiteth hym that cannot vſe it.*

Lib 10. *Galen in his booke of ſimple medicines ſpeaketh of a ſtraunge experiment whiche he practiſed by a peece of olde cheſe. When I had (ſayd he) in tymes paſt cheſe brought vnto my table, which was of a very tarte taſt, I caſt it awaye, and my ſeruauntes ſpente it, and did eate it among them. But they being wont to ſaue ſuch meates, brought within ſhort ſpace after out of the ſpence or buttry, of the ſame cheſe agayn, and aſked what I would commaund to be done with it. And becauſe it could not be eaten, for the tartenes therof, we merely being diſpoſed, did propoſe to what purpoſe or vſe any mã could put it. In the meane tyme of our talke, a certayne man diſeaſed with the goute, was brought vnto me in a chariot, hauing goutiſhe knobbes vpon his ioyntes. It came to my minde to proue a practiſe. I commaunded the cheſe and a gambon of bacon to be ſod together, and to be poũded well in a morter, that it might be plaiſterlike, and to lay it on the partes grieued. And truly the ſickeman was very well holpen*

holpen by this medicine, for the ſkinne being broken of it owne accorde, that is to ſay, without cuttyng, the pieces of the knottes fell of dayly without grief. And when all the cheſe that I had was ſpent, the ſicke man bieng him an other cheſe of the ſame taſt, ſaued it, for to occupy afterward about hys old diſeaſe. And when he tooke the ſame commoditie therby agayne, he perſeuered to occupy the ſame oftener, and taught it certayne of his frendes being likewiſe diſeaſed. And that thing truly did we inuent newly, whiche experience proued and confirmed afterwarde to be good.

Ambroſius. 23.

AMbroſe Biſhop of Millayn, and ſpiritual father to Saint Auſten, was a Romaine borne, and ennobled with the dignitie of a Conſull. He being a very godly man, and the chief of all the doctours in his time, was ſent frō Rome of Valētinianus the Emperour, to gouerne the prouinces of Liguria and Æmilia: where ſhortly after the death of Auxētius Biſhop of the Arrians, a very great ſedition aroſe among the people, the whiche to repreſſe according to his office, when he had entred into the Churche, and like an eloquent man had reaſoned for the agremēt of both parties, ſodenly ther was heard the voyce as it were of an infant, ſaying. Dignus eſt hic Ambroſius vt ſit Epiſcopus. This Ambroſe is worthie to be a Biſhop. At the ſounde of the whiche voyce, the people did reioyce, fauouring him, and crying aloude, that the Biſhoppricke ought not to be committed to any other man, but to Ambroſe, the which thing was done by commune conſent and peace of them all, who being forthwith made a Chriſtian, of one that before learned the principles of his faith, and hauing taken orders, was created the ninth Biſhop of Millaine, in the tenth yeare of Valentinianus his Empire. VVho beyng placed in the See, all Fraunce on thiſside the the Alpes forthwith embraced the Orthodoxe fayth. VVhoſe gentlenes truly was ſo great, his maners and conditions ſo holy, his wit ſo prompte and ſharpe, and his knowledge was ſo godly, that not onely while he lyued, but alſo being dead, he brought Italie and all the worlde into deuotion, charitie and veneration of hym VVho alſo beſides the grace of holines, was very like Plato the Philoſopher, both in his birth, in his infancie, and alſo in doctrine. For like as the Bees did put a great deale of hony into Plato his lippes, as he ſlept in the cradle, ſo alſo there chaunced vnto Ambroſe a wonder very like to this, yea and a greater. For as the ſacred hiſtory telleth of him, whē he lay a ſlepe in the cradle, being a litle infante, ſodeinly a ſwarme of bees did ſo couer his mouth and face, as it were entring into the hiue, ſome goyng in, and ſome going out by courſe.

VVhich wonder hath bene declared of all the interpreters, to haue ſignified none other thing, but that the ſwetenes of eloquence ſhould flow out of his mouth ſweter thē hony. The which Prophecie in the end was declared to be true, if that ye will reſpect and viewe the ſubtility and ſtrength of his diſputing, reaſoning, and the ſwetenes of his ſpeaking and writing. He wrote vncorrupt, and many pure bookes, whoſe ſentences (ſayth Saint Hierome) are the moſt firme pillers of the fayth of the Churche, and of all vertues. In which bookes alſo (ſayth Saint Auſten) the true fayth doth appeare, bycauſe he (as a flower) did ſhyne among Latine writers.

In the Citie of Theſſalonica, a great ſedition beyng moued, certayn of the Magiſtrates beyng ſlayne with ſtones, were handled deſpitefully. The Emperour hearyng theſe tidinges, and beyng ouercome with great coler, coulde not reſtrayne the ſame, but with a furious mynde, ſuffred the arbitrement of reuengement to take place. And he hauing gotten this power (lyke a Tyraunt, and one that would rule the matter as hym ſelfe luſted) ſlewe vnreaſonably the innocentes and the giltleſſe together with the vniuſt perſonnes. For it is ſayd, that there were ſlayne. 7000 men, not-beyng adiudged by the lawe to death, neyther was there any iudgement geuen agaynſt the wicked offenders, but they were all hewen downe like vnto the Stalkes of corne, whiche are cut downe in harueſt. Now when Ambroſe heard of this lamētable calamitie, he mette ẏ Emperor entring into Millayne, which would haue gone into the tēple (as he was wōt to do.) But Ambroſe would not ſuffer him, to go any further thē the Church porch, ſaying vnto hym. O Emperour, thou ſemeſt to be ignoraunt, how great a ſlaughter thou haſt committed. Nor (as I ſuppoſe) thy reaſon hauing appeaſed thy wrath, did waigh and conſider what thou haſt boldly done. Alſo peraduenture thine Imperiall principalitie doth not ſuffer thee to acknowledge thine offence, but power reſiſteth reaſō. Yet neuertheles thou oughteſt to know, that we are by nature mortall and tranſitorie men, and that we were at ẏ beginning duſt, vnto the which we ſhal returne agayne. Nor it is mete thou that being deceiued with thy beautifull purple robe, ſhouldeſt not know the imbecillitie of thy body couered with the ſame. Thou haſt O Emperour ſubiectes ioyned with thee in kin, yea in ſeruice alſo, for there is one Lord & emperor the maker of the world. Therfore with what eyes wilt thou behold the temple of God, which is Lord ouer al, or with what feete wilt thou tread vpon the ſacred pauement? wilt thou hold forth theſe hands yet dropping with the bloud of an vniuſt ſlaughter, and with them wilt thou receyue

the

the body of the moſt holy god. Or wilt thou put that moſt precious bloude vnto thy mouth, whiche haſt ſhed ſo muche bloud in a ſhort ſpace in thy furious ſtomacke? VVherfore depart, neither wyll thou to encreaſe thy former iniquity with this an other iniquitye: nor refuſe thou the bonde which the Lord of all (which is aboue) doth allow. This trulye is but a ſmall thing, and it getteth health. The Emperour hauing bene brought vp in holy doctrine, and knowing what was the duties of Prieſtes and Emperours, with ſighings and teares, returneth into his palace. But a long time after (for eight monethes wer expired) the feaſt of the natiuity of our Lord came. But the Emperour ſat in his palace lamenting, and pouring forth great drops of teares, the which thing when Ruffinus the Emperours maiſter vnderſtood (who through familiarity had free liberty to ſpeake his minde to the Emperour) he went vnto him, and aſked the cauſe of his weping. Then the emperor ſorowfully crying out, & pouring forth teares more and more, ſayd: O Ruffinus, thou mockeſt me, for thou art not moued with the feeling of my harmes: but I doo ſigh and lament, whileſt I conſider my calamity, foraſmuch as the temple of God is open for ſeruants and beggers to go in freely, for to pray to god, wheras both it and alſo heauen is ſhut vp againſt me. For I do remember the words of the Lord which ſaith plainly, whom ſoeuer thou ſhalt binde vpon earth, the ſame alſo ſhal be bound in heauen. Than ſaid Ruffinus: I wil therfore runne to the biſhop, if it pleaſe you, and wil moue him by petition to looſe your bondes. He wil not be turned, ſaid the Emperour, for I knowe the iuſtice and equity of Ambroſe ſentence, neither wil he tranſgres the law of God, for the imperial power. But Ruffinus inſtantly vrging him, and with long talke, perſwading the Emperour, that he would pacifye Ambroſe, the Emperour biddeth him to go with expedition, and he himſelfe induced with hope, followeth a litle after, truſting to Ruffinus his promiſe. But ſaint Ambroſe anon beholding Ruffinus, ſaid vnto him: O Ruffinus, thou dooſt imitate the impudency of Dogs, for thou being a counceler of ſo great ſlaughter, haſt put on thy braſen face, and caſting away ſhame, neither art abaſhed, nor yet feareſt the image of God in cõmitting ſo great a ſlaughter. Ruffinus beſought him, and ſaid, that the Emperour would come vnto him. But ſaint Ambroſe burning with godly feruentnes, ſayd: O Ruffinus, I tel thee truly, that I wil not admit him to the church doore. And if he wil chaunge the Empire into a tyranny, I alſo wil ſuffer paines of death willingly. VVhen Ruffinus heard this, he certified the Emperour of the biſhoppes minde, by ſome man, exhorting him to keepe him ſelf within his palace But the Emperour receiuing the meſſage in the middeſt of the way, ſaid: I wil go & ſuffer deſerued checks and tauntes. And when he was come to the church, he woulde not enter

in, but going to the biſhop, which ſat in a litle oratorie, prayed him that he would looſe him out of bonds. But Ambroſe ſaid, that Theodoſius his comming was tirannous, and that he waxed wood againſt God, by violating and breaking his lawes. The Emperour anſwered: I do not offer my ſelfe to ſtand againſt the ſanctions of lawes, nor to enter vniuſtly within the holy temple: but I pray thee releaſe me out of bonds, and that thou haue in minde the clemency of the Lord towards vs al, & that thou wilt not ſhut vp againſt me the gate which the Lord hath opened to al thoſe that do repent. Then ſayd the biſhop, what repentance haſt thou ſhewed ſince ẏ thine ſo great wicked ſlaughter was don? or with what medicine haſt thou healed thy moſt greuous wounds? It ſhal be thine office (ſaid the Emperour) to temper the medicine, and to heale my very greuous woũds, and it ſhal be my part or duty, to vſe thoſe medicines, that thou ſhalt lay vnto them. Then ſaid Ambroſe: bicauſe thou committeſt thy iudgement to coler and anger, and not to reaſon, but a raging & furious mind doth pronounce and geue ſentence: write thou a lawe, by the which the conſent of thy iracundious minde may be made fruſtrate and vaine, and let ther be thirty daies preſcribed to geue ſentence of any murther, or confiſcation of any goods, that thoſe daies might tary and expect the iudgement of reaſon. And when thoſe daies be paſt, let the writers of thy ſentence exhibite vnto thee ẏ worke ẏ is cõmaũded. Then when thine anger is appeaſed, onely reaſon with iudgement ſhal be able to weigh, conſider and perceiue, whither that ſentence be iuſte or vniuſt. And if reaſõ ſhal proue it to be vniuſt, truly the writing ſhal be torne in peeces. But if it ſhal be found a iuſt ſentence, than it ſhall be eſtabliſhed, nor the number of the daies ſhal hinder or annoy the right ſentence. The Emperour admitting and allowing his order, commaunded forthwith a law to be written, which he confirmed with ſubſcription of his own hand. So at the laſt ſaint Ambroſe did abſolue him. And the Emperour than being bolde to enter into the church, not ſtanding, nor vpon his knees kneling, did pray vnto God, but lying flat and proſtrate vpon the ground, did vtter forth this voice of Dauid: Adglutinata eſt pauimento anima mea, viuifica me, ſecundum verbum tuum. *My ſoule is glued and faſtened to the pauimẽt, reuiue me according to thy word. Thus tearing his heare with his hands, ſmiting his forhead, & watering the pauimẽt with many drops of teares deſired pardon and forgiuenes to be graunted vnto him.*

Meſſias. 24.

THe radical of this woord is Maſhah, *which ſignifieth* vngere, *to annoynt, as in Exodus:* Et vnges eos quemadmodum vnxiſti patrem eorum. *And thou ſhalt annoynt them, as thou haſt annointed their father.*

Exod. 10.

The participle of the preter tence is Maſhuah, id eſt vnctus, *anoynted, as in Samuel:* Ego autem tener ſum, & vnctus rex. *I am this daye weake, and newly annointed king. It is ſomtime red* Maſhoah *for a differēce of the other vnctiō, or rather painting mētiond in Ieremy.* Et vnctum ſinopide *and painted with vermilion, for coulours wher with they paynt, are mixt and ſeaſoned with oyle.* 2. Sam. 3 Iere. 22

Of Maſhah *commeth this nowne* Maſhiah, *which is called in Greeke* χριστος *in Latin* vnctus, *in enliſh anoynted. And bicauſe aſwel kinges as prieſts were annointed with oyle, therfore they, and all that were conſecrated to God, were called* Meſſiæ *and* Chriſti. *And the kings & prieſts annointed, were a type and figure of the true and onely Chriſt our Sauiour, and our chiefe Monarche and prieſt: our Monarch to vanquiſh Satan, our prieſt, to offer ſacrifice for the ſinnes of the whole world.* Exod. 30 1. Samu. 1

Alſo in the plural nūber as in the cv. *Pſalm.* Ne tāgatis chriſtos meos.

The Chaldeans do name it Meſicha. *Damaſcenus hath a ſentēce worthy to be noted concerning this name of Chriſt. His words be theſe, tranſlated out of the Greeke into Latin.* Chriſtus nomen ſuppoſiti dicimus, non ſolitarie quidem, ſed duarum naturarum ſignificatiuū exiſtens, Ipſe enim ſeipſum unxit, vngens quidem vt deus, qui corpus diuinitate ſua vnxit vnctus vero vt homo, Ipſe enim eſt hoc & illud, vnctio autem humanitatis diuinitas. *VVe wil cal Chriſtus a name of the perſon, not ſimply alone, but ſignifieng two natures, for he annointed himſelf, annoynting as God, which annointed his body with his diuinitye, annointed as man, for he is this, and that, and the diuinitye is the annoynting of the humanitie.*

Nicholaus Lyranus. 25.

Nicholaus Liranus was borne in Englande, of the ſtocke of the Iewes, as Tritenius and VVermerus do teſtifye, and beynge inſtructed of the Rabbines from his childhood, in the Hebrue letters, had that holy toung at his fingers end (as we cōmonly ſay.) This Lyranus, aſſone as he had bene conuerſant in the publicke ſchooles, and had heard ȳ ſermōs of certain gray Friers, which wer of a ſoūder iudgemēt thē the reſt, he begā to abhor the doctrine writtē in the Talmud, and al the reſt of their moſt fond madnes Being conuerted therfore vnto the faith of Chriſt, and being baptized, he became one of the Friers called Franciſcani, wher being very ſtudious in the ſcripture, and expert thorough long exerciſe, he maruailouſly encountred, both in diſputacion and in writings with the Rabbines at Oxford, and at Paris, who inueigled the common people of the Iewes, with the vaine promiſing of the cōming of the Meſsias. Finally, he expounded both the olde Teſtament and the new very learnedly, againſt their moſt manifeſt blaſphemies. If in any things

Alley, W.

things (as it is ſayd of him) he erred, it is to be imputed vnto the corrupt time, in the which all things were darkened with the cloudes of the hypocrites. Truly, he did more good in the ſcripture, than any other at y time. There is no cauſe why a man ſhould finde fault with the ſimplicitie of his wordes, foraſmuch as the truth of the eternall God is not to be eſtemed and wayed by wordes. He wrote many notable workes, by the which hys name is famous and renowmed in hys poſteritie.

Luther in. 2. et 5. cap. in Genc.

Doctor Martin Luther ſaith, that he therefore loued Lyranus, and counted him among the beſt interpreters, bicauſe he proſecuted the hiſtory more diligently, then the other interpreters. He liued in the yeare of our Lord. 1327. in the which yere he expounded Daniel, and dyed at the laſt at Paris.

At that time the tiranny of the Papiſts did ſo much preuaile againſt the holy ſcriptures, that it enforced them, which otherwiſe were good and learned men, and diligent ſearchers of Gods woord, to fall into moſt abſurd interpretations. The which thing happened alſo vnto this Nicholaus de Lyra, vnto whom the ſtudents of the ſcriptures are not a title beholding. As for example in the Apocalips, Lyranus expoundeth the vyal of Gods anger and reuengement poured out vpon Euphrates, to be ſpokē of Carolus Magnus, as who being deſired of ſaint Iames, made ready & plaine the way vnto his ſepulchre in Spaine, which before was vnknowen, he expoundeth the text after this maner. Sextus Angelus, that is S. Iames, poured out the power of Carolus Magnus, whom he procured to puniſh the Saracenes, who are called a great floud, for the multitude of that people. **And he dried vp the water of the floud,** *that is, by vāquiſhing the might of the Saracenes: that the waye might be prepared vnto kings, that is, to the pilgrims of ſaint Iames. &c. In like ſort he expoundeth the aungel which had the key of the bottomles pit, to be Innocentius the third, who allowed the orders of the graye and of the blacke Friers. I ſawe an Angell ſayth Lyranus that is, the Pope Innocentius the thirde, who allowed the orders of the Graye and of the blacke Friars. I ſaw an aungell (ſaith Lyranus) that is, the Pope Innocētius the third, diſcending from heauen, that is, from the high pontifical honour, and condeſcending and meting with ſaint Fraunces & ſaint Dominick, hauing the key of the bottomles pit, that is, the power to allow the foreſaid orders of Friers, and to ſubdue the power of the deuill, and hauing a great chayne, that is, the multitude of the brothers of both orders. And they appreheded the Dragon, bicauſe by their life & doctrin the power of the deuil is reſtrained, and ſhalbe reſtrained vntil Antichriſts cōming &c. Som other papiſtical expoſitours do affirm, this angel to ſignify the Pope, and they ſay the chaine to be the order of Cardinals and Prelates, and that the Emperour is ment by the Deuil and the Dragon. By theſe*

cap. 16. Apoc. 30

ſubtil

ſubtil meanes, they draw and ſtretch the woord of God vnto their owne luſt, ambition and profit. Theſe men haue broken the egges of the Aſpes, and haue weaued ỹ web of the ſpider. He that ſhal eate of their egs, ſhall die. The perſuaſions of the traditions of men againſt the word of God, is the egge of the ſeuen headed Dragon, which was great and redde, which was a murtherer, and the father of lyes frō the beginning, out of ỹ which he hatched the Cockatrice, the king of the Locuſts, the aungel of the bottomles pit, which in Hebrue is called Ahidon, *in latin* pernicies, *in Engliſh deſtruction.*

Articles of the faith.

THe twelue articles of the faith, are the very ſubiect of the true faith, and the matter about which the faith is exerciſed. Which faith, for aſmuch as it is a ſubſtance of things hoped for, it is expounded ſimply and briefly in theſe articles, what thinges they be which are to be hoped for. Who was the firſt that ordeined and wrote thoſe articles as an abridgement of the Chriſtian faith, it is vncertaine, nor it is expreſſed in the holy ſcriptures. Certaine doo aſcribe this to the Apoſtles, and therfore cal it the Symbole of the Apoſtles. Saynt Ciprian concerning this matter, writeth thus.

Tradunt maiores noſtri (inquit) quod poſt aſcenſionem domini, cum per aduentū ſancti ſpiritus ſuper ſingulos quoſque poſtolos ignæ linguæ ſediſſent, vt loquelis diuerſis variiſq; loquerentur, per quod eis nulla gens extra, nullæ linguæ barbaræ inacceſſæ viderētur, et in via præceptum eis a domino datum ob prædicandum dei verbū ad ſingulas quaſque profiſci nationes: diſceſſuri itaque ab inuicem normam prædicationis in commune conſtituunt, ne forte alius ab alio abducti, diuerſum aliquid, his qui ad fidem Chriſti mutabantur, exponerent. Omnes ergo in vnum poſiti, & ſpiritu ſancto repleti, breue iſtud futuræ ſibi, vt diximus prædicationis iudicium, conferendo in vnum quod ſentiebat vnuſquiſque, componunt, atque hanc credentibus dandam regulam eſſe ſtatuunt.

Our Elders do declare, that after the aſcenſion of the Lord, when by the comming of the holy ghoſt, fiery toungs did ſit vpon euery of the Apoſtles, that they might ſpeake with diuers and ſundrye tounges, by the which no forraine nations, no barbarous toungs ſhould be ſtraunge vnto them, and bicauſe they wer commaunded of the Lord to go to euery nacion, to preache the woord of God: they therfore, being readye to departe one from an other, did conſtitute a certain briefe rule of preaching, to be had in commune amonge them, leaſt one being ſeparate from the other, ſhould expound anye thing contrarye vnto thoſe which pertaine to the faith of Chriſt. All they therefore, being aſſembled together, and full of the holy ghoſt, did conſtitute and ordeine, that this abridgement ſhould be the note & ſomme of their preaching hereafter to come, and alſo that

it

it should be geuen as a rule to al faithful beleuers. Hæc Cyprianus.

This abridgement and rule was called the symbole of the Apostles. It is called Symbolum, bicause it is a collation and a true marke. It is called a collation, bicause the articles were composed, written, and made by the conference of the apostolical doctrine, that there shoulde be an Epitome of the whole christian faith, both preached of the Apostles, and also receiued of the vniuersal church.

It is called Iudicium, that is, a shew or note, bicause by these twelue articles, as by a sure marke, the true Christians might be discerned and knowen from the false.

To make the matter more plaine, Symbolum is a greke word, which commeth of this verbe Συμβαλλω, which signifieth the same that confero, doth in the latin toung, that is, to bring together. This word Symbolum the Grekes haue vsed many maner of waies, and in diuers significations, for other whiles they do cal Symbolum the seale or marke which is imprinted on letters or vessels, to the intent that they should not be opened of such as were not mete and conuenient. Sometime agayne they doo call Symbolum a gage, whither it be mony or a ring, or any other thing, that they gaue from them, as many as were appointed, and had made promyse to haue a common bancket or feast together, to the assuraunce, that euery one of them should kepe his appoyntment, and no man withdrawe and absent hym selfe.

Thirdly they do cal symbolum the token that is geuen betwene the spouse and the spousesse of their consent eche of them to other: to the end that neither of them may shrinke from their promise and bargaine.

Fourthly, they cal symbolum that token or cognisaunce, that was geuen to the soldiours, as many as fought vnder one and the same standerd and banner, which somtime was a watche woord, sometime it was without words, and therefore of them it is called Σύμβολον ἄφωνον which is as much to say, as a dombe token without any voyce or sound. And thys was done, to the end that the soldiours, which were all vnder one capitayne, should knowech other, and that if any person would attempt or go back (when they were growen in age, and did take this marke and token) that they might haue perceiuing and knowledge of hym.

Al these foure significations of symbolum, do agree vnto the symbole of the Apostles, commonly called the Crede.

First, saint Paule calleth the Corinthians, which had professed the Gospel, his epistle, not written forsoth, with yncke in parchment, but in their hartes with the spirite, which spirite is called the finger of God.

2. Cor. 3

Secondlye, the mynde that is once sealed and marked to God, it is not

lawe

lawfull to breake vp, or open to the Deuil. And the same Paule speaketh in this wise to the Corinthians: We haue this treasure in earthen vessels. The minde therfore of man, through baptisme, is made the vessell of the holy ghost, which vessel is sealed or marked with the signet of faith; yea more ouer Christ hath sealed it with his own bloud. And in the Gospell, our Lord compareth the kingdome of heauen, that is to wyt, the grace of the Gospell, vnto a feast royall, vnto which all men of al nations are called. Now, whosoeuer hath professed Christ in baptisme, he hath geuen a gage to come vnto this noble feast, so that it is not lawfull for hym nowe to start backe. 2. Co. 4 Luk. 14

Thirdly, we do reade often times, that Christ is called by the name of a spouse, as the church likewise is called by the name of a spousesse, as in the misticall Canticle, and in Iohn, yea moreouer, the soule of man in the profession of the faith, is wedded vnto Christ her spouse. Saint Paul declareth this writing vnto the Corinthians, saying: I haue married you vnto one husband, that you shoulde shewe your selfe a chaste virgine to Christ. Therfore a token is geuen of both parties, that it cannot be lawful for either other at any time to go about a diuorcement. Christ geueth the earnest or pledge of his spirite. Man beleuing with his hart to his iustification, and confessing or acknowledging w his mouth, to his health and saluation: doth agayne of his part, geue a token or pledge to Christ. Cant. 3 Ioh. 3 2. Cor. 11 Eph. 5

Great is the mistery (as sayntt Paule sayth) of thys marriage, whych is made and knytte wyth a fast and a sure vnloosable bonde, betwene Christ and the Church.

Finally, and last of al, they which are newe borne againe by the holy bathe of baptisme, they do professe the euangelical chiualry or warre, & do become seruauntes and soldiours vnder the immortall captaine Iesu Christ, and are bound with his military sacraments, and doo receiue the gift or reward of the sprit. So that it is a point of extreme vnfaithfulnes, and also vnkindnes, to forsake this captaine, and runne from him to the tyraunt the Deuil. Now al they do forsake him, not onely which do deny Christ, and doo runne vnto the Turke or vnto the Iewes, but also which with their whole hart and minde are geuen to the worlde and worldlye commodities and pleasures. For the righteous man also falleth euen seuen times a day. But he riseth anone againe, by the quicknes and strength of faith, which like fire doth alwaies labour vpward vnto heauenly things.

Symbola also, doth signifie by an allegory, some secrete thing, as the Curlew is called symbolum pietatis, bicause Curlewes haue a certayne natural affection and loue towards their Parentes, in relieuing and susteining them in their age.

Alley, W.

Alſo in the ſacrifice of Bacchus, whē they bare about a ſiue, they ſignified therby drunkards to be blabs, & that they could conceale nothing.

Furthermore, certain ſentences comprehending ſome miſtical & hidden ſenſe, were called by an allegory, Symbola, *Symboles. As the ſymbols of Pythagoras, wherof this is one.* Ne guſtaris quibus nigra eſt cauda, *taſt not of thoſe things which haue a blacke taile. This ſymbole by an allegory doth teach vs, that we ſhould beware to accompany with the wicked, & with them that be infamous, or (as Triphen ſaith) that we ſhould vtter no lieng communication, bicauſe a lye in the ende of the tale waxeth blackē, and is eſpied.*

An other of them is this. Ignem gladio ne fodito, *ſturre not the fire with thy ſword, that is, prouoke & ſtur not him, which is already angry.*

An other is. Aduerſus ſolem ne loquitor, *ſpeake not againſt the ſunne, by which is ment, that we ſhould not repugne or gaynſaye the open and manifeſt truth.*

If you deſire to learne mo of theſe, looke in the Chiliades of Eraſmus.

Symbolum *alſo ſignifieth a ſhot, ỹ a mā paieth for his dinner or ſupper.*

It is alſo the mony, that diuers perſons lay together, as in a cōmon purs, to make good cheare withal. It may be called the banketting mony.

Symbolus *in the maſculine gender, is a ſignet, ſeale or ſigne manuel.*

Symbulus *with v, betokeneth a good and wyſe counſailer.*

Trinitie.

SAint Auſten in his boke De Trinitate, *hath a moſt godly & profound ſaying concerning the Trinity. His woordes be theſe.* Vbi quæritur vnitas trinitatis, patris, filii, & ſpiritus ſancti, nec periculoſius alicubi erratur, nec laborioſius aliquid quæritur, nec fructuoſius aliquid inuenitur. Non pigebit me ſicubi hæſito, diſcere. Quiſquis ergo audit vel legit, vbi pariter certus eſt, pergat mecum: vbi pariter hæſitat, quærat mecum. Vbi errorem ſuum cognoſcit, redeat: Vbi meum, reuocet me. Ita ingrediamur ſimul charitatis viam, tendētes ad eum de quo ſcriptum eſt: Quærite faciem eius ſemper.

pſal. 104.

VVhen the vnitie of the trinitie, that is, of the father, of the ſonne, & of the holy ghoſt, is ſearched, there is no errour more daungerous, neither is there any thing ſought wᵗ more labour, nor any thing found with more fruit and profite. I will not be aſhamed to learne whē and where I doubt. VVhoſoeuer therfore doth heare or read, where he is certaine with me, let him go forward with me, where he doubteth with me, let him ſearch with me. VVhen he knoweth his own errour, let him returne, where he knoweth mine errour, let him call me backe. So let vs both together enter in to the way of charity, repayring to hym, of whom it is written: Alwaies ſeeke ye his face.

Saint Bernard hath not the vnlike worthy sentence, Inquirere de trinitate, peruersa curiositas est: & credere, & tenere, sicut sancta ecclesia tenet, fides & securitas est, videre autem eam, sicuti est, perfecta & summa felicitas est. *To enquire of the Trinity, is a peruerse curiositie: to beleue and to hold as the holy church holdeth, is faith and security, to see it as it is, is most perfect and chiefe felicity.*

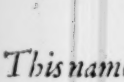
I remember an old report, which is told of one Alanus, who promised his auditorie to discourse the next Sonday following, the misterye of the Trinity It chaunced, that walking by the sea side, he saw a young boy lading water of the sea into a litle hole, Alanus demaunded of him, what he ment. I entend (saith he) to bring al the whole sea into this hole. VVhy thou goest about a thing vnpossible, aunswereth Alanus. So doest thou (saith the boy to him) for it is as possible for me to bring al the whole sea into this hole, as for thee throughly to discourse the mistery of the Trinity. Alanus was very much dismaid, and when he came into the pulpit, his auditory looking for the perfourmaunce of his promise, he was silent for a prety space, and at the last said no more, but this: Sufficit vobis vidisse Alanum. *It is enough for you to haue sene Alanus. For to vtter that which I promised, is aboue my reache, and so came downe.*

The Hebrue Rabbines do assign & expresse ỹ mystery of ỹ Trinity by this name of god, Iehouah *which the Grekes cal* Tetragrammaton, *ỹ is, a name of foure letters, which are but three in deede, but that one is put twise, that is, in the second place, and in the fourth place, ỹ is, this letter* He. *These three letters, say they, do expresse the thre persons of the Trinity. For the first letter* Iod, *betokeneth* principium, *a beginning, which letter doth most aptly signifie the Father in diuinity, which when he commeth of none, and the other persons do flow from him, is called* principium sine principio, *a beginning without beginning.*

The second letter He, *which signifieth to be, or to liue, doth expresse the sonne in diuinitie, by whom althings that were made, had their being and beginning.*

The third letter Vau, *which is a couiunction copulatiue, most aptly signifieth the holy ghost, which, forasmuch as it is the loue of the father, and the sonne, wherwith they loue eche other, is called rightly* copula, *because it is the knitting together of both.*

This letter He, *being put twise in this name* Iehouah, *doth signifye onely the sonne, which is the second person in Trinitye. For the Father which is the first person, hath onely one respect, that is, he is* producēs, et non productus. *The holy ghost also hath onlye one respect, ỹ is, he is* productus, *and not* producens. *But the sonne, which is the second person, hath two respectes, that is, he is* productus a patre, & vna cū patre producens spiritum sanctum.

This name Iehouah, *is founde written in the auncient bookes of the Hebrues with three Iods, which are incloſed with a circle, and the point Camets ſet vnderneth them, after this maner.*  *By the whyche two miſteries are ſignified. The three Iods are the thre perſos, one* camets *vnderneath, is the diuine nature, which is wholy proper vnto euery perſon, the circle is the vnitie of the diuine Eſſence.*

The ſecond miſterye is this, the three Iods beinge equall, betokene the equalitie of ỹ three perſons. One camets *doth ſignifie one diuine ſubſtance in Trinitie. The circle, betokneth the* Identitie *of ỹ ſame diuine Eſſence,*

The Iewes had this name, Iehouah, *in ſuch reuerence, that whenſoeuer it did occurre in reading, they would not read it nor name it, but expreſſed in ſtede therof, this name,* Adonai, *and therfore this name* Iehouah, *was called of them,* nomen ineffabile, *a name not to be ſpoken. It is written* In libro Sanhedrin *thus: Whoſoeuer pronounceth the name of the. 4. letters, as the letters them ſelues do ſound, ſhal haue no part in the world to come. Therfore, wherſoeuer they found this name, they durſt not pronounce it, but in ſteede thereof vttered this woorde,* Adonai, Dominus, *the Lorde. Notwithſtanding the Prieſtes did pronounce it, when they bleſt the people in the ſanctuary. For out of the ſanctuary it was vnlawful for any man to vtter it.*

The bleſſing with the name of foure letters, was geuen with the lyftinge vp of three fingers of both handes, twoo fingers beinge preſſed downe, to ſignify the Trinity of the diuine perſons. This benediction vtterly ceaſed after the death of Simeon, who tooke Chriſt in his arms, being preſented in the temple.

Ther be great learned men, which doo accompt this inuention of the Iewes, to be but inuented of their own braines, and do count it but an explicatiõ of ſubtilties. For Iehouah *is deriued of this word* houah, *a verbe ſubſtantiue, before the which* Iod *being put, is made the word* Iehouah, *that is, a being or a ſubſtaunce of him ſelf, lacking nothing, but geuing to al things, without beginning and end, in whom we liue, moue, and be.*

I do not a litle maruayle, that the Papiſtes are not aſhamed to ſay, that we haue not this name Trinity in al the ſcriptures, & by that wold proue, that vnwritten verities are neceſſary to be beleued to ſaluation, beſide the ſcriptures. But if they would put on their ſpectacles, and looke better on their bookes, they ſhould finde the whole miſtery of the Trinity, in diuers and ſundry places of the ſcriptures.

But to aduoyde prolixitie, I wyll bryng onelye but three or foure places.

2.Cor.3

Firſt, in Deuteronomie it is written: Audi Iſrael, Deus, Deus noſter,

Deus

Deus vnus est, *God, our God, is God onely. VVhy did Moses in this place put the name of God thrise, but to signify distinctly the Trinity of the diuine persons? And why is this word,* vnus, *put immediately after, but to signify the three diuine persons, not to be three Gods, but one God.*

Note wel, how that place written, Deut. 6. is read in the Hebrue, namely thus: **The Lord our God, is Lord onely.**

Questio.

But here may be demaunded, why this word noster, *is not aswel put to the first woorde, and to the last, as vnto the seconde onelye, which is* Deus noster.

Responsio.

By this it is manifestly declared, that neither the Father, which is first persō in Trinitie, neither the holy ghost, which is the third persō in the same Trinity, but onely the son, which is the second persō of the Trinity, should become ours by the partaking of our humane nature. To the which, wel agreeth that, which is written in the. 67. Psalme. Benedicat nos Deus, Deus noster, benedicat nos deus, & metuant eum omnes fines terre. *God, euen our God shal blesse vs, God shal blesse vs, and al the ends of the world shal feare him.* Psal. 67

Here is put thrise Deus, *which signifieth the distinction of the three persōs. And wher in the secōd place this word* noster *is put, it betokneth the son onely to become ours, by the taking of our nature.*

VVher it is said in the last place, metuent eum, non eos; *feare hym, and not them, the vnity & identitie of the same persons is shewed & expressed. By this it is plainly declared, that the three diuine persons, are not thre Gods, but one onely God.*

Thirdly, it is written in the prophet Esay: Sanctus, sanctus, sanctus Deus exercitum, plena est omnis terra gloria eius. *Holy, holy, holy is the Lord of hostes, all the earth is ful of his glory. In that he sayth* Sanctus, *three times, the three persons are expressed, the Father, holy, the sonne, holy, the holy Ghost, holye. And for that after he had said three times* Sanctus, *he addeth immediatly the name of God* Iehouah, *which importeth the diuine substannce, and doth clearelye expresse, that those three persons are not three Gods, but one God. For this cause the old Thalmudistes, which were not ignorant of this misterie, ordeined, that as well those woordes of the Prophet Esay, as those written in Deuteronomie, should be spoken of euery Iew twise a day, morning and euening.* cap. 6.

Fourthly, in the Epistle of saint Iohn it is writtē: Tres sunt qui testimonium dant in cælo, pater, verbum, et spiritus sanctus. *There be three which geue testimonie in heauen, the father, the word, & the holy ghost, and these three are one.*

Yf theſe teſtimonies both of the old teſtament and of the new, be not ſufficient to proue, not onely the matter and miſtery of the Trinitie, but alſo the name, I cannot ſee what may be ſufficient. But what cauillations and cauſations wil not captious heads inuent, againſt the verity? Vnleſſe they be (as the prouerbe ſayth) Τυφλότεροι λεβηρίδος, Cæciores Leberide, *they may finde the Trinitie fully expreſſed in the ſcriptures.*

To make an end, although earthly things are incomparable to things cæleſtial, and eſpecially to the maieſtye of God, yet for the infirmitye of our capacity, I wil bring in one example or two, in ſome part to expreſſe the miſtery of the Trinity.

Saint Auſten bringeth a goodlye ſimilitude, which is this: Videmus ſolem in cælo currentem, fulgentem, calẽtem. Similiter ignis tria habet, hoc eſt, motum, lucem, & feruorem. Diuide ergo ſi potes Ariane, ſolem, vel ignem, & tunc demum diuide Trinitatem. *VVe ſee the ſunne in heauen running, ſhining, and geuing heate. Likewiſe the fire hath thre properties, mouing, light, and heate. Now thou Arrian, if thou canſt diuide the ſunne or the fire, than diuide thou alſo the Trinity.*

The ſoule of man being really one thing, hath three powers, Memoriam, intellectum, & voluntatem, *memory, vnderſtãding, and wil, which thre make one eſſential ſoule, but in property they are diſtinct. For the property of the memory is to remember, the property of vnderſtanding is to perceiue and vnderſtand, the property of the will is to chuſe. Out of the memory ſpringeth intelligence, out of both ſpringeth the wyll. So the diuinitie hath thre perſons, the Father, the Sonne, and the holye Ghoſt, which thre conſtitute one eſſential God, yet euery perſon hath his propertie. From the Father commeth the Sonne, and from both commeth the holy Ghoſt.*

Iohannes Fiſſherus.

IOhannes Fiſſherus, ſometime biſhop of Rocheſter, and high Chauncelour of the Vniuerſity of Cambride, was cõmended of Eraſmus Roterodame, to haue bene beautified & adourned with al ſortes of biſhoplike vertues. He was (ſaith Eraſmus) indued with a ſingular grace of eloquence, and therefore he was in very great eſtimatiou w̃ the lady Margaret, grandame to king Henry ỹ eight. For at his inſtant requeſt (as Polidore ſaith) ſhe erected. 2 goodly Colleges in the ſaid vniuerſity, & dedicated the one to our ſauior Chriſt, & the other to ſaint Iohn the Euangeliſt. She gaue them to their finding large and greate landes. But when the eternall veritye of Chriſtes Goſpell beganne to ſhyne in Germany, no man was more wood and cruell agaynſt it, than this pratlyng and popiſh deceiuour.

He

He did not onely write agaynſt the ſincere preachers and Miniſters of the worde of God for the aduauncement of Antichriſtes euill doctrine, but alſo ſeditiouſly withſtood king Henry, which laboured to expell the pernitious yoke of the purpled harlot out of his realme. VVherfore let all godly mẽ iudge, what ingritie of life that was, what great learning, what holines of blameles life, what puritie of minde, with other dowries of Biſhoplike vertues (which his fauters ſo greatly, but falſly do brag of) was founde in him. At the laſt, almoſt he was beheaded doting, at what time a Cardinals hate was ſent to him from Paul the third, the Romiſh Pharao for the reward of his paines, the yeare after the natiuitie of Chriſt. 1533. and the .22. day of Iune. Hæc Baleus.

Manicheus.

MAnes was a Perſian by his countrie (of whom the heretikes called Manichei, did ſpring) he began to diſpute amonges his ſcholars of a certaine new and ſtraunge doctrine. And when no man gaue him credit, and hys auditorye was diſpleaſed wyth hys doctryne, and euerye manne alyenated from hym for hys innouation, hys horrible fablinge, and his vayne fraude, he ſeinge the crafte of his feined wordes to be ouerthrowen, inuẽted a way wherby he might eſtabliſh his deueliſh doctrine, for hearing the kings ſonne of Perſia to be very ſick, he came vnto ỹ king, promiſing to heale his ſonne in ſhort ſpace, truſting to his enchauntment, by the which he hoped to bring this weighty matter to good effect. But the child being taken away from the Phiſitians which had him in hand, and deliuered vnto Manes, periſhed in his hands, wherfore he was forthwith caſt into priſon, out of the which he being deliuered either by a ſomme of mony or by flight, came into the middle of Perſia and Meſopotamia, & entred the caſtle or towne of Arabion. The which thing the king of Perſia vnderſtanding, ſent for him, and tooke him, and ſkinned him aliue, and tooke his ſkinne, and filled it with chaffe where it remaineth at this day in Perſia.

6. tomo operũ Auguſtini

But his ſect was ſpred abroad in Arabia, Ægipt, and Africa, almoſt 200. yeares after his death. And Saint Auſten him ſelfe continued in the hereſies of Manes. 9. yeares, but after warde acknowledging his errours, refuted the Manichies, as namely, Fauſtus, Fælix, Fortunatº, Adimãtus, *and others of that ſecte. Theſe folowing were the chief opinions of the Manichies.*

They feined that there were two Gods: The one a good God whiche was the author of good things, whom they named φῶς, *that is, light. The other an euil God of like power, whom they called Hyles, of whom he ſaid, mariage, gouernement, and all euill things ſprang. Therfore they abſteined from marying and politike gouernement. They boſted that through*

their ceremonies, they attayned vnto the ſprite of God. They affirmed, that the ſonne of God tooke not vpon him mans nature truly, but feinedly and imaginatiuely. They vtterly tooke away fre will in all pointes from man, aſwell in outward actions, as in inward motions. They feined, the lawe of Moſes to be geuen of an euill God, and therfore to haue ben abrogated. They abſtained from fleſh and from killing of beaſts: Finally, there was a great confuſion of their phantaſticall opinions, which he that will, may read them in Epiphanius and in Saint Auſten.

Catholique.

Καθολικός, *in the Greke, is in Latine,* Vniuerſalis, *in Engliſhe* vniuerſall, *or all (as though one would ſay) occupied about all. It is compounded of* κατὰ, *whiche ſignifieth* Circa, *about, and* ὅλον, *which betokeneth* Totum, *all. Therfore the Church is called* Eccleſia Catholica, *bycauſe it doth extende and reach through all places, and through all tymes. For all holy men are ſo vnited together in the Churche, as members in one bodye, whiche depende of one heade. Therfore the whole multitude of all faythfull, is called the Churche. And bycauſe the Churche of Chriſt ſhould not be reſtrayned vnto one corner of the worlde (as the Donatiſtes do reſtrayne the Churche of Chriſt onely into Africa) it is called* Eccleſia Catholica, *the vniuerſall Church, diſperſed throughout the whole world.*

But yet we muſt not ſtay here onely vpon this worde Catholique, for then we muſt graunte the Churche of the great Turcke to be a Catholique Churche. For his Churche hath an vniuerſal multitude, and a Catholique nomber. For this worde Catholique may not onely be applied to the Churche, but alſo to other prophane thinges, as that medicine which is profitable to euacuate al humors, is called Catholicum medicamentũ. *Alſo thoſe precepts which are geuen to al mẽ to be obſerued, are called,* Catholica præcepta. *And thoſe ſinnes whiche are vſually committed of euery man, and coumpted in a manner for no ſinne, are called,* Catholica peccata. *Therfore we muſt adde to our Catholique Churche, this* Epitheton, Apoſtolica, *and ſay with the Symbole made at Conſtantinople,* Credo Eccleſiam Catholicam & Apoſtolicam. *I beleue the Catholique and Apoſtolique Churche, or els this,* Epitheton, Orthodoxam, *and ſo terme the Churche to be,* Catholicam & Orthodoxam, *that is, to be vniuerſal and of a right and ſound doctrine, that is, not ſwaruing from right faith, true opinions, and good iudgementes.*

Therfore ye may ſee, how the Papiſtes did caſt doung in their owne

eyes,

eyes, when they thoght them ſelues to be of a true church, in naming them ſelues catholiques, that is, vniuerſal men, yet they neither embracing the right faith, nor ſetting forth the puritie of the apoſtolique doctrine: beha uyng them ſelues more worthy to be called, κακόλυκοι then καθόλικοι, that is, ill, bloudy, and deuouring woulues, thē true catholiques. For what bloud haue they ſpared vnſhed, either of high or low, poore or rich, young or old? wheras Chriſt him ſelfe being the head of the Church did ſay, Filius hominis non venit perdere, ſed ſaluare. The ſonne of man came not to de- Luk. 9
ſtroy, but to ſaue.

Biſhops.

WHat difference is betwene a Biſhop and a Prieſt, Saint Hie rome writing Ad Titū, doth declare, whoſe wordes be theſe: Idem eſt ergo Preſbiter, qui Epiſcopus. &c.

A Prieſt therfore is the ſame that a Biſhop is. And before ſciſmes and factions by the inſtinct of the deuill begon in religion, and be fore it was ſayd amōg ỹ people: I am Pauls I am Apollos, I am of Cephas, the Churches were gouerned with the common councell of the Prieſtes 1. Cor. 2
(or Elders.)

But after that euery one thought thoſe whom he Baptized, to be his, and not Chriſtes, it was decreed throughout the whole world, that one of the Prieſts or Elders ſhould be choſen to be ſet ouer the reſt, vnto whom all the cure (or charge) of the Church ſhould apparteine, and that the be ginnings of ſciſmes ſhould be taken away. Some do thincke, that it is not the ſentence of the Scriptures, but ours, that a Biſhop and Prieſt (or El der) are one thing, and they do alſo thincke, the one to be a name of age, and the other to be a name of office. Let them read agayne the wordes of the Apoſtle to the Philippians, ſaying: Paul and Timotheus the ſeruaūts of Ieſu Chriſt, to all ỹ Saints in Chriſt Ieſu, which are at Philippos, with Phil. 1
the Biſhops and Deacons, Grace and peace be with you. &c. Philippi, is one of ỹ Cities of Macedonia. And truly there could not be many (as they ar called) biſhops in one Citie. But bycauſe at ỹ tyme they called thoſe bi ſhops, which they did alſo call Prieſts (or Elders,) therfore indifferently he ſpake of biſhops as of Prieſts (or Elders.) It may yet ſeme doubtful to ſome, vnles it be approued by other teſtimonie. In ỹ acts of thapoſtles it is written, that whē the apoſtle came to Miletū, he ſent to Epheſus, & did call the Prieſtes or Elders, of the ſame Church vnto whom among other things he ſayd thus: Attend to your ſelues. &c. And here marke you dili- Act. 20
gently, how that he calling ỹ Prieſtes or Elders of that one city of Ephe ſus, did afterward call them Biſhops. &c. And Peter which tooke his name of the firmenes of his faith, in his Epiſtle ſaith: I your fellowe El der do

Alley, W.

der do beſech the Elders which are among you &c. Hæc Hieronimus. Theſe wordes are alledged, that it may appeare, Prieſtes among the Elders, to haue ben euen the ſame that Biſhops were. But it grew by litle and litle, that the whole charge and cure ſhould be appointed to one Biſhop within his precinct, that the ſeedes of diſſention might vtterly be rooted out.

Cerdon.

Irenens lib. 3 cap. 4
Euſebius Lib. 4 cap. 10. 11

CErdon was borne in Siria, from whence he came to Rome, at the ſame time that Valentinus came thither, Antoninus Pius being then Emperour, and Higinus the Biſhop. This thing doth argue that he had a variable and ſuttle wit, for that he ſometimes endeuoured to ſpred abrod his errours priuily, and fearing nothing, did ſometime openly teach them. But he being ſometime reproued of the brethren, came againe to the Churche, feining repentaunce and amendement. The which vnſtedfaſtnes being at length perceiued of the brethren, he was repulſed and put backe from the communion of the Churche. Of this Cerdon the heretiques called Cerdoniani, tooke their name, whoſe hereſie was this, that the holy ghoſt was not ſent vnto the Apoſtles, but to him alone. He did alſo affirme, that there were twoo gods, one good an other ill, whiche gaue the law and the Prophets. He taught furthermore, that Chriſt did appeare onely in phantaſie and ſhew, and not in ſubſtaunce. He denied the reſurrection of the dead. He reiected Moſes and the Prophets. Loke more for this Cerdon, in Epiphanius, Ireneus, and Tertullian.

Cant. 24. q. 3

Marcion.

MArcion the heretique was the diſciple of the foreſayd Cerdon, a Stoike Philoſopher, & born (as Epiphanius writeth) in Sinope, which is a citie in Pōtus of Galatia, or of Paphlagonia ſaith Ptolomeus. Ireneus writeth, that Marcion did ſuccede Cerdon, and waxed ſtrong vnder Anicetus then Biſhop: the whiche Marcion did not begin his hereſie firſt at Rome, whether he came after Cerdō, but a long tyme after, he ſowed his ſtraunge hereſies in other places. For Philaſtrius writeth, that he was at Epheſus in the time of Saint Iohn the Apoſtle, of whom Marcion being ouercome, and being driuen from Epheſus, fled to Rome. Albeit Epiphanius doth plainely declare, he did apply his minde to the hereſie of Cerdon, firſt at Rome. And when Marcion came thither, he was excōmunicate of his own father, a very godly & honeſt byſhop, by cauſe he committed whordome with a virgin.

Lib. 3. cap. 4.

Euſ. Lib. 4, ca. 11

Furthermore Euſebius ſaith, that Iuſtinus in his bookes againſt Marcion did write, that he did know him aliue, when he wrote his bookes againſt him. Vpon a certaine tyme Marcion did mete Policarpus, and aſked

ked him, if he knew him? Policarpus answered, I know thee to be the first begottē son of the deuill. His heresies were these. He feigned, that there were to gods, the one the maker of the world, and of the law, & the Prophetes, κοσμοκράτορα, the causer & author of euill, a bloudy God & vnstedfast. The other God, he feined to be superiour and mighty. Αληθωμα παυλου, the father of our Lord Iesu Christ, which did dissolue and breake asonder al the works of the other gods. He taught, that only the soules are saued, and that ỹ bodies do not rise agayn: He did not allow wedlocke. &c.

See Ireneū, and especially Tertullianū, in fiue boks against Marcion. Lib 1 ca 29. lib 2. ca. 1. lib. 3. cap 3, 4. & alibi.

Praxeas.

PRaxeas against whom Tertulliā wrote a speciall booke, affirmed, that there is onely but one diuine person, as also Sabellius after him affirmed the same. Also he did contende about the yeare of Christe. 250. that God the father was Iesus Christ whiche suffred and was crucified. Of this heresie, his sectatours were called Patripassiani.

Proscriptions.

PRoscribo hath diuerse significations. First it betokeneth to proclaime any thing to be sold by writing: Therfore houses, when they should be sold, hauing an inscription vpō them, were called Ædes proscriptæ, (as Cicero writeth. Itaque Calphurinus, quum cognouisset Claudium ædes postea proscripsisse. Therfore when Calphurinus had knowledge ỹ Claudius had put forth the houses to be sold) In Greke it is, Δημεύω as δημευθεὶς τὴν οὐσίαν, Mulctatus bonis. Lib. 1. officio Chrisost.

Secondly it signifieth to banishe out of the country. Vlepianus sayth, that they are sayd properly to be proscribed, whose names are written in faire, plain and legeable letters, and set before some shop or place of marchaundise, to geue notice, that they are exiles.

Macrobius sayth. Non est facile scribere aduersus eum qui potest proscribere. It is no easy thing to write against him, who hath authoritie to proscribe.

Thirdly it signifieth, to cause by ordinaunce, that whosoeuer findeth one, he may lawfully slea him, and haue a reward for his labour. And Proscriptio, is that maner of commaundement. Proscriptio, may signifie also an ateynder.

Strangled meates.

BEfore the lawe, in the tyme of Noe, God did forbid the eatyng of bloud, and flesh, with the bloud of any dead thing, either beyng killed of wild beastes, or els being strangled. The fathers did eate herbes and frutes of the earth before the drowning of the world. And after,

ter, God graunted them libertie to eate of the beaſtes, and commaunded to kill them, and to ſhed their bloud. Furthermore in the law, God with a great ſeueritie, ſaith: Who ſoeuer of the houſe of Iſrael, or of the inhabitaunts which do dwell amongſt you, ſhall eate any bloud, I wil ſet my face agaynſt ſuch a ſoule, and I will put him out from among the people. Nor it was without iuſt and very great cauſes, ỹ God did forbid with ſo great ſeueritie the eating of bloud. For at the beginning after the wordes recited, he addeth: For the ſoule or life of the fleſhe is in the bloud, and I gaue it you vpon the aultar to purge your ſoules. For the bloud ſhal clenſe the ſoule. And therfore I ſayd to ỹ children of Iſrael: let neuer a ſoule among you eate bloud, &c. Lo, a very cleare and manifeſt reaſon is here rendred in theſe wordes, why it is not lawfull to eate bloud, ſeing that bloud is a moſt excellent thing, being appoynted for the ſanctification of men. For God gaue bloud to be as it were a price, whereby ſinnes might be clenſed, a reward, (I ſay,) for their redemption, by the whiche they might be abſolued from their ſinnes. Furthermore, bloud is life, that is, the nouriſhment of life. The bloud therfore ſignified, Chriſtes bloud to be ſhed vpon the Croſſe, by the which as a moſt full and perfect propitiation, the faithfull beleuers, are purged and ſanctified, and in the which is the nouriſhment of the ſoule vnto euerlaſting life. And as it was not lawfull to eate of the fleſh of the Sacrifices, the bloud wherof was brought into the holy places, for ſinnes, but the Sacrifices were brent without the court: ſo likewiſe, it was vnlawfull to eate bloud, as though it were a purging for ſinne. He therfore did eate bloud, which attributed the perfect clenſing of ſinne by the bloud of Chriſt, to his owne ſtrength and workes, or els, thought Chriſts bloud to be prophane and vnholy, not aſcribing vnto the ſame a full ſanctification of all ſinnes. He did not eate bloud, but poured it out at the altar, who ſoeuer aſcribed the benefite of our redemption to the onely merite of Chriſt, and eſtemed it ſo much as it ought worthyly to be eſtemed. Moreouer God would haue this thing depely imprinted in the mindes of men, that no mã ſhould ſhed mãs bloud, or liue of the bloud and bowels of man, the whiche thing the hired and wicked ſoldiours do, couetous men, vſurars, & deceyuers alſo cõmit the ſame, ſhedding or deuouring the bloud of ſely wretched men, by crafty meanes and iniurious dealings with them.

Gen. 9 Alſo God, when he ſpake and communed with Noe, by fearfull and very grieuous meanes, manaced them, ſaying: I my ſelfe, (if men be ſlacke) will take vengeaunce for the ſhedding of bloud, for man is made and created like to the image of God. Therfore God doth accompt that contumely and reproche to be done to him, whiche is done to man being his image. For who ſoeuer throweth downe the image of a kyng, he offendeth the

kyng

king him self, and is accused of treason. Furthermore this law was made of strangled meates: Thou shalt not eate with bloud.

Also do ȳ not eate of any carkeis or slaine thing, killed of wild beasts, &c. By straungled meates & dead carkesses, are signified dead workes, frō the which he is cōmaunded to purge him selfe by the grace and mercy of God, whiche desireth to please God. Therfore he did eate straungled meates, whiche liued in his wickednes without repentaunce, nor greatly cared for Christes bloud.

Prælectio quarta habita die Sabbati, xv. die Mensis Februarii. Anno. 1560.

Concerning the second generall part.

By whome and after what manner the holy scriptures were first written

WE rede not of any scriptures geuen by the inspiration of god before the time of Moyses, which was borne after the creation of the worlde. 2368. & died before the incarnation of Christ. 1462 his eien being neuer dim nor his teeth loose. I will not contend with any, whether there were any holy writ in the church of God before that time or no. Notwithstāding Eupolemus (as Eusebius testifieth) affirmeth that Moses was the first, that euer deliuered letters to ȳ Iewes. Although Iosephus writeth, that Seth the sonne of Adam did firste, engraue in two pillers the discipline of heuenly things whiche pillers (the one beinge of stone) the saide Iosephus affirmeth to haue continued in Siria vnto this time. But whether this be true or no it is oute of question, that there came to our hands and knowledge no scriptures of more antiquitye, then the writings of Moyses. For other wise Christ himself e wold not haue begon with the bookes of Moses, when he did expounde the scriptures vnto Cleophas, and his fellow, whose name (as Ambrose sayth was Ammaon) when they went to Emaus beinge aboute seuen miles from Hierusalem: for if any scripture had bene of greater auncientnes, then the bokes of Moses, he would haue begonne at them. As for the booke of Enoch they may affirme it to be before Moses bookes, which sawe Enoch writing it, or did see Noes librarye in ȳ Arke. It is of no great force what other affirme saying that this booke was reserued and kept in the churche of the queene of Saba, and had in greater price then the bokes of Moyses. I am not ignorant what Tertullian whych liued about, 230 yeres after Christ wrote of Enoch his booke, saying, that this boke was eyther reserued in Noes Arke in the time of the general flood or els beinge loste by violence of the Catecliſme, was restored againe by Esdras (Hierusalem being vanquished by the Babilonians). Other there be whose censure and iudgment is, that this booke remained vnto the time of the Apostles. And that the Hebrewes after the peregrination and going about of the Apostles throughout the whole worlde, did either conceale and kepe it priuelye, or els did commit it to the fire because it did contein vrgent and vehement authorities and testimonies of Iesu the true Messias which should be condemned of the Iewes.

Origenes vpon the boke of Numery writeth quod libelli Enoch non videntur apud Hebreos in authoritate haberi. That the bookes of Enoch are countpted among

Moyses. 1.
Seth. 2.
Cleophas. 3.
Emaus. 4
Enoch. 5
Saba. 6.
Tertullian 7:
Arca. 8
Cataclism 9.
Esdras. 10
Babilon. 11
Hebrewes, 12.
Origenes 13.

mong the Hebrewes of no authority.

Sayinte Austen in his booke, de ciuitate dei, writeth Scripta Enochvt apud Iudeos, ita apud nos in authoritate non esse, quod fecit nimia antiquitas, propter quam videbantur habenda esse suspecta, ne proferrentur falsa pro veris. That is to say, the bookes of Enoch are of no authority, neither amonge the Jewes neither amonge vs by the reason of long and greate antiquitye for the whiche they are reumpted suspecte, least false things should be vttered in stede of true Lib. 15.

Beda.14. Beda affirmeth this booke to be falsely ascribed vnto Enoch.

Obiectio.

Why then did saynt Jude in his epistle alledge this boke, if it be apocryphal, & and not canonicall?

Responsio.

There is nothing in the Epistle of Jude which is not consonant, and may not be found in the holy scriptures, if you do diligently inuestigate and search them.

Iudas.15. Apocrypha 16 Menander. 17

In dede the most part of writers do hold, that this testimony of Jude is cited out of some booke which was thē numbred inter libros apocryphos: But yet this is no good sequele nor argument, these sayinges are brought out of the Apocryphals, therfore they must be reiected. Saint Paule alleageth testimonies out of very prophane authors, as out of Menander of Epimenides & out of Aratus. And here by the way we may gather thē, to be precise & very superstitious, which dare not nor will borow or cite any testimonye out of prophane writers, for when all truth is of god, if any good or godly thing be spoken wel and truly yea though it be of the wicked, it ought not to be forsaken or neglected, so that it be applied to the glorye of God, and to the furniture of good and godlye manners. But of this thing Basilius magnus entreateth more at large in his oration, ad nepotes. Wherfore this testimony of Enoch produced by the apostle Jude, is not to be contemned: for it may be, that the bookes Apocryphal were then had in some price and estimacion, especially of them to whom the apostle Jude wrote. To our purpose again. It is neither without nor beside reason, that there was from the beginning of the world vnto Moses, no scripture by ỳ inspiracion of god prohibited to ỳ church of god, which did teach man the knowledge and true worshipping of god. Titus cap. Act. 17 Basilius Magnus. 8. In oratione ad nepotes.

A declaration.

WE do euidently se, that it was gods wil, both before the floud vnto the time of Moses, to reuele and declare those things (which wer pertinent and profitable to fayth, to godly religion and to al piety) to certayne holy fathers, partlye by nightly visions, and partly by dayly apparitions. By the which oracles, visiōs and appacitions it might be beleued, that God had a care, and a fatherly regarde to mankinde, and that they whō he did vouchsafe to instruct of the will of his heauenly grace, might also institute and bring others to the knowlege of God, and to the studying and following of godlynes.

Proues, reasons, and ensamples for the same.

We read in Genesis, how the Lord him selfe spake vnto Abraham: Num celabo (inquit) Abrahamū quæ egofacturus sum? Shal I hide frō Abrahā those thinges which I do seing that Abraham shalbe in dede a gret and a mighty people, and al the nations on the earth shalbe blessed in him: for I knowe him, that he will commaund his sonnes and his houshold after him, that they kepe the waye of the lord to do righteousnes and iudgment. Now before the floud, the world had these 9. holy and worthy wise men. Genes. 18

Adam.19 Enos.20 Mathusalē. 21. Lamech.22

1.	*Adam.*	4.	*Kenan.*	7.	*Enoch*
2.	*Seth*	5.	*Malalihel*	8.	*Mathusalem*
3.	*Enos*	6.	*Iared*	9.	*Lamech*

THe chiefest of these were Adam and Mathusalem, who did begin and conclude al the yeres of ỳ age before the general deluge: which yeres wer in nōber. 1656

The

The yeares of Adams life were. 930. He died in the yeare before the flood. 716.

Mathusalem, his yeares of his life were. 969. He dyed the selfe same yeare that the flood did ouerflowe all the whole worlde, and he liued together with Adam 243. yeares, so that he myght and was aboundauntly instructed by Adam of the begynning of the worlde, of the worde of God, and of his holy will, of the fall of mē, and of his restitution, and of all thinges pertayning to religion, as farre as Adam him selfe was instituted and taught of God.

Those. 11. Patriarches wt the other. vii. before named, cold & did sufficiētly teach to all that age, true saluation, & also the moste godlie wayes to serue the Lorde.

Now after the flood God gaue vnto the worlde, other famous and renowned men, in nomber. 12. Patriarches whose names folow.

Noe.	1.	*Heber.*	5.	*Thare.*	9.
Sem.	2.	*Pale.*	6.	*Abraham.*	10.
Arphaxat.	3.	*Reu.*	7.	*Isaac.*	11.
Sale.	4.	*Nachor.*	8.	*Iacob.*	12.

Noe. 23
Sem. 24
Abraham 25
Isaac. 26
Iacob, 27

Of these. 12. Noe, and Sem, were the chiefest, and next vnto them of most fame were Abraham, Isaac & Jacob. All the yeares of Noes life in nōber were. 950. & in the yeare of the inundatiō of the flood, he was. 600. yeare old: he therfore did know and see all the holy fathers whiche were before the flood (thre onely excepted) that is Adā, Seth, and Enos, but he liued many yeres with others, which did both heare and see those three, in so much that he could be ignorant of nothyng wherwith Adam did instruct them. Noe dyed that yeare in the whiche Abraham was. 59. yeares old, so that Abraham did learne of Noe, those thinges which Noe receiued of Mathusalem.

Now Sem, Noes eldest sonne, was before the flood. 56. yeares old, so ỹ he both saw and heard not onely his father Noe & his graūd father Lameth, but also his great graūdfather Mathusalē, with whom he liued before the flood almost foure score sixtene yeares, of whom he might be and was instructed, of al things which Adam deliuered to the former Patriarches.

Sem liued in al. 600. yeares, & died after the death of Abrahā. 37. yeares, & in the yeare of Isaac. 112. & in the yeare of Jacob. 52. so ỹ these thre Patriarches Abrahā, Isaac & Jacob might haue learned of Sem, the whole & true diuinitie which Adā taught Mathusalem, and which Mathusalem taught Sem, being the third witnes and maister, after Adam.

Now Jacob deliuered to his childrē likewise al these things which he had receiued of his forefathers. Jacob had a sonne borne vnto him in Mesopotamia, whose name was Leui. Leui had a sonne whose name was Caath, who also sawe & herd Jacob. Caath was Moses grandfather and father vnto Amrā, who begat Moses. And thus to conclude this supputatiō, Moses lerned of his father Amrā, Amram of Caath, Caath of Jacob, Jacob of Sem, Sem of Mathusalem, Mathusalem of Adam, so that Moses doth stand in the worlde, the seuenth witnes from Adam. All the yeares of the worlde from Adam vnto the birth of Moses were. 2368.

Now whē ỹ time was come, ỹ the knowledge & religion of god should be knowē, set forth & declared not onely vnto priuate families & houlholds, but vnto a great populous nōber thorough ỹ whole worlde, god raised & ordeined this singuler & famous mā Moses, ỹ by him al such things ỹ were deliuered, as it wer by ỹ mouth & hād ỹ fathers, should be brought into letters & writings, & ỹ he should also write those things which were done all ỹ time of his own life, which was. 120. yeares.

And bycause the people, ouer whō he was made gouernor, was a stiffnecked people and greatly corrupted in Egipt with the grosse idolatrie of the land, he wrote not onely all the gestes before sayde, but also what soeuer the Lorde reuealed vnto hym, least they might perishe and be out of memory thorough the oblitiō of a dull people, and by improbitie of tyme. Egiptus, 28

Tables of stone.29.

But you muſt vnderſtande that although Moſes is ſayd to haue written the wordes of the Lord in the volume of ꝑ law, which God made vnto the people, yet he by his own hād did not write in the two tables of ſtone ꝑ rules of ꝑ moral law called Decalogus, but toke them of God, not only miraculouſly made by ꝑ work of God, but alſo written by the hand and power of God. So that Moſes (I ſay) did not write out of the mouth of God, but God him ſelfe wrate the wordes. For as God gaue the way and vſe of the Hebrue toung to ſpeake and talke with, ſo God him ſelfe firſt of all others, wrote the figures and formes of the letters. For Moſes had neuer written any thing whē God ſpake vnto him ſaying, come vp to me into the mount, & I wil geue thee two tables of ſtone, & the lawes & commaundementes which I haue written. So Moſes in dede was the firſt after God that euer wrote Scriptures, but the firſt author of thē was God him ſelfe. He was the firſt inuenter, actor and writer of the law conteyned in the two tables, and Moſes receyuing them of God, deliuered them to the people. Exod.

Notwithſtanding after that the holy Scriptures were written and deliuered vnto the people of god by Moſes, yet al reuelations, viſions, and apparitions, did not ceaſſe in Iſraell.

After the time of Moſes, Prophets were ſent, vnto whō alſo god gaue his oracles & anſwers by viſions & reuelations. But the Prophetes did commit to writing what ſoeuer they diſperſed and taught in Iſrael before by the worde, leaſt their poſteritie might haue had ſome excuſe of ignorāunce, but God preuented al ſuch cauſatiōs (as it is written in Luke,) habent Moyſen & Prophetas, they haue Moſes and the Prophetes. If they will not heare them, they wil not beleue if any riſe from the dead.

Nor the Scriptures of the olde teſtament onely were brought in after this ſort and order, but in like maner were the letters of the new Teſtament diſperſed and diſpoſed by the Euangeliſtes and the Apoſtles, as Irenæus in his firſt booke Contra hereſes writeth. Quæ primum (inquit) concionati ſunt Apoſtoli poſtea per volū tatem dei ſcripto nobis tradiderunt, eaque literis erant prodita quæ ad ſalutē noſtrā videbantur neceſſaria. (vt Iohannes dicit) hęc ſcripta ſunt vt credatis.

What things ſoeuer the Apoſtles preached firſt, the ſame after by ꝑ will of god they deliuered vnto vs by writting, and thoſe things were committed to writing which were thought neceſſary for our ſaluation (as John ſayth) theſe thinges be written that you might beleue. Alſo when their writings were diſperſed, yet the courſe of working of miracles, which ſerued to cōfirme and eſtabliſh the Goſpel, was not ſodenly abrupt and taken away. But after the death of the Apoſtles, miracles were very rare: As S. Auſten writeth in his booke De vera religione. Nec miracula (inquit) in noſtra tēpora durare permiſſa ſunt, ne anima ſemper viſibilia quæret, & eorū conſuetudine frigeſceret genus humanū, quorū nouitate flagraret. Miracles (ſaith he) ar not permitted to continue vnto our time, leaſt the ſoule ſhould euer ſeke & ſearch for things viſible, and leaſt mankind ſhould ware cold with the cuſtome of thoſe things, the newnes wherof they firſt inordinatly deſired. Auſten. ep. 119. cap. 21.

Chriſoſtome vpon Mathew. Nūc ſignorū (inquit) operatio omninō leuata eſt, magis autē & apud eos inuenitur qui falſi ſunt chriſtiani appellati facta. The working of ſignes and miracles (ſaith he) is nowe vtterly taken awaye, and is found to be done rather amonges thoſe whiche are called falſe Chriſtians. Mathe. 24 hom.

And to beware of ſuch miracles as are done by the operation of Sathan, ſaint Paule doth premonithe all the faithfull. 2 The.

If therfore the diſpenſations of the holy Scriptures, both of the olde Teſtament and of the new, be well conſidered and waied, it doth plainly and euidently monith vs, that we ſhould not expecte, ſeeke for, nor deſire any other reuelations or oracles at the hand of God, as pertayning to faith, pietie the knowledge of God eternall life, then ſuch whiche are conteyned in theſe two holy inſtruments.

Other

Otherwise we might open a windowe and waye vnto Sathan, who doth often transfigure and fashion him selfe to an Aungell of light, and lyke wise we should seeme to maintayne that detestable secte of the Anabaptistes, who (the lyght of the holy Scriptures, being of them neglected) seke moze subtill and spiritual, nay, spitefull wayes by dzeames and reuelations. Angel, 30. Anabaptist 31.

Thus I haue at the ful declared vnto you (most godly auditozy) the oziginal of the holy scriptures, and who first did wzite them: and foz this psesente lesson this shalbe sufficient, entendyng by Gods grace, at our nexte repayze hither, to entre into the thirde generall limme of mypartition. In the meane tyme I committe you to the keppng of the eternall God. To whom be all psayse honour and glozy foz euer and euer.

Hic sequuntur Miscellanea Prælectionis quartæ.

Moyses. 1.

MOses tooke his name of this worde Maschah, id est extraxit, quasi extract⁹ ex aqua. Ioseph⁹ lib. 2. cap. 5. *writeth, that the Egyptiãs cal in their toũg water,* Mo *and saued yses so that of both the wordes being compound* Moyses *tooke his name, as if you would sai, saued out of ỹ water. For Thermuthis the king of Egipt his daughter comming to the riuer to bath her self, sawe a litle cradle as it were made with reed, dawbed with slime and pitch, she commaũded it to be brought vnto her, in the which she found a litle infant, whom she toke home with her, and did educate and bring it vp as her owne sonne, and callyng for a nurse, the childe woulde sucke no woman of Egipt, vntil his naturall mother beinge an Hebrue was brought vnto hym. At the age of three yeares, he was so amyable and fayre, that euery man was glad and desirous to beholde hym. Thermuthis one a tyme, brought the childe to her father the kynge, who tooke and embraced him, and set his diademe or crowne vpon the childes head. The childe not onely suffred it to fall vpon the grounde, but spurned it also with his foote, whiche did portend no good lucke to the kingdome of Egipt, which after came to passe, as ye may read in Exodus. When he came to mans state, and did se an Egiptian beating an Hebrue, he slue the Egiptiã priuily, and hid him in the grauel or sand, But whẽ this came to Pharoes ears, Moses left Egipt and went to the land of Madiã, where he sate a while by a well or a pits side, vnto the which well came vij. maydẽs, beingꝫ daughters of Iethro, to draw water to geue to their sheepe, they were often molested of certeine*

ſhepheardes, but by the helpe of Moſes the ſhepheardes were conuerted to flight and driuen away. But whē the maidens came home, and declared this matter to their father, Moſes was ſtraight way ſent for: who takyng Sephora to wife, became ſonne in lawe to Iethro, where he begat two ſonnes. As he was on a tyme keeping his father in lawes ſhepe, he ſawe a buſhe burning, but not conſuming. At the whiche wondring he came nere
Exod 3 to it, and herd a voyce out of the buſhe ſaying, that he ſhould come no nigher, but that he ſhould put of his ſhowes, for the grounde in ỹ which he ſtoode was holy. The voyce ſayd alſo, I haue herd the cry of my people, and I am come downe, not onely to releue and eaſe them from their harde burthens, but alſo to deliuer them from the oppreſſion of that cruell tyraunt. And declaring his name, enioyned that Prouince and office vnto Moſes, who at the laſt (all Egipt & Pharao him ſelf being ſmitten with the power of Gods rod and many other plages) deliuered the Iſraelites. And after he hadde ſlayne the Paſchall Lambe, paſſinge ouer the red ſea drieſhodde, brought the Iſraelites to mount Sinai, where he receiued the lawe of God, and deliuered it vnto them.

Finally, he dyed in the lande of the Moabites, vpon a hill called Nebo, which is alſo called Abarim. And as Saint Iude ſayth, in his Epiſtle, hys body coulde not be founde, for Michael the Archaungell ſtroue agaynſt the deuil, and diſputed aboute the body of Moſes, for it is credible that when Moſes was dead, the Lorde God ſent an Aungell to take away his body, ſo that no man did knowe his ſepulchre (as it is written in the laſt of Deuteronomie) and that was done that the Iewes ſhould haue no occaſion of Idolatrie, for if they had founde hym, they woulde haue worſhypped him as God. Therfore the deuill woulde haue had the body to be found, but the Aungell would not for auoiding of idolatrie.

Queſtio.

Certaine do demaunde whither Moſes were a Prieſt or noby, cauſe it is writtē in the foure ſcore & ninetene Pſalm. Moyſes & Aaron inter ſacerdotes eius, are amonge his Prieſtes.

Reſponſio.

Moſes was no Prieſt, this aſſertion I wil eſtabliſh out of the holy ſcriptures. When God had commaunded Moſes, that he ſhoulde prepare all thinges that were mete and conuenient for the tabernacle of witnes, and for the ornature and decking of the ſame, then he commaunded him alſo, that he ſhould inſtitute and ordeyne thoſe whiche ſhould be Gods Prieſts (as it is written in the. 28. of Exodus) but we read not in any of

the

the fiue bokes of Moſes ỹ euer Moſes toke vpon him that office, nor euer put on ỹ prieſts veſture. For if Moſes had bene a prieſt of ỹ old law, there is no doubt, but that the old teſtamẽt would haue made ſome mention, of whõ he had bene conſecrate, but it recordeth no ſuch thing, Ergo it may euidently appeare, that Moſes was no Prieſt.

Againe, if he had bene a Prieſt, either he ſhould haue bene the highe prieſt, or a prieſt of the inferiour order.

If he had bene the high prieſt, he ſhould haue entred once onely in the yeare in ſancta ſanctorum, *that is, into the holieſt place of al with bloud (as Paule ſaith in the. 9. to the Hebrues.) But it is moſt certaine, that Moſes neuer entred into that place,* Ergo *he was not the high prieſt. If he had bene a prieſt of the inferiour order, he ſhould haue entred in daily, morning and euening, into the holy place, to haue offered ſacrifice, but there is no man of ſo dul a minde, or groſſe wit, that dare ſaye Moſes to haue executed anye ſinche office, for why, the ſcripture doth deliuer no ſuch mention.*

Furthermore, Paule calleth the Leuitical prieſthood, a prieſthood after the order of Aaron, and not after the order of Moſes. Therefore, if Moſes had bene a Leuitical prieſt, Paul might haue ſayd, ſecundum ordinem Moſi, *after the order of Moſes.*

Ouer and beſide this, who doth not know, that Moſes, was a moſt prudent and wiſe law geuer, and did handle ciuil cauſes, and intreate in ſecular iudgemẽt, and did heare & diſcuſſe hard & weighty matters? Now the prieſts of the old teſtament, applieng onelye eccleſiaſticall matters, were not wont to handle ciuil cauſes, nor intreate of ſecular iudgements.

Obiectio.

How did Moſes conſecrate Aaron, if he were no prieſt? For prieſtes be conſecrate of prieſtes.

Reſponſio.

Lyranus vpon the eight chapter of Leuiticus, handling this queſtion, geueth this anſwer: Dicendum eſt (inquit) quod id fecit ex mandato domini, qui (per quemcunque poteſt) pontificem conſecrare. *That is, we muſt ſay that he did it by the commaundement of the Lord, which can cõſecrate biſhop or prieſt, by whomſoeuer it pleaſeth him.*

Queſtio.

But what ſhal we ſay to the Pſalmiſt, who vnleſſe Moſes had bene a prieſt, would neuer haue named or nombred him among the prieſtes. Beſides that, ſaint Auſten in his. 23. queſtion vpon Leuiticus, doth graũt that Moſes was a prieſt. His words be theſe. Cum ergo (inquit) videatur ab Aaron cepiſſe ſummum ſacerdotium, quid putamus fuiſſe Moſen? Si ergo ſacerdos non fuit, quomodo per illum omnia illa gerebantur, ſi autem fecit, quomodo ſummum ſacerdotium ab eius fratre cepiſſe definimus?

mus? quanquam etiam pſalmus ille vbi dictum eſt, Moſes & Aaron in ſacerdotibus eius, auferat dubitationem quod ſacerdos fuerit & Moſes, veſtem tamen illam ſacerdotalem, quæ magnum continet ſacramentum, Aarõ iubet accipire & ſucceſſores eius ſummi ſacerdotis. In Exodo anteq̃ omnino aliquid de ſanctificandis & quodam modo ordinandis ſacerdotibus præcipiatur: quando Moſe aſcendente in montem, iubentur non aſcendere ſacerdotes, quos intelligere alios non poſſumus niſi filios Aaron, non quia iam erant, ſed quia futuri erant, hoc eius iam ſcriptura appellauit per anticipationem, ſicut ſunt pleraque talium locutionum. Nã & filius Naue, Ieſus appellatus eſt, cum longe poſtea hoc nomen ei ſcriptura narret impoſitum. Ambo ergo tunc ſacerdotes erant Moſes et Aaron, an potius Moſes? Aaron vero ſub illo. An et ipſe ſũmus propter veſtem pontificalem, ille vero propter excellentius miniſterĩ? nam a principio ei dicitur, Ipſe tibi quæ ad populum, tu, illi quæ ad deum.

That is to ſay. When therfore the high prieſthood ſeemeth to haue begonne of Aaron, what do we thinke Moſes to haue bene? If he were no Prieſt, how were althings done by him? If he were, howe then do we define the chief prieſthood to haue begonne of his brother? although that Pſalme wher it is ſaid: Moſes & Aaron in ſacerdotibus eius. *Moſes and Aaron among his prieſts, doth take away al the doubt that Moſes was a prieſt: yet Aaron, and the ſucceſſors of that high prieſt, were cõmaunded to take the Prieſts garments, which doth containe a great ſacrament, or miſtery. In the booke of Exodus it is written, that before any thing was commaunded of the Prieſts to be ſanctified and ordred, when Moſes aſcended vp into the mount, the prieſts were commaunded to aſcend, whõ we vnderſtand to be the ſonnes of Aaron, and no other, not bicauſe they were then prieſts, but bicauſe they were to be made after, the ſcripture doth ſo now call them by an anticipation. As there be many ſuch kinde of ſpeches and phraſes: For the ſonne of Naue, was called Ieſus, when the ſcripture doth ſhewe that his name was geuen to him long after, therefore both were prieſts, both Moſes and Aaron. Or was Moſes rather? & Aaron vnder him? Or was Aaron the chiefeſt prieſt for the pontifical veſture, and Moſes for the more excellent miniſtery? For it was ſaid to him in the beginning: he ſhalbe thy ſpokes man vnto the people, & thou ſhalt be to him as God.*

Reſponſio.

To this obiection I make three anſwers. Firſt, I wyl geue one ſolutiõ, both to the ſaying of the Prophet, and alſo to the ſaying of Auſten.

Moſes was called a prieſt, bicauſe he vſed the prieſtly office in conſecrating Aaron and hys ſons, and of this mind is Lyranus, expounding the ſame pſalme yet he was not called a Prieſt, as Aaron, nor did put on the prieſtes veſture, nor did execute any part of the office of a prieſt, in the Tabernacle of witnes.

Secunda

Secunda responsio.

Secõdly, Cassidorus declaring ỹ same psalm, writeth after this maner: Nota, quia hic Mosen sacerdotem dicit dum sic in heptateucho non legatur. Qui & si hostias non offerebat sicut Aaron frater ipsius, vota tamen populorum coram deo semper exhibuit, & sacerdotis officium esse monstrat. Quapropter merito & hic sacerdos dicitur, quum magnis precibus irascente domino pro populo supplicauit. *That is to say. Note that he calleth here Moses a priest, there is no such thing redde in the bookes of Moses: who although he offered not sacrifices as his brother Aaron dyd, yet did he alwayes exhibite and present the requestes of the people before God, which is declared by the office of a priest. Therfore he is worthely called a priest, which with gret prayers, made supplications for the people to pacifie the wrath of God. And so S. Peter doth call vs priestes, saying:* 1. pet. 2 *you as liuely stones, be made a spirituall house and holy priesthode, to offer vp spirituall sacrifices to God by Iesus Christ, and (as S. Iohn sayth in his* Apoc. 1 *reuelation) he made vs kinges and priestes vnto God.*

Tertia responsio.

This Hebrue worde Cohen, *doth not onely signifie a priest, but it is a generall name perteining to all that beare authoritie or rule (as we read of ỹ sonnes of Dauid which were called* Cohenim) *therfore* Cohen *doth betoken a Senior, a great ruler of the people, a noble man or a chief counsailer, and in this signification, Moses was called* Sacerdos.

To ende, he that would know what type Moses was vnto Christ, let him reade the booke entituled, Scripturæ medulla, in tertia mundi ætate *There shall he finde it set out at large.*

Seth. 2.

SEth was the thyrd sonne of Adam, and tooke his name of this word Scath, *ideſt, posuit, that is, he hath put or set, bicause god did put Seth in Abels place & rome. The common opinion (as Lyranus writeth) is, that Adam after the death of Abell, purposed not to know his wife, but to liue continent for euer, and so continued for long time: but being after admonished by reuelation, did know hys wife, and begat of her Seth, of whom Christ should lineally discend, and not of the line of Cain, bicause he was cursed of God. Seth and his Nephewes (as Iosephus writeth) did inuent the science of Astronomy, and the knowledge of celestial things, and wrote them in two pillers, ỹ they so might come to the knowledge of other after his death. He was lyke his father both in face & coũtenaunce (as certain learned mẽ do write.)*

Cleophas. 3.

THis Cleophas was the brother of Ioseph, who was betrothed to the virgin Mary (as Egesippus writeth) Cleophas signifieth

omnem

omnē gloriā. *Theophilactus thincketh, that the other disciple was Luke him self, and he (as Gregorye & Lire doo declare) did suppres his name for humilities sake. Epiphanius saith, that he learned by tradition, ỹ Nathaniel should be the other disciple. Of this diuersitie of iudgements, two things are to be learned: first it is without all fruit and profite to inuestigate and searche that thing, whiche the Scripture doth concele from vs: The other, that traditions are very vncertaine, and no safe credite to be geuen vnto them.*

Emaus. 4.

THis Emaus was the towne where Cleophas dwelt (as S. Hierome writeth) and is a word of three sillables, declined Emaº, Emauntis, *as* Cerasus, Cerasuntis. *But Plinie & S. Hierom after him do decline it after ỹ second declension. Iosephus. lib. 14. cap. 18 sayth, that after the euersion of Hierusalē by the Romaines, it was called Nicopolis, a citie of victory, for in that place the Romaines builded a citie, as a monumente of their victory. Tripert. lib. 6. cap. 24. and Emaus signifieth* Aurorā, *the morning. It was 60. furlonges from Hierusalē.* Stadiū, *a furlong doth conteine. 125. passes (as Plinie lib. 2 cap. 23. doth manifestly declare:) but note also, that euery pase conteineth. v. foote, and euery foote iiii. palmes, and euery palme iiij. fingers bredth, and so it was from Hierusalem. vij. miles and an halfe.*

Enoch. 5.

THeophilacte vpon the xxi. Chapter of Iohn doth say, ỹ although Enoch and Helias be not dead, yet they be mortall: yea and although Iohn be not dead, yet he is mortall. S. Austē agaynst the Pelagiās speaketh after this maner: Neither Enoch nor Helie by so long time are worne and wasted with age, yet I do not beleue them to be chaūged into that spiritual qualitie of body which is promised in ỹ resurrectiō which hath gone before in the Lord: except peraduenture ỹ they do not lacke these meates which do refresh by their cōuersion and digestion, but since they wer translated, do so liue, ỹ they haue the like sacietie ỹ Helias had by the space of. xl. dayes by a cup of water and a lofe of bread. Or if they haue nede of any such sustētatiō, peraduēture they be fed in paradise as Adā was before he went out frō thence for sinnes sake. Agayne in his booke Contra faustū Manicheū, *he saith thus:* Quid de Helia factū sit nescimus: hoc de illo tamē credimus, quod vera scriptura testatur. Illud sine scimus, hoc de illo factum quod dei volūtas habet quod autē dei volūtas non habet, fieri de quoquo omnino nō posse. *That is, what was done with Helias, we know not, yet this we beleue of him that the infallible Scripture doth testifie, and this we know, that, ỹ was done of him which the will of God would haue done with him, and so forth.*

Chri-

Chriſoſtome alſo writeth after this maner: Vt Enoch trãſferetur, cauſa fuit, quod deo placuerat, vt autem placeret deo cauſa erat fides; niſi enim ſciret quia recepturus eſſet retributionem, quomodo placeret Deo? *The cauſe why Enoch ſhould be tranſlated, was for that he pleaſed god: & the cauſe why he pleaſed God, was faith. For except he had knowen that he ſhould haue receiued a reward, how ſhould he haue pleaſed God? And a litle after hee ſayth:* Multi autem querunt quo tranſlatus ſit Enoch, & quare tranſlatus ſit, & quare non fuerit mortuus, neque ipſe, neque Helias? & ſi adhuc viuunt, quomodo viuunt, & in quali habitu. Sed ſuperuacaneum eſt iſta requirere. Quia vero tranſlatus eſt iſte, & quia ſumptus eſt ille, ſcripturæ dixerunt. Vbi autem ſint, et quomodo non addiderunt: nihil autem amplius quam quæ neceſſaria ſunt, dicunt.

Many do enquire whether Enoch was tranſlated, and wherefore he was tranſlated, and why neither he nor Helias died. And if they liue yet, how they liue, and in what habite and ſtate. But it is ſuperfluous & vaine to enquire ſuch things. That this was tranſlated, and the other aſſumpted, the ſcriptures haue ſhewed. VVher they be, and howe they be, the ſcriptures haue not added. They ſay nothing more, then thoſe thinges which are neceſſary.

VVhat ſhal I nede to rehearſe here, what ſaint Hierome, Tertuliã, Ciprian, Cirillus, ſaint Ambroſe, Ireneus, and others doo write of the tranſlation of Enoch?

Chriſoſtome writing of the tranſlatiõ of Enoch, ſaith after this maner. Iam ſi quis curioſus rogare velit, & dicere quoipſum tranſtulit, & num vſque ad preſens vixerit, diſcat non conuenire humanis mentibus curioſius ea quæ a deo fiunt explorare, ſed credere hiis quæ dicuntur. &c. *If any man wil aſke curiouſly whether God hath tranſlated Enoch, and whether he liue vnto this preſent time, let the ſame learne that it is not mete for mens minds, curiouſly to enquire and ſearch thoſe things which are done of God, but to beleue thoſe things which are ſpoken.*

Theodoretus likewiſe writeth after this ſort: Sed neutiquam querẽdum eſt quo loco tranſlatus ſit Enoch, quia ſcriptum nõ eſt. Quæ autem ſcripta ſunt, ea colenda, eiſque contenti eſſe debemus. Ideo autem tranſlatus eſt, vt typum nobis reſurrectionis præberet, & exemplum diuinæ beneuolentiæ ac remunerationis erga pie viuentes, quos nouit dominus ab impiis ſegregare. *That is. It ought not to be enquired, to what place Enoch is tranſlated, bicauſe it is not written. And thoſe thinges which be written, are to be reuerenced aud receiued, and with them we ought to be content. He was therfore trãſlated, that he might geue vnto vs a type and figure of the reſurrection, and alſo an example of Gods beneuolence and fauour toward the godly liuers, whom the Lord doth know to ſeperate from the wicked.*

Certaine of the Rabbines, and namely Auen Eſra, doth interpret this place

place. Tulit eum deus, id eſt, mortuus eſt. *That is, God tooke him away, that is to ſay, he died, and that before the time, leaſt the wickednes of the world ſhould chaũge his harte. But the Latine men do write, that for his holines he was takẽ away and ſet in paradiſe, & that he ſhall come again to confound Antichriſt which they gather out of the xi. chap. of ỹ Apoca.*

Iacobus Nadãtus, *that wrote the works entituled,* Scripturæ medella, *doth diſſent frõ the opinion of thẽ which ſay that Enoch and Helie, ar in the paradiſe where Adã was, & he calleth it an aſſertiõ* potius famoſã q̃ cõpertam, *rather commonly receiued then truly found out, his wordes be theſe.* Conſtat quidem quod viuunt, & certum eſt quod inter nos appare bunt ante iudicium, ſed de loco vbi ſint, res non ſine dubitatione eſt. Nã licet legatur de Enoch quod in Paradiſum eſt tranſlatus, quod locũ plane exprimit delitioſum, non tamen ſcriptũ eſt quod ille in terra ſit. &c. Et de Helia legitur, quod eſt aſſumptus in cælum, at non dicit empireũ, vbi beatorũ regio eſt. Quid ergo? crediderim hos indubie cõſeruatos a deo, ſed in cælo terra veneſcius ſum, omnia diuinæ ſunt poſsibilia maieſtati, nec verendum vbi vbi ſunt, q̃ ſine delitiis non ſunt, ob id quod in Paradiſo ſunt. *It is moſt certaine that they liue, and is moſt ſure that they ſhall appeare among vs before the iudgement. But of the place where they be, the matter is in doubt, for although it be read of Enoch that he is tranſlated into Paradiſe which betokeneth a pleaſaũt place, yet it is not written that he is in the earth. And it is read of Helias that he was aſſumpted into heauen yet it is not ſayd into that heauen which is called* Impirum, *where is the region of the bleſſed ſaintes. VVhat then? I beleue that they are vndoubtedly preſerued of God, but whither it be in heauen or in earth, I know not. All thinges are poſſible to Gods maieſtie, nor it is to be feared that where ſoeuer they be, they be not without pleaſure becauſe they be in Paradiſe, which betokeneth a place of reſt.*

To make an end of this I will bring onely one teſtimonie more of the gret learned man maiſter Caluin, who writing vpon Geneſis ſaith of Enoch, after this maner. Porro ſi queratur quorſum tranſlatus fuerit Enoch, & qualis nunc ſit eius conditio, reſpondemus nunc priuilegio ſingulari, talem eius fuiſſe tranſitum, qualis aliorũ hominum futurus erat. Et ſi enim ipſum exuere oportuit quod corruptibile erat, exẽptus tamen fuit a vio lenta ſeparatione quã natura refugit. In ſumma eiuſmodi raptus placida fuit lætaq; migratio ex mundo: neq; tamen in cæleſtẽ gloriã receptus eſt, ſed tantũ præſentis viiæ miſeriis ſolutus, donec veniet Chriſtus reſurgẽtium primitiæ. 1. Corinth 15. cap. 23. Et quum vnũ fuerit ex eccleſiæ mẽbris, expectare eum neceſſe eſt donec prodeant omnia ſimul Chriſto obuiam, vt totum corpus capiti vniatur. Si quis illud Apoſtoli obiiciat. Conſtitutum eſt omnibus ſemel mori. Heb. 9. 8 nõ ſemper diuortiũ fit animæ a corpore, ſed mori dicuntur qui corruptibilẽ exuũt naturũ, qualis erit mors eorũ quos dies vltimus ſuperſtites inueniet, de quibus diſſe erit. Paulus Apoſtol⁹. 1. Theſſa. 4. d. 15. *Moreouer if it be demaũded whether*

ther Enoch was translated, and what his condition and state is now We aunswere that his goyng hence by a singular priuilege was such, as the state and goyng away of other men shalbe: for although it behoued hym to put of that which was corruptible, yet he was exempt from violent separation, from whiche nature doth flye. In fine his taking away was a pleasaunt and merie departing out of the worlde: Yet notwithstandyng he was not receyued into the celestiall glorye, but onely loosed from the miseries of this present lyfe, vntill Christe should come, beyng the first fruites of them that ryse agayne.

And for asmuche as he was one of the members of the Churche, it is necessarie, that he expecte and looke, vntill al come foorth to mete Christe, that the whole body may be vnited to the heade. If any man will obiect this saying of the Apostle (it is appointed for men once to dye,) the solution is easie, that death is not euer a separation of the soule from the body, but they are coumpted to dye, whiche put of also the corruptible nature, as the death of them shalbe whiche shalbe found aliue at the last day, of whom Paul writeth to the Thessalonians.

Chrisostome writyng vpon Genesis, sayth thus of Enoch. Marke here (I praye you) the vertue of a iuste man, the great goodnes of God, and the diligence of the Scripture. Farthermore Enoch lyued. 165. yeares and begatte Mathusalem. And, Enoch walked with God, or Enoch pleased God, after he had begotten Mathusalem. Let all men and women harken vnto this, and let them learne the vertue of a iust man, neither let any man thincke, Mariage to be an occasion, why he shoulde not please God. For the holy Scripture for this cause sayth once or twise: he begat Mathusalem, and then he pleased God. And it doth double and repete the same wordes agayne, saying: And he pleased God after he had begotten: that no man might thincke, that Mariage is an obstacle or let vnto vertue and godlines. For if we be sobre, neither our education and brynging vp, neither matrimonie nor any other thyng, can hynder vs from the pleasing of God.

For Enoch was of the same nature that we are of, neyther was there any lawe as yet written, neyther did the Scriptures teache hym thys, neyther was there any thyng elles whiche might enforce hym to imbrace wysedome and honestye. It sprange vnto hym at home, and it proceded of hys will that pleased God, that it sufficeth hym vntill this daye, that he shoulde not vnto this tyme taste of death.

For if that Mariage and the bryngynge vppe of chyldren were an impediment in the course of vertue, then God would not haue brought

it into the life of man, to hurte vs with a thing temporall and moſt neceſſarie. But bycauſe it doth not onely not let vs to ſerue God (if we will lyue ſoberlie) but it bryngeth alſo a great conſolation vnto vs, while it kepeth downe the vnrulie force of our nature, nor doth ſuffer it to be troubled and toſſed lyke the ſea, but cauſeth the boate happely to arriue vnto the hauen, therfore God gaue Mariage as an ayde & comfort vnto mā. The which thing to be moſt trew, that iuſt mā declareth. Bicauſe after that (ſaith the Scripture) Enoch begat Mathuſalē, he pleaſed God.

Saba. 6.

SAba was the nephewe of Cham, Noes ſonne, of whom parte of Æthiopia toke the name to be called Saba. Saba alſo is the regall Citie from whence the Queene came to Salomon, whiche Queene was princeſſe and gouernour ouer great kingdomes, ỹ is, Ethiope & Egipt. By her comming to ſee Salomō, is ſignified ỹ church of the gentils, whiche ſhould come vnto Chriſt to he members of his Church.

VVriters make mention of many places whiche are called Saba. For there is one region in Arabia Fælice, whiche is called Sabā thuriſera, by reaſon of the wood growing there, whiche wood is an hundred paſes of lenght, and fifty paſes of breadth, the trees of the ſame wood being cut in the beginning of the dogge daies, doo bringe forth a certain frothy humor, whiche being congeled doth fall downe, or els cleauing to the barke, is taken of. There is alſo an other Saba, which is a great port or hauen of Aethiopia, of the whiche Strabo maketh mention in his .xvi. booke.

Thirdly Saba is an olde auncient Citie in that Iland which the riuer Nilus doth compaſſe about, and was called after, by Cambyſes, Meræ, after his ſiſters name. The Queene of this Saba was ſhe whiche came vnto Salomon, whō Chriſt in the Goſpel doth call the Queene of the South, bycauſe ſhe reigned in Aethiopia Auſtrali, the ſouth Ethiope.

And here may you learne that women did reigne and did gouerne the Empire, and that the inhabitantes did obey them as the Aſſirians did obey Semiramis, and as the Scithians were ſubiect to the women named Amazones.

I ſhall not neede to recite here Debora whiche was iudge ouer Iſraell by ỹ ſpace of forty yeares, whiche thing I would that ſome would obſerue and note, whiche are ſo ſtraight againſt the regiment of women.

Tertulian. 7.

TErtulian was borne of a Centurian, whiche put him vnto learning, euen in his tender age, & became moſt expert & conninge

in al disciplines (as Lactantius doth testifie.) He being conuerted to the Christian faith, did geue him selfe wholly to the study of the holy Scriptures, and worte many bookes, and was the thirde man of the Churche whiche wrote in the Latine toung (as S. Hierome writeth) he lued vnder Seuerus the father, and Marcus Aurelius Antonius *his sonne. He lined vntill he came to a very great and olde age, but at the last he fell into many errors, and specially into the heresie of Montanus, who named him selfe to be the holy Ghost, and became a Montanust. He condēneth the seconde Mariages, beside many other absurde and foolish errors. VVhat was the occasion or cause why he left Carthage, it is vncerteyne. S. Hierome writeth, that he was at Rome and remayned there Priest vnto his middle age, yet was he driuen frō thence (as Saint Hierome doth shew) through the enuies and contumelies of the clergie of Rome, and returned to Carthage, where he wrote certaine bookes against the Churche Saint Cyprian when he minded to read his workes would say to his seruauntes:* Da mihi Magistrum, *bring hither my maister.*

Tertulian was wonte to cause his auditours oftentimes to laugh with merie conceytes and pretie nippes. Some write, he suffred martirdome among the martirs for Christ.

His stile is very crabbed and hard, and must be read with much aduisement and deliberation.

Arca. 8.

ABout the workemanship of the Arke of Noe, and the length of the cubites, diuerse write diuersely. But Origine Contra Celsum *doth say, after the tradition of the Hebrues, that the cubite was not our vsuall cubite, whiche doth consiste of a foote and a halfe, but that Moses did meane the Geometricall cubite whiche standeth of sixe cōmon cubites, and doth make the length of nine feete, so that the Arke was in lenght. 20000. and. 7000. foote.*

Lyranus vpon this matter writteth after this sorte: Some say, that these cubites whiche are described in the buildyng of the Arke, were Geometricall. But nowe there riseth a doubte (sayth he) howe this buildyng of so great length and largenes coulde be ioyned together. Agayne he sayth, the Hebrues do write, that they were vsuall cubites, but then (sayth he) riseth an other doubte, howe so many beastes and so muche prouision for them, coulde be placed in so streight a roome. At the laste he concluded, that the feete of that tyme were muche bygger and longer then they are nowe: and in deede Berosus writeth in his antiquities, that Noe was a Giaunt.

Appelles, Martianus his diſciple doth compt this narration of the ſhip to be but a Fable, but what cauillatiõs doth not the wicked ſeeke, to take authoritye from the holye Scriptures?

Saint Auſten in his. 15. *booke* De ciuitate dei, *writeth as followeth. Theſe ſaye, that the quantitie of the Arke could not conteyne ſo many kyndes of beaſtes of both the ſexes, two of the vncleane, and ſeuen of the cleane. If we do conceiue that, whiche Origene doth not vnaptly aſſerte, that is, Moſes the man of God and very well learned in Geomotrie, to haue ſignified the Geometricall cubites, where as one is as bigge as ſixe of our vſuall cubites. VVho then doth not ſee, how much that great veſſel could receiue and holde?*

Vnto vs whiche do confeſſe and graunte, that the reſidue of the worlde was reſerued and ſaued by an incredible miracle, it ought not to ſeeme abſurde, but that there was declared in the buildyng of this Arke the incomprehenſible vertue and power of God. And therefore leauyng all maner of queſtions, you ought to cleaue onely vnto faith, and confeſſe Gods extraordinarie power.

Catacliſme. 9.

THe Philoſophers make much mention of Cataclismus, for they imagine a certeine yeare called Annus maginũs, *or* Annus Vertens *whiche conteineth.* 12554. *yeares the winter of the ſame yeares is, ſay they, Cataclismus a generall floud, the ſõmer is* Ecpirolis, *that is an exuſtion, or an ardent and burning heat. Ioſephus calleth the ſpace of.* 1000. *yeares* Annus Magnus.

Some doth ſay, that this floud came by a cauſe naturall, and not by a ſupernaturall: for they affirme, that the coniunction of all the moiſt Planetes in waterie ſignes, was the cauſe of this floude, and likewiſe they ſay, that the coniunction of the hoat Planetes in hoat ſignes ſhalbe the cauſe of burning the world before the iudgement. Although a particular floud in ſome part of the earth, may haue a naturall cauſe, yet a generall floud ſpecially riſing ſo high, that it tranſcendeth the toppes of all hilles by the ſpace of. 15. *cubites, cannot come naturally. Therfore the Philoſopher* Secundo Metheororum *doth write, that whẽ one part of the earth whiche was before drie, is couered with ſea, an other part in an other region, where there was before a ſea, is diſcouered and made drie lande: But that the whole earth ſhould altogether be couered with waters, ſeemeth to him vnpoſsible, and ſo much of other elementes cannot by any naturall power be conuerted into water, to tranſmount the toppes of all hilles, ſpecially of ſuch a great heigth. Therfore we muſt needes confeſſe, that this floud came ſupernaturally, and by the miraculous and mighty power of God.*

Esdras. 10.

ESdras was of the progenie and ſtocke of Aaron, well learned in the lawes of God, and a noble maiſter of the Iudaicall people, a ryghteous man, and of great might and glorie amongs the multitude whiche came from the bondage of Babilon into Iurie. Euſebius doth recorde the prayſe of this Eſdras, and ſpecially of his memorie, for he could rehearſe without ſtay or doubt all the bokes of the olde Teſtament, written before his tyme. And bycauſe they ſhould not be mingled with the Samaritanes tonge, he changed the Hebrue letters, and founde, as ſome ſaye, the pointes called the vowels. The Iewes wrote ỹ this Eſdras ſhould be Malachi the Prophet (as Saint Hierome doth rehearſe In queſtionibus Hebraicis.) This Eſdras in the ſeuenth yeare of Artaxerxes Longimanus, hauing an Epiſtle from the kyng for his warrantiſe, went to Hieruſalem and began there to reſtore agayne the Iewes their publicque weale. Thirtene yeares after that Nehenias came from Babilon, by whoſe helpe Eſdras builded agayne the walles of Hieruſalem, and reade to the people the booke of Moſes lawe, he wrote foure bookes, but the thirde and the fourth are nombred amonges thoſe bookes which are called Apocryphi. The thirde doth onely repeate the two laſt Chapters of Paralipomenon, reciteth alſo the whole firſt booke whiche was written by Eſdras him ſelfe. The fourth booke doth conteine a diſputation why the churche of God was oppreſſed with ſo great calamitie, and why the wicked doth floriſh, proſper, and beare rule. To this queſtion he anſwereth, that iudgement ſhal follow, and the wicked ſhall receyue paynes, and the godly receiue glorie after this life. This is the whole ſomme of the fourth booke.

Babilon. 11.

THe Coſmographers do conſent, that there were two Babylons, one in Aſſiria or Caldea in the field Sinea, the chief Citie of the kingdome of the Caldeans, in the whiche was the great palace of Nimroth. It is called Babylon a confuſis labris, bycauſe the toungs wer firſt there confounded. It is diſtant frō Hieruſalem towarde the Eaſt, a great nomber of miles. In this Citi ethe Monarchie of all the world began. 13. yeares after the floud. This Empire was tranſlated to the Aſſirians: but in the time of Ezechia, when the hoſt of Senacherib king of the Aſſiriās beſieging Hieruſalem, was ſlayne by the aungel of God, & Senacherib ỹ king him ſelfe murdered of his own ſons, one Merodach Baladan did enioye the whole monarchie. After him ſuc-

ceded Tẽnerodach, after him Nabuchodonozor the first, after him Nabuchodonoſor the great: which vanquiſhing and ouerthrowyng Hieruſalem, led the people of Iuda captiue into Babylon, where they were retained ſeuenty yeares. After him ſucceded Balthaſar, whõ Darius & Cirus ſlue: & ouerthrowing Babylon, tranſlated the monarchie of ỹ whole worlde to the Perſians. He that will read more of this Babylon, let hym read Ioſephum, Saint Auſten, Plinie, Strabo, with others. Strabo in his 16. booke doth call it Selentiam.

The other Babylon is nigh vnto Egypt in the coſts of Arabia, which is called in the Arabicall toung Chayrum, and now is named Alayer, and is the ſeate of the great Soulton. Certain writers iudge, that Saint Peter wrote his firſt Epiſtle frõ this Citie, where he ſaith: Salutat vos eccleſia quæ eſt in Babylone. The Church that is at Babylon, ſaluteth you. But there is great controuerſie among the learned, of which Babylon Peter here doth ſpeake. Many of the olde writers do thincke, that Rome figuratiuly, is ſignified by Babylon, bicauſe that as Babylon doth ſignifie confuſion, ſo Rome is called Babylon, bycauſe there was the ſincke and ſeat of all filthines, a confuſion of all impietie and idolatrie. The Papiſtes take occaſion of this gloſe, that Peter ſhould ſeeme to be Biſhop and gouernour of the Romaine Churche, but of that I ſhall declare more at large hereafter. But yet marke the peruerſe nature of the Papiſtes, who paſſeth not for the infamie and reproch of the name, ſo it may be lawfull for them to haue a pretence, to eſtabliſh the title of the Romiſh ſee. Yea they do not greatly regarde Chriſt, ſo that Peter may be left vnto them, nay: I ſuppoſe, if they may retayne and maintaine the maner of Peters chaire, they will not refuſe to place it vnder the earth (I wil not ſay in hell.) But marke how they be contrary here one to an other. For ſome of thẽ write, that Marke the Euangeliſte died at Alexandria, in the .8. yeare of the reigne of Nero, and that Peter was ſlayne at Rome ſixe yeares after, of the ſame Nero. But if Marke had bene a Biſhop any long time of Alexandria, he could neuer haue ben at Rome with Peter. And where Euſebius and Hierome doo write, that Peter ſate at Rome. 25. yeares, that ſame is eaſely refelled out of the Epiſtle to the Galathiãs. Therfore when Peter had Marke with him, as his companion and wayting fellow, it is more probable that he was at Babylon when he wrote this Epiſtle, and not at Rome. But (as Luther writeth) vpon the ſame Epiſtle Liberũ facio cuilibet, vt quod ſibivideatur de hac Babylone, cenſeat, perparum enim refert quæ Babylon illa fuit. I leaue it free to euery man, to thinke of this Babylon, as it ſhal ſeme to him beſt, for it maketh litle ſkill which Babilon it was.

Hebræi.

Hebræi. 12

Diuerse learned men do iudge that the Iewes were called Hebræi *of one* Heber, *who was* Sems *nephewes sonne. But Oecolampadius and others experte in the Hebrew tounge, doo write, that Abraham was called first* Hebræus, *of the Cananites and Phenitians, because before he came to thē he dwelled beyonde the riuer Euphrates in Mesopotamia, and from thence passinge ouer the floud, came vnto them (as though a man might say)* vir trans Euphratem, *a man dwellinge beyonde the riuer Euphrates, and therefore they called him* Hebræus, *of this word* Aeber, *which signifieth commonly to passe ouer from place to place, by some meane and middle to passe ouer, as by water, hilles, vally, field or desert. And therfore all the posteritye of Abraham were called* Hebræi, *not onely of the Cananites, but also of the Egyptians and other nations. For the confirmation of which sentence, that maketh much which is written in Iosue. 4.* Ego tuli patrem vestrum Abraham trans flumen, et duxi illum per omnem terram Canaan. *I broughte your father Abraham ouer the floud, and led him throughe all the lande of Canaan.*

Concerning the difference betwene these two wordes Hebræus *and* Iudeus *ther is diuersity of opiniōs. Erasmus, who doubtles followed others, doth saye, that one is the name of religion, and the other of nacion. Yet I thinke as touching the originall of these words, that* Hebræus *is called of passing ouer ỹ floud, & Iudeus toke his name of* Iuda, *ỹ Patriach Iacobs sonne: so that* Hebræus *doth properly signify the nation or people of God. For Saint Paule the Apostle, when he did glorye partlye of the nobility of his kindred, partly of the antiquity of his country, against the false Apostles doth saye:* Hebræi sunt: Sum et ego. Israelitæ sunt: Sum et ego. *They be Hebrues: I am also, They be Israelites, so am also I. They be the seede of Abraham, and I also. As for this name* Iudæus, *he maketh no mention of it, but doth omit it as a name more lately inuented, & more base. When notwithstanding in many other places, when he speaketh of the same nation, and doth make difference of it from other countries, he maketh mencion of this word* Iudæus, *calling that people Iewes. Ther is no mention of this in the old testament so frequent and so muche, as in the booke of Hester. And thus may you perceiue that the Iewes were called* Hebræi, *as passing ouer, which name was taken of* Abraham, *going ouer the floud Euphrates, and not of* Heber, *which was Sems nephews sonne.*

Origene. 13.

Of Origen it is commonly sayd: Vbi bene, nemo melius: Vbi male, nemo peius. *Where he wrote well, no manne better. Where he*

wrote ill, no man wurs. He in his infancy being a ſleepe, his father Leonides came into the chamber, and taking away the clothes ſoftly, kyſſed the childes breſt, as a temple hauing within it the holy Ghoſte, & gaue thanks to god, who had geuē him ſuch a ſon. VVhē his Father was put to death, Origen being but a younge child, and deſirous of Martirdome, ran among other that were led to be ſlayn, and by al meanes proffered himſelf to dye wthē. But his mother perceyuing the matter, in the night when he was a bed, ſtale awaye his clothes, ſo that he was conſtrayned to tarye at home.

He gelded him ſelf, which was laid to his charge for a foule reproch: He vnderſtode not the mening of Chriſtes ſaying in the goſpel. Sunt eunuchi &c. He was excellently learned and wrote many woorkes, of the whiche certayne are reiected as heretical. Some do write (as Suidas and Epiphanius) that he gelded not him ſelf with yron, but with certaine drie medicines, hauing power to exicate & deſtroy venerial luſt, which medicines he applied Locally vnto his priuy partes. He had to his maiſters Clemens Alexandrinus, & one Amonius, both a Philoſopher & a Chriſtiā. After that he was made a Catechiſte by Demetrius, he forſooke the ſtudy of Grammer: and peruſing all his Philoſophicall bokes, ſold euery one for an half peny a piece, and after did dedicate and giue him ſelf wholy to the ſtudy of the holy ſcriptures, and wrote many godlye commentaries vpon Gods woord.

One Ambroſius a verye riche and wealthye man, not onelye vrged him to writing, but alſo miniſtred vnto him all his findinge and charges, and that his labour ſhould the more eaſely procede, he gaue him ſix notaries to write, and certayne young maydens excerciſed in writing, which wrote ſucceſſiuely one after an other, by the ſpace of certayn howers. Of thys Ambroſe Origene wryteth to one of hys frendes after thys manner. Sanctus dei & eruditus Ambroſius ſepe me compellauit, qui exiſtimat me amicum eſſe & valde ſitibundum diuinarum litterarum, conuincit propria aſsiduitate & amore ſcilicet ad diſciplinas. Vnde adeo me vicit, vt periculoſum eſſet repugnare ipſius propoſitionibus. Neque enim edere licet, niſi priuſquam conferam: neque poſt ſumptum cibum licet obambulare & corpuſculum reficere, ſed & eo tempore philoſophari et examinari cogimur, neque noctem totā ad corporis curā licet nobis dormire, cum ipſe cupiditate conferendi ad multam noctem detineat nos. Omitto vero dicere quæ matutino tempore, vſque ad nonam & decimā horam fiunt. Omnes enim qui volunt aſsidui eſſe, tempora illa ttibuunt inquiſitioni diuinorum oraculorum & lectionibus. That is to ſaye. The learned and holy man of God Ambroſe, hath oftentimes called vpon me, which thinketh me his frend, and verye thirſtye of godlye letters, doth ouercome me wyth hys continuall dilygence and loue vnto learnynge.

VVher-

Whereupon he hath so perswaded me, that it were daungerous to resist his purpose. It is not lawful for me to eate, before I conferre with hym: & after meate receaued, it is not lawfull for me to walke and refreshe my body, but that time also we are constrained to talke of wisdome, and to be examined: nor it is lawful to sleepe all night, to the good constitution of my body, when he being desirous of conference, doth deteine and holde me vntil it be farre in the night. I leaue of here to shew what things are done in the morning, vntil nine or tenne of the clocke. For all they which wyll be diligente, doo geue them selues that tyme to the seeking out of Gods oracles, and to readinges.

Saint Hierome writeth, that Origene wrote sixe thousand bookes, which he testifieth him selfe to haue sene.

Suidas saith, that after many tormentes and persecutions which Origene suffred with a strong and a bold minde, he was brought vnto an alter, wher ther was set a most foule and filthy Æthiope, & that he should chuse whither he would do sacrifice to the idols, or els suffer his body to be defiled of that foule Æthiope. But Origene, which euer had a philosophical minde, and did alwaies obserue chastitie, did signifie, that he wold rather do sacrifice, then suffer such filthines to be done to his body. Then the rulers putting insence into his hand, he did moue it vnto the aulter, and to the fire: for the which impietie, he was after excõmunicate of the church. And other do write, that after this denial, he slyd from the grace of God, and so fel into straunge opinions, wherefore he was excommunicate out of the church. Which contumelye when he could not suffer, he left Alexandria, and went into Iewry. And when he came to Hierusalem, the Priestes firste desired him, and after constrayned hym, that he would either preach or rede in the church. Thẽ Origen rising (as though he wold haue made some sermon) recited onely these words of. 49. psalm. Peccatori vero dixit deus, vt quid tu annuntias iustificationes meas, & vsurpas testamentum meum in ore tuo? *That is to say: Vnto the wycked said God: what hast thou to doo, to declare mine ordinaunces, that thou shouldest take my couenant in thy mouth? And straight way he shut the booke, and sat downe with teares and mourning (all the auditory weeping together with him.) What was done of Origen after that, no writer maketh mencion*

When he came to the age of seuenty, or three score and nine yeares, (as Nicephorus writeth) he dyed as it semeth, in great miserye and pouerty, and (as some doubt) in desperation, before the age of Hierom. 150. yeares Suidas and Hierom do write, that he died at the Citye of Tyrus, and was also there buried.

Beda.

Beda. 14.

BEda was an Engliſh man, and liued in the time of Iuſtinian the ſecond. And for the modeſty of his life, and great labour in ſtudy, he was called venerabilis Beda. He was alſo in the tyme of Iohn the ſixt, biſhop of Rome. When the Saraſens arriued out of Africa, to inuade Spain, then Bede with his letters ſollicited the Princes to recouer it againe. He was very well learned, both in the Greke & the Latin, and wrote many works, and eſpecially one notable worke De natura & temporibus, which is deuided into three bokes. He traueled throughout al the parts of the earth. For ỹ moſt part, & by the ſpace of. 29 yeres laboured in preaching and writing. And being of the age of ſeuenty and two, died, Anno. 734. he had two brethrẽ, lerned & very famous, whoſe names were Strabo and Haymo, the one wrote certaine learned homelies, and the other wrote vpon Geneſis. But maiſter Bale in his booke De ſcriptoribus Britanniæ, doth ſaye, that he neuer went out of Englande. And if he had bene in the time of ſaint Auſten, Hierom, Chriſoſtome, he might haue bene compared vnto them, both in learning and eloquence: he wrote aboue a hundred bookes, of which ſome be fained in his name.

Iudas. 15.

THis Iude was alſo called Lebbeus and Thaddeus, as it appeareth in the tenth of Mathew, he is named alſo Iudas Zelotes, for the great and vertuous zeale that was in him (as ſaint Ierome in the 4. chapter of the Epiſtle to the Galathians, writeth) Saint Luke in his ſixt chapter, calleth him the brother of Iames. Euſebius calleth him Fratrem domini, the brother of the Lord. Epiphanius writeth, that Ioſeph had theſe foure ſonnes, Iames, Simon, Ioſes, and Iudas, which as he ſayth was the youngeſt ſonne of Ioſeph. We haue no other mencion in the holy ſcriptures of this Iudas, ſauing in the. 14. of Iohn: he demaunded of Chriſt why he would ſhew him ſelfe vnto his diſciples, and not vnto the world. To whom Chriſt aunſwered: if any man loue me, he wyl keepe my word, & my father wil loue hĩ, & we wil come vnto him, & dwel wt him.

After the reſurrection of Chriſt he preached the Goſpel firſt in Meſopotamia, afterward in Ponto, and afterward went with his bother Simon into Perſia, wher he was ſlaine of the heathen prieſtes.

Saint Hierom writeth, that this Iude was ſent to Abgarus the kyng to Edeſſa, with the vernacle. He wrote one ſhort epiſtle, which certain old fathers do not count auctentical, but apochryphal. Certain things are written in it out of the laſt epiſtle of ſaint Peter. He alledgeth certaine ſentences as ſcripture, which be not in the ſcriptures, as whẽ Michael diſputing with the diuel, did contend about the body of Moſes. Alſo he bringeth

geth a notable teſtimony of the laſt iudgemēt out of the ſermōs of Enoch.

Of the death of Iude we reade no certainty, ſauing that Abdias Vincentius, and other do write, that this Iude by the violence of the Biſhops and Prieſtes, was ſlaine in Perſia.

Apocrypha. 16.

Apocryphum betokneth in latin abſconditum, *in engliſh hidden, of the word* Ἀποκρύπτω *which doth exaggerate the thing, & ſignifieth to hide. And that kinde of ſcripture is called Apocryphal, whoſe original and beginning is not knowen, and in the which although ther be found ſome verity, yet for many things which ſemeth to be falſe, it hath not the importaunce nor wayght of the Canonicall ſcriptures. What bookes be apocryphall, you ſhall finde at the full in the decrees,* Diſtinct. 15. cap. Sancta Romana Eccleſia.

Gelaſius, after that he had burned the bookes of the Manichies, bycauſe he woulde ſeperate the chaffe from the corne, doth ſhewe what bookes are to be receiued of the church, and howe manye are to be taken Apocryphi.

Some write that this word Apocryphum is compounded of this preposition ἀπο, *which ſignifieth in latin* de, & κρύπτω, id eſt abſcondo, celo, qua ſi occultus, *as you would ſay, conceled or kept cloſe, bicauſe the authour of that boke is not known. Others ſay, that it is ſayd of* ἀπό, *which ſignifieth a farre of, and* κρίσις, *which ſignifieth iudgement, as you woulde ſaye farre from iudgement, bicauſe ther can be no certain iudgement, either of the matter there written, nor yet of the author of the booke. But this etimology is farre fette.*

Menander *Epimenides* Aratus. 17.

Menander was a poete that wrate commedies, he was Theophraſtus ſcholer, he was gogle eyed, and was very ſharpe of wit, but outragious in the loue of womē. He wrote 80. *comedies, & one epiſtle to Ptolomie the kinge, and wrote alſo manye thinges in proſe.* Hæc Suidas. *Out of this Menander Paul alledgeth* 1. Corint. cap. 5. *thys ſaying:* Mores bonos corrumpunt colloquia praua.

Epimenides.

Epimenides was a Poet, borne in Creta, who being ſent of his father into the field to kepe cattell, did ſleepe in a certaine den three ſcore and fiftene yeares: wherof riſeth a prouerbe, Epimenidis ſomnum dormire, *which may be applied to ſluggards, and ſuch as do ſlepe night and day.*

The ſame Epimenides ſayd to the Athenians afflicted with peſtilēce, that the city muſt be purged and clenſed: and when he came thither, being demaunded howe it ſhoulde be done, commaunded white and blacke ſhepe to be offered in the ſtreete called Areopagus, and when he was returning

returning homeward, they offred vnto him money, but he refuſed it. Plato doth make mencion of this man in his firſt & third boke De legibus. Saint Paule, in his epiſtle to Tite, alledgeth this mans ſaying of the Cretenſians, although he name him not.

Aratus.

Aratus was an old Greke Poet, which wrate very exactly of Aſtrologie (as Cicero iudgeth) whoſe worke entituled Phenomena, Cicero being a very young man, did tranſlate, as he him ſelfe doth write, in his ſecond booke De natura deorum. Out of this Aratus Paule cited this text: Act. 17. Ipſius genus ſumus, which being ſpoken of Iupiter, Paule doth apply it to the very true God.

Arator.

There was a chriſtian Poet named Arator, who was deacon at Rome, and wrate the actes of the Apoſtles in Hexametre verſes (as Volateranus doth note.)

Baſilius Magnus. 18.

Baſilius Magnus had to his father a prieſt and a biſhop (as Nazianzenus writeth) who was called Baſilius alſo, a man of rare vertue, and notable piety and godlines. He had fiue ſonnes, wher of three were enhaunced to the office of a Biſhop.

Baſilius was the biſhop of Ceſarea in Cappadocia, Petrus was Biſhop of Sebaſta, Gregory was biſhop of Miſſa, they were three worthy men, very famous and excellently learned.

Baſilius had to his ſcholemaſter his own father, who taught him the rudiments of godlines, principles of grammer, and the diſcipline of good maners. When he was a young man, he both did learne and alſo teach at Athens, and had to his companions Gregorie Nazianzene, and one Libanius. After that he had gone through the chiefeſt churches in Grecia, and al Aſia, he returned to Ceſarea, wher, for a time he profeſſed diuity. But when a certaine ſtrife and contention was riſen betwene him and Euſebius, the byſhop of Ceſarea, he departed from thence vnto Pontus, wher he ſpent with his auditours. 14 yeares, in the ſtudy of heauenly doctrine. But when the Arrians did inuade the Churches wyth their hereſies, he was called backe againe to Ceſarea, and after the death of Euſebius, was choſen biſhop, and had great conflicts, and very ſharpe diſputacions with the Arrians, whom the Emperour Valence maintained and nouriſhed: which Valence commaunded Baſile to leaue his office, and to go into exile, yet he would not obey, but being brought before the iudgement ſeat of the Emperour Valence, and his officers, and being much attempted to obey the threatnings of the Emperour, ſtood ſtout and ſtiffe againſt him. And when they gaue him a nightes ſpace, to deliberate with

him

himselfe, Basilius answered: nay (saith he) I will not take that space, but take thou ỹ space, to desiste & leaue from thy naughty purpose. And in ỹ night the Emperour Valence wife was taken in great dolour and paine, and also one of his young daughters died. Then Valence sent to Basilius, that he would pray vnto God, that he himselfe might be preserued from daunger and death. And so it came to passe that Basilius was deliuered. He that will reade more of the life of Basilius, let him looke in Gregory Nazianzene his worke, called Monodia, where is commended the abstinence, the frugality, & the simple apparel of Basilius, who through continuall fastinges, watchinges, and lying on the ground, could not execute his office as he ought to doo. Which thing Erasmus in his booke called Concionator, layeth to his reproche. Before he died, his voyce was very vocall and audible, where before he had a verye slender and small voyce. He dyed meekely and peaceably, and when he had named his successor, and had spoken these wordes of the prophet (Into thy hands Lord I commend my spirite) he gaue vp the ghost, the yeare of Christ. 387.

Adam. 19.

ADam tooke his name of this word Adamah, which signifieth red earth, for the earth wherof the first man was made, was somewhat redde, as it is in the East part in many places, through the heate of the Sunne.

There is a great controuersie amongest learned men, whither Adam lost the image of God after he sinned.

Epiphanius byshop of Salamine in Cypres, in his epistle to Iohn bishop of Hierusalem (which saint Hierome translated out of Greke into Latin) doth say, that Origine amongest his many other errours did affirme Adam to haue lost the image of God after his fall, when notwithstanding that cannot be found nor proued in any place of the scriptures. For if it should be so, all thinges which be in the worlde, coulde not serue mankinde as they do (as saint Iames doth testifie) saying: Omnia domantur & subiecta sunt humanæ naturæ. *All thinges are tamed and made subiect to the nature of man.* Now al thinges could not be subiect vnto man, if he had not the image of God, by the which he might rule al creatures. It is written in Genesis. cap. 5. Et vixit Adam centum triginta annis, et cognouit Euam vxorem suam, & peperit ei filium iuxta speciem & imaginem eius, & vocauit nomen eius Seth. *Adam lyued an hundred and thirtie yeares, and begat a childe in his own likenes after his image, and called hys name Seth.* Hec Epiphanius.

This place is of diuers diuersly expounded. For some do vnderstand the image & similitude to be spokē of the shape & nature of mā, which both

Adam after his kinde did ſpred to his poſterity comming of him: but in that ſenſe, beaſtes alſo after their kindes do beget, conceiue, and multiply their kinde like to them ſelues,

Others do iudge, that Moſes ſpake not of the image and ſimilitude of the body, but rather of the minde. And they likewiſe diſſent among them ſelues: for ſome vnderſtand it of the image and ſimilitude of godlines and righteouſnes, which yet was left in Adam.

Others do expound it of the priuation of original iuſtice and corruption of the minde, both which Adam by his diſobedience did purchace vnto him and his poſteritye.

Others do refer this image & ſimilitude of Adā (like to the which Seth was born) to thoſe things which wer then found in Adam, when he begat Seth: for Adam was endewed with reaſon, he was made in dignity Lorde of the earth, he was alſo ſubiect vnto corruption, ſinne, many calamites, and vnto death. Chriſoſtome ſaith: Neq; de corporalibus picturis et characteribus ſcriptura nobis diſſerens hoc dicit, ſecundum ſpeciem ſuam, & ſecundum imaginem ſuam, ſed de ſtatu animæ. Ideo mater nomine impoſito filio cum gratiarum actione hoc nomen indidit, & neque naturæ, neque partui aſcripſit natum puerum, ſed dei virtuti.

Neither the ſcriptures diſputing here of corporall pictures and figures doth ſay this (after his ſimilitude & likenes) but it ſpeaketh of the ſtate of the ſoule. Therfore, the mother putting a name vnto her ſonne, gaue this name with thankes geuing, and did aſcribe the birth of her childe, not to nature, but to the vertue and power of God.

Epiphanius alſo alledgeth Dauid, writing in his 38 pſalm. Veruntamē in imagine perambulat omnis homo, *but euery mā doth walke in his image But this text in my iudgement hath an other ſenſe, and is otherwiſe red in the Hebrew tounge. The hebrew word is* Zel, *which ſignifieth properly* Vmbram, *a ſhadow. And the ſenſe of theſe wodes,* In imagine perambulat omnis homo, *is no more but this: doubtles mā walketh in a ſhadow and diſquieteth him ſelfe in vaine: by which words he confeſſeth the life of man to be not onely ſhort and vaine, but to be alſo miſerable and ful of cares. In the name of a ſhadow, Dauid vnderſtandeth nothing to be firm and ſure in mans life, but a certaine vaine apparence of things. Some doo rede* In tenebris ambulat homo. *The Grecians and the Latines do rede,* In imagine. *And I am not ignoraunt, that ſaint Auſten doth reade* In imagine *and doth take* imaginem *here for the image of God. His words be theſe.* In qua imagine, niſi illius qui dixit: faciamus hominem ad imaginem & ſimilitudinem noſtram. *Caſſiodorus alſo is of that ſame minde.* Hec paterga. *To our purpoſe againe.*

If Origen take image to ſignify ſubſtaunce, he is in a manifeſt error, for if natural things did remain ful and whole, as Dioniſius teſtifieth, in

the

the diuels, whose sinne was a great deale more greuous thē the offence of Adam, they should much more remain in the first man. Ouer and besides, if sinne shoulde withdrawe anye thing from nature, then sinnes growing vpon sinnes, should at the last consume and waste away the whole nature of the soule.

Victorinus, of whom saint Hierom learned Rhethoricke, in his disputacion against Arrius, writeth thus: Aliud est iuxta imaginem quod quidem substantia est, aliud iuxta similitudinem esse, quod non est substantia, sed in substantia nomen qualitatis declaratiuum, &c.
It is one thing to be after the image which is a substaunce, and it is an other thing to be after the similitude which is not a substāce, but a name of quality declared in the substaunce. And a litle after he saith: the soule therfore is perfect after the image now in this world, but after the similitude it shalbe perfect afterward in God, and in Iesus Christ it shall be such as it should haue bene if Adam had not offended. Therfore as perteining to reson, now it is perfect after the image: but as cōcerning perfection to come, it is perfect after the similitude. Hec Victorinus.

Out of the which words it doth euidently appeare, that the image doth greatly differ from the similitude, but not the image nor the soule being sinneful, doth cease to be the image of God, but it cannot attain to the similitude of God, vnlesse it be holy. But obserue thou, that the holy scripture doth not alway take image after that signification, but somtimes in the place and stede of the similitude, so that it doth signifie the purity of the minde by faith in Christ (as Paule writeth to the Colossians:) Expolientes vos veterem hominem cum actibus suis, & induentes nouum qui renouatur in agnitionem secundum imaginem eius qui creauit eum.
Putting of the old man with his workes, and putting on the new, which is renued in the knowledge of him, after the image of him that created him. By the which place it is most euident, that Paule made a difference of the old man from the new, so that the olde man which pertaineth to synne, hath not the image of God, bicause he lacketh goodnes: the newe man which pertayneth vnto grace recouered by Christe, doth beare the image of God.

Saint Austen contra Adimantum, *one of Manichies Disciples, writeth thus:* Admonet apostolus, vt exuti consuetudine peccatorum, id est veteri homine, induamur noua vita Christi, &c. *The Apostle doth admonish, that we laying aside the custome of synne, that is the olde man: put on the new life of Christ, which he calleth the new man. And that he might teach vs, that he lost it sometimes, he calleth it a running. It is to be considered, that Augustine ment vs to haue onelye lost the perfection of that Image, and not the image it selfe: whiche beynge caste*

into foule filthines, and tombled in the miery puddle of pleaſures, yet it ceaſeth not to be the image, although the brightnes and fairnes thereof be obſcured, darkened, and couered with the drags of ſinne. For Auſten himſelfe writeth in his retractations, lib. 1. cap. 26. after this manner. When I did expound in my worke of 83. queſtions, in the. 67. queſtion this pece of ſcripture: Et ipſa creatura liberabitur a ſeruitute interitus, &c *And the creature it ſelfe ſhalbe deliuered from the bondage of corruption: I ſayd, that the creature it ſelfe (that is man himſelfe) with the figure of the image loſt through ſinne, remained onely a creature, which is not ſo to be taken, as though man had loſt the whole and euery part of the image of God. For if he had throughlye loſt it, there had bene no cauſe to haue bene ſayd, be ye renewed in the newnes of your minde, and chaunged into that image. Againe, if he had loſt al, nothing had remained. And why ſhould it be ſaid of Dauid,* quanquam in imagine ambulet homo, tamen varie conturbatur.

Rom. 8

Pſal. 38

Againe in lib. De Geneſi, contra Manichæos, *he ſayth:* Aliquando ſolent dicere, quomodo accepit homo poteſtatem piſcium maris, & volatilium cæli & omnium pecudum, et ferarum, cum videamus a multis feris homines occidi, & a multis volatilibus nobis noceri, quæ volumus vel vitare vel capere, et plerunque non poſſe? &c.

They are wont ſometimes to ſay, how hath man taken the power and gouernment of the fiſhes of the ſea, and the birdes of the aire, of al cattel & wilde beaſtes, when we ſee men to be ſlaine of many wilde beaſtes, & our ſelues to be hurt of many fliyng foules, which we would either eſchue or take, and for the moſt part cannot? How therfore haue we taken power ouer them? Here we muſt firſt ſay vnto them, that they do greatly erre, which doo not conſider man after his fall, when he was condemned into mortality of this life, and loſt that perfection, in the which he was made after the image of God. But if this gouernment & rule doo ſo muche preuaile, that he doth rule many beaſtes (for although he may be deſtroied of many beaſtes, through the frailnes of ỹ body) yet he can be tamed of none of them, foramuch as he himſelf doth tame many beaſts, yea almoſt all. If therfore this gouernment of man doo in this ſo muche preuaile, what may we thinke of his kingdome, which by the voyce of God is promiſed vnto him, being renued and deliuered from ſinne? Hec Auguſtinus.

Ambroſe expounding that place of Paule to the Coloſſians, doth ſay, this image to be vnderſtande in the conuerſation of good life (as Paule ſaith to the Corinthians) Quemadmodum portauimus imaginem eius qui de terra eſt, ita et portemus imaginem illius qui de cælo eſt. *As we haue borne the image of him which is of the earth, ſo let vs beare the image of him which is from heauen. He therefore is the creator of man, whoſe image he doth commaund vs to beare in holynes and good workes,*

1. Cor. 15.

which

which doth descend and come of the knowledge of the sonne of God. Hæc Ambrosius. *But we may gesse, that Ambrose did take the image, for the excellence and perfection of the image.*

Quæstio.

But what is the image of god? & what is mēt by the similitude of god?

Responsio.

Chrisostome vpon Genesis writeth: Neque enim cum dixit, faciamus hominem secundum imaginem nostram, & secundum similitudinē: hic sermonem finiuit, sed per ea quæ adiungit, manifestum nobis facit, quo sensu nomen imaginis posuerit. Quid enim dicit? & dominetur piscibus maris & volatilibus cæli et omnibus reptilibus super terram. Imaginem dixit ergo de principatu & dominio, nō de aliquo alio, quia deus fecit hominem principem omnium quæ sunt super terram, et nihil super terram homine maius est, et omnia sub potestate illius sunt. Hec Chrisostomus. *Neither when he said (Let vs make man after our image & similitude) he doth here finish the word and sentence, but by those wordes which he doth adioyn, he doth shew manifestly, in what sense he putteth the name of the image. For what doth he say? and let him be lord ouer the fishes of the sea, and the birds of the aire, and al creeping thinges vpon the earth. Therefore he sheweth and meaneth the image of the gouernment and lordship, & of no other thing, bicause God made man prince of al things which be vpon the earth, and nothing vpon the earth is mightier then man, and al thinges are vnder his power and rule.*

But saint Austen in his treatie vpon the Epistle of Saint Iohn doth shew, the image and similitude of God to consist and stand in the vnderstanding and in the inward man: wher when he had shewed the natural power of man vpon those thinges that be on the earth, bicause man was made after the image of God, he addeth this interrogation.

Vbi autem factus est ad imaginem dei? in intellectu (inquit) in mente, in interiori homine, in eo qui intelligit veritatem, diiudicat iustitiam et in iustitiam, nouit a quo factus est, potest intelligere creatorem suum, laudare creatorem suum, &c. *Vvhere was he made after the image of god? in vnderstanding, in minde, in the inward man, in that he vnderstandeth the truth, and doth discerne betwene righteousnes and vnrighteousnes, he knoweth of whom he was made, he can vnderstand his creator, he cā praise his creator, he hath the intelligence of wisdome.*

Therfore many, when by ill desires and lustes they did feare awaye the image of God from thē, and did in a maner by the vntowardnes of maners extinguish and put out the very flame of intelligence, the scripture crieth out vnto them: do you not become horse and Mule, to whom there is no vnderstanding, that is to say: I haue set thee before horse and mule, I haue made thee after mine image, I haue geuen thee power ouer these.

VVherfore, bicauſe the beaſts haue no reaſonable minds, but thou by thy reaſonable minde, doeſt perceiue the truth, thou vnderſtandeſt ẏ which is aboue thee, and thoſe thinges ſhalbe vnderneath thee, ouer whome thou art ſet Lord and Ruler. And bicauſe through ſinne man forſooke God, vnder whom he ought to be, he was made ſubiect vnto them, aboue whom he ought to be. Thus farre ſaint Auſten, who calleth ſometimes the image and ſimilitude of God, the vertue and power of reaſonable vnderſtanding.

He doth alſo referre the ſame vnto memory, minde, and will, which being three faculties of the ſoule, do repreſent (as he ſaith) three perſons in one ſubſtance of Godhead, but this is not the perfection of the image of God. For memory, minde, and will, are not ſufficient to that ende, except we vnderſtand, remember, and wil thoſe things which pleaſe God. For the image of God is the new man, which vnderſtandeth Gods truth, and is deſirous of his righteouſnes, (as Paule doth expreſly teache in the

Ephe. 4

Epiſtle to the Epheſians. Induite nouum hominem, qui ſecũdum deum creatus eſt in iuſtitia et ſanctitate veritatis. *Put on the new mã which is created after God in righteouſnes and true holynes) VVhen our minde both hath the knowledge of God, and is beautified with righteouſnes and the knowledge of godly thinges. And it is nothing els but a certaine flowing of Gods nature, into our mindes.*

The ſcholemen doo make a diſtinction betwene theſe twoo, that is to be Imago dei, & ad imaginem dei, *to be the image of God, and after the image of God. For to be the image of God, is to preſent God himſelfe perfectly, which appertaineth to none, but to the only ſonne of god. Therfore Paule ſpeakinge to the Hebrewes doth write, that he is the brightnes of his glory, and the ingraued forme of his perſon.*

To be after the image of god, is to participate ſome part of the perfection of God: Chriſt therefore the ſonne of god is the naturall image of godẏ father, man is after the image of god.

Exemplum.

The image of a king is one thing in his naturall ſonne, and an other thing in his coyne. Man therfore is after the image God, quoad naturalia, *concerning natural things, as vnderſtanding, memory, and wil, but after the ſimilitude of God concerning grace. Therfore great dignity is geuen to man, that he is bothe after the image, and alſo after the ſimilitude of God. Saint Clement in his epiſtle* Ad Iacobum fratrem domini, *doth ſay:* Quod in omni homine eſt imago dei, ſed non in omnibus ſimilitudo, ſed vbi eſt mens pura, & anima benigna. *In euery mã, is the image of god, but not in all is the ſimilitude of God, but where there is a pure mynde and a good ſoule.*

Contra

Contra Antropomorphitas.

There was a certeine ſecte of heretikes called Antropomorphitæ, who affirmed, that God had a body and members as a man hath, who grounde their errour falſly vpon this text. Faciamus hominem ad imaginē & ſimilitudinem noſtram. *Let vs make mā after our image & ſimilitude. But againſt this hereſie, not onely holy ſcripturs, but alſo the auncīēt fathers doo moſte godly and ſubſtantially reſiſt and fight.*

Chriſoſtome hath theſe wordes. Iterum hic inſurgunt & pullulāt heretici alii eccleſiæ dogmata de populantes & dicentes: Ecce dicit ſecundū imaginem noſtram. Et inde volunt, deo humanam formam tribuere, id quod extremi fuerit ſtuporis, vt is qui forma ſpecieq; caret, & nulli alterationi obnoxius eſt, ſub humanā redigatur formam, & incorporeo mēbra & lineamenta attribuantur.

Here riſeth agayne and ſpringeth vp other kind of heretiks, deſtroying and ſpoyling the doctrine of the Churche, and ſaying: Behold he ſaith after our image. Vpon this they would giue vnto God the ſhape of man, which wer extreme madnes and fooliſhnes: that he which lacketh ỹ form and ſhape of man, and who alſo is ſubiect to no alteration, ſhould be driuen vnder mans ſhape, and the proportion and mēbers of a corporall body, ſhould be aſcribed vnto him that is incorporall.

S. Auſten in his booke De fide & Simbolo, Credimus (inquit) quod ſedet ad dexterā dei patris, nec ideo quaſi humana forma circū ſcriptum eſſe deum patrem arbitrandum eſt. Vt de illo cogitantibus dexterū aut ſiniſtrū latus animo occurrat, aut id ipſum quod ſedere pater dicitur flexis poplitibus fieri putādū eſt: ne in illud incidamus ſacrilegium, quo execratur Apoſtolus eos, qui commutauerunt gloriā incorruptibilis dei in ſimilitudinem corruptibilis hominis. Tale enim ſimulachrū deo nefas eſt, Chriſtiano in Templo collocare. *We beleue ſaith he, that he ſitteth at the right hand of God the father, neither yet therfore we muſt iudge or thincke God the father to be compaſſed about with the ſhape of man, that when we thincke of him, either right ſide or left ſide, ſhould enter into our minde, or for that he is ſaid to ſit, we ſhould thincke that to be done with the bowing of hammes and knees, leaſt we fall into that ſacrilege wherwith Paule curſeth them, which chaunge the glorie of the incorruptible God, into the ſimilitude and lykenes of a corruptible man, for to place ſuch an image vnto God in a Chriſtian Churche, is moſt wicked and vngodly.*

Ther be thre queſtions concerning Adam, whiche are propoſed of learned men, to the whiche I will now aunſwere by the cenſure and iudgemēt both of the auncient doctours, and alſo ſcholemen.

Queſtio prima.

Whither Adam was not diſceiued (as Saint Paule writeth) and whi-

ther he ſinned in pride and idolatrie, Alſo whither he ſinned more grieuouſly then Eue?

Queſtio ſecunda.

VVhither Adam did foreknow his fault, although he had the knowledge of good and euell, before he did eate of the tree forbidden?

Queſtio tertia.

VVhere Adam was buried, whither in Hebron, or els in Golgotha?

Reſponſio ad primam queſtionem.

An aunſwere to the firſt queſtion.

Saint Paul writeth to Timothie, Adam non eſt ſeductus, mulier autem ſeducta, in præuaricatione fuit. *Adã was not diſceiued, but the woman was diſceiued, and was in the tranſgreſſion.*

VVhich place Chriſoſtome expounding, doth ſay. Quonam vero modo Adam non eſt ſeductus? Ergo neq; inobediens fuit ſiquidem ſeductus non eſt. Nempe mulier quidem crimẽ excuſans, ait, Serpens decepit me. Adam vero non ait, mulier decepit me, ſed dedit mihi de ligno, & comedi. Par autem profecto nõ eſt, ab ea quæ generis ſibi ſocietate iungeretur, decipi, & a beſtia quæ ſeruituti hominis fuiſſet addicta. Illud ſeductio potius ac verius dici poteſt. Ad comparationem ergo mulieris dicit, illum non fuiſſe ſeductum. Illa quippe ab irrationali animante decepta eſt, hic autem a libera muliere & ſibi naturæ copulata ratione. Rurſum non dicitur de Adam, vidit lignum quia bonum ad comedendum eſt: ſed de muliere tantũmodo. Comedit enim (inquit) & dedit viro ſuo. Non igitur concupiſcentiæ cædens, ſed obtemperans mulieri, præuaricatus eſt,

How was Adam diſceiued? he was not diſobedient if he were not diſceiued. For the woman excuſing here fault, ſaid: The Serpẽt hath diſceiued me. But Adam did not ſay, the womã hath diſceiued me, but ſaid ſhe gaue me of the tree, and I did eat. And truly it is not like, nor is one thing to be diſceiued of her which was ioyned vnto him in felowſhip of ỹ ſame kinde, and to be diſceiued of a beaſt, whiche was appointed to the ſeruice of man, therfore the other may the better and more truly be called a diſceiuing. VVherfore in compariſon of the woman Paule ſaith, Adam not to haue ben diſceiued, for ſhe was diſceiued of an vnreaſonable beaſt, & he of a free woman, whiche was coupled vnto him with naturall reaſon. Agayne it is not ſayd of Adam, he ſaw the tree that it is good to eate, but onely of ỹ woman, for ſhe did eate and gaue to her huſband. Therefore he gaue not place vnto concupiſcence and luſt, but yelding to the woman, did tranſgreſſe.

Saint Auſten doth not diſſent from Chriſoſtome: for he expounding in his booke De ciuitate dei, *how Adã was not diſceiued, and in what things he was diſceiued, doth write after this maner:* Credendum eſt (inquit) illum virũ ſuæ fœminæ, vni vnũ hominẽ homini, coniugẽ coniugi, ad dei legem tranſgrediendam, non tanquã verum loquenti credidiſſe, ſeductũ,

ſed

se i sociali necessitudini paruisse: Non enim frustra dixit Apostolus, Adã non est seductus, mulier autem seducta est: nisi quia illa, quod ei serpens loquutus est, tanquã verum esset, accepit: ille autem noluit ab vnico consortio dirimi, nec in communione peccati: nec ideo minus reus, si sciens prudensq; peccauit. Vnde & Apostolus non ait, non peccauit, sed non est seductus, nam vtiq; ipsum ostendit peccasse, vbi dicit, per vnum hominẽ intrauit peccatum in mundum. Et Paulo post apertius: in similitudinem (inquit) præuaricationis Adæ. Hos autem seductos intelligi voluit, quod id quod faciunt non putant esse peccatum, ille autem sciuit, Alioqui quo modo verum erit, Adam non est seductus, sed inexpertus diuinæ seueritatis in eo falli potuit, vt veniale crederet esse commissum, ac per hoc in eo quidem quo mulier seducta est, non est ille seductus.

We must beleue that Adam being man, to his woman one to one, man to man, husbande to wife, not beleuing the womã as speaking the truth, to haue ben disceiuedin the transgression of the law of God, but onely to haue geuen place to familiar felowship and frendship. For the Apostle said not in vaine. Adam was not disceiued: but the woman was disceiued, sauinge that shee tooke it to be true that the Serpente spake vnto her, and Adam would not be separate from one felowship, no not in participation of sinne. Yet therfore he was not the lesse giltie, if knowing and wittingly he offended, wherof the Apostle doth not say, he did not sinne, but he was not disceiued. For he sheweth plainly him to haue sinned, where he saith: by one mã sinne entred into ỹ world, & a litle after more playnplainely he saithe: in the similitude of the transgressiõ of Adam. And he would haue them to be vnderstand disceiued, which thinke not ỹ thing to be sinne, whiche they do. But he knewe, or els how shoulde this be true, Adam was not disceiued. But hauinge no experience of Goddes seueritie, might be disceiued in this, that he beleued his faulte to be pardonable, and so by this he was not disceiued in that thyng or point, in the which the woman was disceiued.

Againe in his boke, De Genesi ad literam *expounding this matter more plainely, sayth:* Sicut Salomon vir summæ sapientiæ in simulachrorum cultu nõ credidit aliquid esse vtilitatis, sed mulierum amori ad hoc malum trahenti resistere non valuit, faciens quod sciebat non esse faciendũ, ne suas quibus deperibat atque diffluebat mortiferas delitias, contristaret. Ita & Adam. &c.

As Salomon a man of excellent wisedome, did not beleue any profite to be in the worshipping of idols, but was not able to resiste and withstãd the loue of womẽ, drawing and alluring him to this mischief, (doing that whiche he knew ought not to be done,) leaste he should make sadde and heauy his deadly pleasures, wherewith he doted and was drowned: Euen so Adam, after the woman being disceiued, had eaten of the tree forbiddẽ,

and

and gaue to him that they ſhould eate together, he would not make her ſadde, whom he beleued might haue pined away without his comforte, if he ſhould haue ben contrarie to her mind, and ſo vtterly to haue periſhed in that diſcorde.

He was not ouercome with the concupiſcence of her fleſhe, whiche he yet felt not, nor the lawe of his members reſiſtyng the lawe of his minde: but was ouercome with a certayne frendly beneuolence and good will, by the whiche ſometyme it is brought to paſſe that God is offended, leaſt the man ſhould be made of a frend, an enemye. VVhiche thing that he ought not to haue done, the iuſt end of Gods ſentence doth declare and ſhewe, therefore he was not diſceiued after an other certayne maner. But I iudge and ſuppoſe, that he coulde be diſceiued no manner of wayes by the ſubtiltie of the Serpente, by the whiche the woman was diſceyued.

The Apoſtle doth call properly this to be a diſceyuing, by the whiche that thyng whiche was perſwaded, was thought to be true, when it was falſe: that is to ſaye, to thincke, that God did therefore forbidde to touche that tree, bycauſe he knewe them to be as Gods, if they had touched it, as though he did enuie the diuinitie and Godhead vnto them, who had made them men. But if any deſire to haue experiment, forasmuch as he ſawe the woman not to haue ben dead, after the fruite, receyued, did ſollicite the man through any pryde or arrogancie of mynde, whiche cannot be conceled from God the ſearcher of all ſecretes: yet I ſuppoſe him, if hee were then indewed with a ſpirituall minde, coulde by no meanes beleue, that God enuiyng them, did forbid them from the fruite of that tree, but that ſinne was perſwaded, as it might be perſwaded to ſuch. Hitherto Saint Auſten.

Concerning the pride of Adam, Saint Auſten in his booke De ciuitate dei, *writeth after this maner.* Non ad malum opus peruenireturnisi preceſſiſſet mala voluntas. Porro malæ voluntatis initium quodpotuit eſſe niſi ſuperbia. Initium enim omnis peccati ſuperbia eſt. &c.

There could not be a comming to an ill worke, except there had gone before an ill will. Furthermore what could be the beginning of an ill will, but pryde? for pride is the beginnynge of all ſinne. And what is pride, but the ambitious deſire of peruerſe loftyneſſe? For peruerſe loftyneſſe is in forſaking that beginning, to the whiche the minde ſhould cleaue and ſticke, to be as it were a beginning vnto him ſelfe. and this is done, when one doth ouermuch pleaſe him ſelfe, and ſo truly he doth pleaſe him ſelfe, when he doth ſwarue and departe from that immutable goodnes, which ought more to haue pleaſed him, then he him ſelfe. Agayne, in an other

place

place Auſten writeth: She ſaid, the Serpent diſceyued me, and I did eate. And he ſaid: the woman which thou gaueſt me, gaue me of the tree, and I did eate. But here ſoundeth in no place the petition of Pardon, the calling for forgiuenes. For although theſe do not denie that which they committed, as Cain did, yet not withſtanding pride doth ſeke to referre and caſt it vpon other, whiche one hath done naughtily him ſelfe. The pride of the woman vpon the Serpent, the pride of the man vpon the woman: but it is an accuſation, rather then a true excuſe, where there is an open tranſgreſſion of Gods commaundement.

Concerning the idolatrie of Adam, the ſame Auſten likewiſe writeth at full In queſtionibus ex nouo Teſtamento. *And thou mayſt perceiue, that he is not onely an Idolater whiche doth worſhip and adore an idoll in the ſtede of God, but alſo doth deſire equalitie with God by a moſt impudent arrogancie.*

That Adam ſinned more greuouſly then Eue, after a certaine maner, many doctours and learned fathers do defend and define.

Saint Ambroſe De inſtitutione virginis, *writeth after this ſort.* Mulier excuſationem habet in peccato, vir non habet. Illa vt ſcriptura aſſerit a ſapientiſsimo omnium Serpente decepta eſt, tu a muliere, id eſt, illā ſuperior creatura decepit, te inferior. Te enim mulier decepit, Illam angel⁹, licet mal⁹. Si tu inferiori non potuiſti reſiſtere, quomodo illa potuit ſuperori, culpa tua illam abſoluit. *The woman hath excuſe in her ſinne, the man hath not: ſhe (as the Scripture affirmeth) was diſceiued of the Serpent the wiſeſt of all beaſts, thou of a woman. that is, the higher creature diſceiued her, and the inferiour, thee: but an aungell (although ill) diſceiued her. If thou couldeſt not reſiſte the inferiour, how could ſhe reſiſte the ſuperiour? thy fault doth acquite her. Hitherto Saint Ambroſe. But yet thincke not here, that S. Ambroſe ment, that the fault of Adam doth vtterly take away the fault of Eue, as though ſhe ſinned not at all. But peraduenture he ment, that the offence of Adam did ſomwhat mitigate the fault of Eue.*

The maiſter of the ſentence in his ſecond booke doth ſay, that Eue to ſpeak Simpliciter, *did more offende, then Adā, bycauſe ſhe would vſurpe equalitie with the Godhead: and beinge puſte vp with to much preſumptiō, beleued that it ſhould ſo come to paſſe. But Adam did not beleue it, but thought of repentaunce and of the mercie of God, when he geuing place to his wife, did conſente to her perſwaſion, not willing to make her ſadde, and to leaue her as one forſakē of him, leſt ſhe ſhould pine through beauines, and ſo periſh.*

Alſo Saint Ambroſe whiche ſemeth to perſwade that Adam offended more greuouſly then Eue, writeth in his boke De paradiſo: Adam nō

ſua

ſua culpa, ſed vxoris vitio lapſum eſſe. *That Adam did not fal by his own offence, but by the fault of hys wife. Yet Ambroſe meaneth not by theſe wordes that Adam did not offende at all with his owne ſinne, for if he would, he nede not to haue geuen place to his wife.*

But S. Auſten in his booke De ciuitate dei, *doth exaggerate the fall of Adam, ſaying, that Eue tooke it to be true, that the Serpent ſpake to her, nor thought it to be ſinne ẏ ſhe did. But Adam did not beleue it to be true, whiche the pernicious enemie did ſubtilie ſuggeſt, & he knew it to be ſinne that he did, and wittingly and willingly ſinned, and ſo after a certayne maner, offended more greuouſly then Eue, but yet not* Simpliciter, *as the ſcholemen hold.*

Reſponſio ad ſecundam queſtionem.

That Adam did not foreknowe his fall, although he had the knowledge of good & euill, before he eate of the tree forbidden, S. Auſten doth diſcourſe & defend in his. xi. boke vpon Geneſis, whoſe wordes be theſe: Si præſcius fuiſſet ſui peccati vindictæq; diuinæ, quonam pacto beat⁹ eſſe poterit in paradiſo? & ſic in paradiſo fuiſſet non beatus. Imo vt coniicio miſer apprehendendo non infimam in quam inciderit ruinam, & quia paradiſi voluptatibus & delitiis exularet, nec ſolũ a paradiſo verum etiã a gratia diuina, quod non exiguum eſt homini detrimentum. *If he had the fore knowledge of his ſin, & of the reuengemẽt of god, how coulde he be bleſſed in paradiſe? For ſo in paradiſe he had ben not bleſſed. Yea (as I conieƈture) a miſer & wretched in apprehendyng & cõceiuing that, no ſmall ruine, into the which he ſhould fall, and by the whiche he ſhould be baniſhed from the pleaſures and pleaſauntnes of Paradiſe, and not onely from Paradiſe, but from Gods grace whiche is no ſmal detriment to mã.*

Obieƈtio.

But ſome men will ſay: if he foreknew not his fall, but were therof vncertayne, then was he alſo vncertayne of eternall felicitie to come: whiche if it ſo fall out, how then was he either bleſſed or ſpirituall? and how beleued he with certayne and ſure hope, that he ſhould obtain euerlaſting bleſſednes?

Reſponſio.

This argumẽt is nothing worth. For the certainty (at the leaſt, the morall certainty, although not the certainty of the euidence of bleſſednes to come) and the knowledge therof, ſhould nothing haue withdrawen from the bleſſednes, (at the leaſt naturall) of Adam being in the ſtate of innocencie: yea it ſhould rather haue encreaſed and made it cleare and well known: but the foreknowing of his fal, and of his miſerie to come, had extinguiſhed his bleſſednes not the perpetuall bleſſednes, but the natural, or at the leaſt ſhould much haue obſcured it.

It may

It may be ſaid alſo, that he was vncertaine of his eternall bleſſednes to come, ſo that, that incertainty be cõtrarie to the certainty of euidẽce, & ſo the aũgell being created bleſſed, was vncertain of his eternall felicitie to come. And although Adã had not the foreknowledge of his fall, it doth not therfore follow, ỹ he was not ſpirituall and bleſſed. For they had not the foreknowledge of thẽ, vnto whõ the Apoſtle ſpeaketh, writing to the Galathiãs: Vos qui ſpiritualcs eſtis, you that be ſpirituall, reſtore ſuch in the ſpirite of mekenes, conſidering thy ſelf, leaſt thou alſo be tẽpted. Here may we call thẽ not vnaptly bleſſed, becauſe they were ſpiritual, not in body but in righteouſnes of faith, reioyſing in hope, and patient of trouble.

The ſcholemẽ, to proue that Adam neyther was nor could be forekowing of his fall, reaſon after this maner: the ill ỹ is foreknowne & foreſene either it pleaſeth the will, or not. If it pleaſe, then there is fault in it, but it cannot be, that any fault of man ſhould go before the firſt fault of Adã. If it do not pleaſe, then there is paine in it, whiche is not to be graunted, for the paine doth neuer go before the fault.

That Adam had the knowledge of good and euill before he did eate of the tree forbiddẽ, Chryſoſtome vpõ Geneſis doth ſay this. Merito quis rogauerit, quam virtutẽ habuerit hoc lignum cuius eſus illorũ oculos aperuerit, & quare lignũ ſcientiæ boni & mali vocetur, neq; enim eſus ex eo ligno oculos illorum aperuit, nam & ante eſum videbant. &c.

One may with good cauſe aſke, what vertue this tree had, the eating wherof did opẽ their eies, & why it is called the tree of the knowledge of good & euil. For not ỹ eating of ỹ tree opened their eyes, for they ſaw before the eating, but bicauſe the taſt was an argument of diſobedience, & a trãſgreſſing of the cõmaundemẽt geuẽ of God, for the which cauſe glory was afterward alſo takẽ away, which did cõpaſſe thẽ, becauſe they had made them ſelues vnworthy of ſuch honour, the Scripture obſeruing her maner & phraſe doth ſay, they did eate, and both their eies were opened, & they knew they were naked, naked through ſinne, naked of ỹ clothes of ỹ ſupernall grace, & they felt ſenſibly ỹ ſpoliatiõ therof, that through ſhamfaſtnes which came vpõ thẽ, they ſhould certaĩly know into what peril & daũger ỹ trãſgreſſiõ of ỹ lords cõmaũdemẽt had brought thẽ. &c.

But a litle after, Chryſoſtome writeth in the ſame place, ſayinge: Sunt contentioſi multi qui dicere audent, quod poſt eſum ligni, ſcientiã habuerit Adam ad diſcernendum bonum & malum, non autem antea, id quod extremæ fuerit amentiæ.

There be many contentious perſons which dare ſay, ỹ after the eating of the fruite of the tree, Adam had knowledge to diſcerne good and il, and not before. Which thing were an extreme madnes.

For he that gaue names vnto al beaſts, & which obteined ỹ marueilous grace of Prophecie, whiche he pronounced of the woman, howe could he be ignorant what was good & was what il? Again, if we graũt it, we ſhal

bring blaſphemies againſt our creator, for how ſhould he geue cõmaundment to an ignoraunt perſon, that tranſgreſsion was ill, but it is not ſo (God forbid) but Adam knew clearely, for that cauſe he made him in the beginning to be of a free will, whiche if it had not bene, neither ought he to be puniſhed when he had tranſgreſsed the commaundement, neither to haue bene rewarded if he had obſerued it, for he was made mortall through tranſgreſsion, as it appeareth by this cõmaundement, and thoſe things which folow, but before he was immortal. VVho therfore cã ſuffer or abide that man ſhould firſt receiue the knowledge of good and euill after the eating of the tree, which man before was full of ſo great wiſedom and obtayned with knowledge alſo Propheticall grace? And how cã this be conſonant to reaſon, that he ſhould know the natures of goates, ſhepe and all other brute beaſts, and what herbe ſhould be holeſome and profitable for meate, and which vnholeſome, to ſeke one and auoide the other, and he him ſelfe being a reaſonable beaſt, not to know what is good and what is ill? But behold ſayth the Scripture, god calleth this tree, the tree of knowledge of good and euill. I am not ignoraunt of it, but if thou wilt learne the properties of the holy Scriptures, thou ſhalt know wherfore he geueth this name to this tree.

It was not ſo called by cauſe it gaue knowledge vnto man of ill, but by cauſe by it the tranſgreſsion of the commaundement was done, and ſo through that entred afterward knowledge of ill and ſhamefaſtnes, and therfore was it ſo called.

The ſcholemen and other later writers do ſay it was called the tree of knowledge of good and euill Abeuẽtu, that is, of that which followed the eating therof, for although man did knowe before Speculatiue, what was il, yet he did not know it practice, by experience.

As for example, A Phiſition being in good health doth know diſeaſes onely be ſpeculation, but when he is ſicke, he doth better know them, by cauſe he doth both know them, and feele them. Euen ſo Adã, although he knew before what obediẽce and diſobedience was, yet after the eating of the fruite, he did not onely know, but alſo felt what ill came by diſobedience, & therfore this tree is called ỹ tree of knowledge of ỹ good an euil, not by cauſe it geueth ſuch knowledge of it ſelfe, but it is ſo called (I ſay) Abeuentu, euen as the treee of life is called the tree of life Abeffectu, that is (as ſome diuines write) that the frute of this tree did conſerue the integritie of mans health, and the radicall moiſture that he ſhould neuer be ſtriken with age, with wrinckles, with hore heares, nor with any corruption, but ſhould haue remained in perpetuall younge age.

Other there be whoſe iudgmẽt is coũpted more true, ỹ it is called ỹ tree of life, not becauſe it gaue life vnto mã wherwith he was endewed afore,

but

but that it ſhould be a Simbole, and a memoriall of life taken of God.

Queſtio.

Saint Auſten doth propoſe and aſke, why this prohibition was made, ſpecially when to eate of the tree of knowledge of good and euil, was not ill of it ſelfe, but onely ill, bycauſe it was forbidden.

Reſponſio.

Saint Auſten doth aunſwere to this queſtion, ſaying, that it was forbidden, not that it ſhould be ill, but yͤ it ſhould be good vnto man as touchyng the effect: for that thyng whiche is commaunded or forbidden for obedience ſake, is good, as touching the effect.

Agayne, man could not haue knowne that he had a Lord ouer him, except ſome thyng ſhould be either commaunded hym, or forbidden, and ſo was the eating of the tree forbidden him, for obedience ſake.

Reſponſio ad tertiam queſtionem.

That Adam was buried in Hebron and not in Golgotha, ſome do proue, partly out of the old Teſtament, and partly out of Saint Hierome, and of others which come nerer the truth, as they ſay.

It is written in the booke of Ioſue: Then Ioſue bleſſed him, and gaue vnto Caleb, Hebron for an enheritaunce. Hebron therfore became the enheritaunce of Caleb the ſonne of Iephoni, the Kenezit vnto this day, bycauſe he folowed conſtantly the Lord God of Iſraell, and the name of Hebron was before tyme, called Kiriatharba. Whiche Arba was a great man among the Anachims, thus the land ceaſſed from warre. VVhiche place the gloſe (called Gloſſa inter linearis) expoundeth after this maner: foure of the chiefeſt Patriarches are buryed there, whō Lyra doth name Adam, Abraham, Iſaac, Iacob, together with their wiues. And Lyranus commenting vpon the ſame place, doth ſay: Adam is a common name, and doth ſignifie man, yet it is properly applied to the firſt man, beyng there buried But in dede Adam firſt and properly is the name of mankind, & doth betoken ſometimes both the ſexes, as in the .5. chapter of Geneſis. In die qua creauit deus hominē, ad imaginem dei fecit eum: maſculū & fœminā creauit eos, & vocauit nomina eorū Adā, in die qua creati ſunt illi. Ioſue 14. Gen. 5

In the day that God created Adam, in the likenes of God, made he hym male and female, created he them, & bleſſed them, and called their name Adam, in the day that they were created: and by geuing thē one name, he noteth the inſeparable coniunction of man & wife. Sometime Adam is not a name of kinde, but of one onelye perſon, which the Logitians call Individuum, as in the .3. capi. Et occultauit ſe Adā & vxor eius. And Adam hid him ſelfe with his wife. The Hebrue texte, in Ioſue hath not, Et Adam maximus inter Anachim, Adam was greate among the Anachimes, but readeth for Adam, Arba, whiche was a myghty perſon, and of greate power, and was the greateſt of the Gyauntes. There- Gen. 3.

fore where the olde texte hath Adam, that worde Adam betokenneth not there the perſon of the firſt man named Adam, but it is a nowne appellatiue, ſignifiyng man, as Caietanus writeth. Ouer and beſide, Saint Hierome diſcourſing this place of Matthew: Et venerunt in locum quod dicitur Golgotha. *That is to ſay, they came into the place called Golgotha, that is to ſay, the place of dead mens ſculles, doth ſay thus:*

Math.27

Audiui quēdam expoſuiſſe Caluariæ locum in quo ſepultus eſt Adā, & ideo ſic appellatum eſſe, quia ibi antiqui hominis ſit conditum caput, & hoc eſſe quod Apoſtol⁹ dicit. Surge qui dormis, & exurge a mortuis, & illuminabit te Chriſtus. Fauorabilis interpretatio, mulcēs aurem populi, nec tamen vera. Extra enim vrbem & foras portā loca ſunt, in quib⁹ truncantur capita damnatorum: & Caluariæ, id eſt, decollatorum ſumpſere nomē, propterea autem ibi crucifixus eſt dominus, vt vbi prius erat area damnatorum, ibi erigerētur vexilla martyrii. Et quomodo pro nobis maledictum crucis factus eſt, & flagellatus eſt & crucifixus, ſic pro omnium ſalute quaſi noxius inter noxios crucifigeretur. Sin autem quiſpiam contendere voluerit, ideo ibi dominum crucifixum vt ſanguis ipſius ſuper Adæ tumulum diſtillaret. Interrogemus eum, quare & alii latrones in eodem loco crucifixi ſunt? ex quo apparet, Caluariam non ſepulchrum primi hominis, ſed etiam ſignificare decollatorum, vt vbi abundauit peccatum ſuperabundaret gratia. Adam vero ſepultum iuxta Hebron & Arba, in Ieſu filio Naue legimus. Hactenus Hieronimus.

Epheſ.5

I heard a certayn man expound the place of Caluarie, in the whiche Adam was buried, and that it was therfore ſo called, bycauſe the head of the olde firſt man was there buried, and by this to be ment that, whiche the Apoſtle ſayth: Awake thou whiche ſlepeſt, and ſtande vp from the dead, and Chriſte ſhall geue thee lyght: A fauourable interpretation, and pleaſing the eares of the people, but yet not true, for the places in the whiche the heades of condemned perſonnes were ſtriken of, were without the Citie and without the gate, and tooke the name Caluaria, that is, of men beheaded. Therfore the Lord was crucified there, that where the place of condemned men was, there ſhould be ſet vp the banners of martyrdome, and as he was made for vs the curſe of the croſſe, and ſcourged, and crucified for the ſaluation of all, he ſhould be crucified as giltie amongſt the giltie. But if any man will contende, that the Lorde was therfore crucified there, that his bloud myght drop vpon the graue of Adam: let vs aſke hym, why the two theues were crucified in the ſame place? By the whiche it appeareth, that Caluaria was not the graue of the firſt man, but doth ſignifie a place of perſonnes beheaded: that where ſinne did abounde, grace myght more abounde. We reade in the booke of Ieſu the ſonne of Naue, that Adam was buryed by Hebron and Arba.

Lyranus

Lyranus is vtterly of the ſame mynde with Hierome, expoundyng the ſame place of Mathew. Furthermore Saint Hierome entreatyng that place of Paul before aleged, (Surge qui dormis, & wake thou which ſlepeſt, *and ariſe from the dead and Chriſt ſhall geue thee light*) *ſayth. I remember, that I herd a certayne man diſputyng in the Churche of this place, which brought into the theater* (*that is the playeng place*) *a forme neuer ſene before, that he might pleaſe the people. This teſtimonie* (*ſaith he*) *was ſpoken vnto Adam buryed in the place of Caluarie, where the Lord was crucified, whiche is therfore called Caluaria, bycauſe the head of the old firſt man was layed there.*

In that time therfore, when the Lord beyng crucified did hang ouer his graue, this Prophecy was fulfilled. Awake Adam which ſlepeſt, and riſe from the ded. Et nō (vt legimus) ἐπιφαύσει σοι ὁ χριστος, id eſt, orietur tibi Chriſtus. Sed ἁφαψεται, id eſt, continget te Chriſtus, *that is, and not as we read Chriſt ſhall geue thee light, but Chriſt ſhall touch thee, bicauſe he might be made aliue & riſe by the touching of his bloud, and his body hāging there. And then alſo was the tipe and figure fulfilled in veritie, whē Elizeus being dead, did raiſe the dead mā. Whither theſe things be true or not, I leaue it to the iudgement of the reader.*

Truly theſe thyngs beyng ſpoken then among the people, they pleaſed and were receyued with a certayne gladnes.

One thing, I ſpeake that I knowe, this ſence and meanynge doth not agree with the interpretation and text of the ſame place.

Yet Saint Ambroſe in the fift booke of hys Epiſtles doth ſay, that Adam was buried in Golgotha. Chriſtus (inquit) animam euangelicam ſuſcepit in Golgotha, vbi Adæ ſepulchrum, vt illum mortuum in ſua cruce reſuſcitaret. Vbi ergo in Adam mors omnium, ibi in Chriſto omnium reſurrectio. *Chriſt* (*ſayth he*) *brought his Euangelicall ſoule into Golgotha, where was the ſepulchre of Adam, that he might rayſe hym beyng dead, by his croſſe. Therfore where the death of all men was in Adam, there was the reſurrection of all, in Chriſt.*

But this is Ambroſe peculiar opiniō, or els he cōſented with thē whiche did litle expende or weigh, what Golgotha and Caluaria did meane.

Neuertheles Origene expounding the place of Mathew before alledged, ſemeth not to reiect that ſentence And although he doth not affirme it, yet he writeth thus: Venit ad me traditio quædam talis, ꝙ corpus Adæ primi hominis ibi ſepultū eſt, vbi crucifixus eſt Chriſtꝰ. &c. *There came to me ſuch a certaintraditiō, that the body of Adam the firſt man, was there buried where Chriſt was crucified: ẏ as all died in Adam, ſo all might liue in Chriſt: ẏ in that place which is called Caluaria, ẏ is the place of heades, the head of mankind ſhould with all the people finde reſurrec-*

tion, by the reſurrection of our Lord and ſauiour, which he ſuffred there and did riſe. For it was inconuenient, that many beyng born of him, receyued the remiſſion of their ſinnes, and did obteyne the benefite of reſurrection, that he beyng the father of all men, ſhould not obteyne the ſame grace.

Theophilactus expounding the ſame place, doth rehearſe almoſt the like words, nor Ciprian doth not differ from them, writing in his ſermon of the reſurrection of Chriſt. Creditur Caluaria Adam ſanguine Chriſti conſperſa, qui ſub loco quo crux domini fixa eſt, humatus traditur ab antiquis. The head of Adam is beleued to haue bene ſprinckled with the bloud of Chriſt, which Adā is reported of the old fathers to be buried vnder ẏ place in the which the croſſe of the Lord was faſtened and ſet.

Adam was the figure of Chriſt, and his ſlepe, and the ribbe taken frō him, did beare the ſhadow partly of Chriſtes ſleping on the croſſe, partly of the Church formed out of his ſide.

Enos. 20.

ENos doth ſignifie in the Hebrue tounge, a miſerable man, ſubiect to calamitie and heauines. And this was the great intelligence of Seth to call his ſonne by this name, Enos. For although he was ſet and founded of God, that he ſhould be the head of the generation of the godly, yet did he full prudently know, that his poſteritie ſhould, in this world be troubled with many calamities and cares. And truly vnto the ende of the world the ſtate and condition of the elect ſhalbe no other, as long as they liue in the fleſh, but that they ſhould be Enoſhim, that is miſerable and afflicted, for as many as will liue godly in Chriſt Ieſu, ſhall ſuffer perſecution. 2. Timo. 3.

Saint Hierome writeth, that as this name Adam is interpreted mā, ſo Enos after the varietie of the Hebrue toūg, is expoūded likewiſe, mā.

Chriſoſtome writeth, Se here (ſaith he) how they teach an argument of thanckfulnes in naming their ſonnes, by cauſe he ſaith here, ẏ Seth called the name of his ſonne, Enos. And furthermore the ſcripture willing to interprete the appellation of the name vnto vs, doth ſay: Hic ſperauit, inuocando nomen dñi dei. He hoped, calling vpō the name of the lorde. Haſt thou ſene a name more beautifull then a diademe, more noble thē purple? what ſhalbe more bleſſed, then he which is beautified with the inuocation of God, and doth poſſeſſe the ſame for his name? Dooſt thou ſe, how that in litle and ſmall appellatiōs are hidden great riches of ſentēces? For here is not onely ſhewed the piety & godlines of parents, but alſo ẏ great diligēce towardes their childrē. Dooſt thou ſe, how ſtraight way euē frō the

the beginning they taught their children which were borne vnto them, admonishing them to exercise vertue by the very names that they gaue them? They did not as they do now, geue names they passe not how, and without any iust cause or reason. For they say now: let the child be named after his graundfather, or great grandfather, or great grandfathers father: but the old auncient fathers did not so, but gaue all diligence to set such names to their children, which shoulde not onely leade into vertue, those which had such names, but also should teach al other which should come into the world, following no smal wisdome. Therfore let vs not set vulgar and common names to our children. Let vs not geue them the names of our graundfathers, and our great graundefathers fathers, and of them which were noble in kinred, but let vs geue them the names of holy men, which did shine in vertues, and had great trust towards God. But yet let neither the Parents nor children trust to the names them selues. For the name profiteth none, in whom vertue is not commended: but we must haue a regard of saluation in euery operacio of vertue, and neither to be high minded in the operacion, neither in the kinred of holy men, nor in any other, but in the trust of good woorkes, yea and neither of them to thinke much of him selfe. But then we ought to be most humble and modest, when we haue heaped together great riches of vertues: for euen so shall we kepe our riches gathered together, and obtaine vnto vs the grace of God. For Christ for this cause said to his disciples: When you haue done all thinges, say, We be vnprofitable seruauntes. Therfore in all things, let vs humble our hawtines and pride, and let vs learne to be modest & gentle, and not to be lofty and high in our good workes. And let vs know this to be the greatest vertue, to behaue our selues modestlye and humbly in our good workes. Thus much Chrisostome, for the name of Enos. Luk. 17.

Caietanus reading this text after the verity of the Hebrue, doth say, that Moses doth expresse here, not the person of the tyme in saying tunc, then, and not passiue, sed actiue, (in saying to cal vpon) when man began not to cal vpon God (for that did Abel before in sacrifising) but to call vpon God in that name Iehoua, which is a name of four letters. For Moses doth shew the beginning of al religious actes among the Hebrues, to be in calling vppon this speciall name of God, Iehoua, for the Hebrues do attribute marueilous vertues to the calling vpon this name. And therfore Moses was very careful and diligent about the beginning of the inuocation on such a name. And by this texte wee maye learne, that the toung which is called the Hebrue toung, was before the floud. For this name Tetragrammaton, that is of foure letters, was of that same toung, and written with the same characters, but yet it followeth not, that this onely toung was before ỹ floud. For the scripture doth not so testifie, but

doth onely ſay, that the children of Noe after the floud were of one ſpech and language.

The text of the Hebrues is this: Tunc ceptum eſt vt inuocaretur in nomine domini. Then began men to call vpon the name of the Lorde. In this text the Hebrue verbe Halal is of the third coniugation, and it is written in the beginning with He, and with a ſingle Lamed, but certain of the Hebrues, following an other ſignification of this verbe, which is to prophane or to make vnglorious, doo reade this: Tunc prophanatum eſt ad inuocandum nomen domini. That is: they did prophane and attribute the name of God vnto idols, bicauſe they began to commit idolatrie. It is referred therfore vnto the time, and not vnto the perſon (as Aquila doth tranſlate it into the Greeke) τότε ἤρξθη, id eſt, tunc ceptum eſt, then they began. But ther is no cauſe known, why the .70. interpretours ſhould tranſlate it after this maner: Hic ſperauit inuocare nomen domini dei. He truſted to call vpon the name of the Lord God The Caldie tranſlation readeth thus: Then began the children of men to praye in the name of the Lord God. Therfore Enos was the firſt that beganne to cal vpon the name of the Lord, bicauſe after the iudgemēt of ſome he was ỹ firſt that found certain images, by the which the deuotion of praier ſhould be ſtirred vp. But that ſemeth to be falſe and vaine. The true meaning of this text is this: Then began the hartes of the godly to be moued to reſtore religion, which a long time by the wicked had bene ſuppreſſed. And by this word inuocare, is ſignified the true woorſhipping of God to be reſtored, which through impiety was almoſt loſt.

Yet ther is no doubt, but that Adam and Eue, & a few of their childrē, wer the true worſhippers of God. And Moſes doth vnderſtand, that the flowing of impiety was ſo great in the world, that religiō was almoſt come to vtter deſtruction, bicauſe it remained onely among a few perſons.

Now after Seth had begotten a ſonne like him ſelfe, and had his family godly gouerned and ordered, then began ther to be a diſtinct face and ſhew of the church, & the true worſhip of God was erected & reſtored, which ſhould endure to the poſterity. Such of late was the reſtoring of religion in our time, not that it was vtterly extinguiſhed, but bicauſe ther was no one certain nation which did truly worſhip God, but were diſperſed here and ther. But now thankes be geuē to God, they are reſtored againe to the profeſſion of their ſincere faith and pure religion, as namely this noble realme of England.

Mathuſalem. 21.

Some do record that Mathuſalē liued .xiiii. yeres after the floud, but this aſſertiō may be refelled & refuted, both by the text of ỹ holy ſcripture, & alſo by the writings of certain holy fathers.

It

It is written in Geneſis, that Mathuſalem liued. 187. yeares, and begat Lamech, and after he begat Lamech, he liued. 782 yeares, and begat ſonnes and daughters: ſo al the daies of Mathuſalem were. 969. yeares, and ſo he died.

Then Lamech liued. 182 yeares, and begat Noe. Now from the day of the birth of Mathuſalem, vnto the natiuity of Noe, were. 369. yeares, vnto the which if ye adde the. 600. yeares of Noe (bicauſe in the. 600. yeare of his life, the floud came vpon the earth) it ſhal plainely appeare, that Mathuſalem died in the. 969. yeare of his life, euen in the ſame yeare in the which the floud began. And this ſupputatiō of the Hebrewes doth ſaint Hierom follow in queſtionibus Hebraicis, vnto whome the ſupputation of the 70. Interpretours doth not ſeme good, nor pleaſe. And of this controuerſy he writeth thus: Famoſa eſt quæſtio, & diſputatione omniū eccleſiarum ventilata, quod iuxta diligentem ſupputationem quatuorde cem annos poſt diluuium Mathuſalah vixiſſe referatur. *Ther is a famous queſtion, and toſſed to and fro by the diſputacion of al churches, that after diligent ſupputacion and accompt, Mathuſalem is reported to haue liued. 14. yeares after the floud. For when Mathuſalem was. 167. yeares old, he begat Lamech. Againe, when Lamech was. 188. yeares olde, he begat Noe, and vnto the time of the birth of Noe, the yeares of Methuſalems life were. 155. Now in the. 600. yere of Noes life, the floud came: and by this the ſupputation had by part, we muſt cōuince and conclude that the floud in the. 955. yeares of Mathuſalems life, did flowe ouer all the world. And wher he is ſayd before to haue liued. 969. yeres, no man ought to doubt, but that he liued. 14. yeares after the floud.*

But this Hierome doth reporte out of the ſupputacion of the. 70. Interpretours, which he doth impugne and againſt ſaye. For he writeth: Et quomodo verum eſt, quod octo tantum animæ in arca ſaluæ factæ ſūt? &c. *And how can this be true, that onelye eight ſoules were ſaued in the Arke? It remayneth therfore, that as in many other things, ſo in this alſo there may be an errour in the number. For in the bookes of the Hebrues and the Samaritanes, I found written thus: And Mathuſalem liued. 187. yeares, and begat Lamech. And after he begat Lamech, he liued 782. yeares, and begat ſonnes and daughters. And al the daies of Mathuſalem were. 969. yeares, & then he died. And lamech liued. 182. yeares, & begat Noe. From the day of the birth of Mathuſalem, vnto the day of the birth of Noe, were. 369. yeres, ad to theſe ỹ. 600. yeres of Noe (bicauſe in the 600. yeare of his life the floud came) and ſo it muſt needes followe, that Mathuſalem died ỹ. 969. yeres of his life, euen in ỹ yere whē the floud came.*

Saint Auſten in his booke De ciuitate dei, *doth geue his aſſent both to the Hebrues, and to ſaint Hierome, writing after this maner:* Per hanc autem

autem diſcrepantiam Hebræorum codicum atque noſtrorum, exoritur famoſiſſima illa quæſtio, vbi Mathuſalem quatuordecem annos poſt diluuium vixiſſe computatur, cum ſcriptura ex omnibus qui in terra tunc fuerant, ſolum octo homines in arca exitium commemoret euaſiſſe diluuii in quibus Mathuſalem non fuit. &c. *By this diuerſitye of the Hebrue bookes and ours, that moſt famous queſtion doth ſpring and ariſe, where Mathuſalem is compted to haue liued. xiiii. yeares after the floud, when the ſcripture doth make mencion, that of all them whiche were then on the earth, onely eight men eſcaped the daunger of the floud in the Arke, among whom Mathuſalem was not. For after our bookes, Mathuſalem after he begat Lamech, liued. 167 yeares. After that Lamech him ſelfe (before Noe was borne of him) liued. 188. yeares, which both being ioyned together, doo make. 355. yeres, to theſe are added. 600. yeres of Noe, in the which laſt yeare the floud chaunced. VVhich yeares make 955. frō the birth of Mathuſalem, vnto the yere of the general floud. Al the yeres of Mathuſalems life are compted. 969. yeres. For when he had liued. 167. yeres, and begat Lamech, he liued after his birth. 802. yeares, which all ioyned together, make. 969. yeres. From the which ſubſtract. 955. yeres frō the birth of the natiuity of Mathuſalem, vnto the floud, ther remayneth xiiii. yeres, the which Mathuſalē is thought to haue liued after the floud. For the which cauſe many ſuppoſe him to haue liued (although not vpon earth, where it doth plainly appeare all fleſhe to haue bene deſtroyed, which nature will not ſuffer to haue liued in the waters) with his father which was tranſlated, and to haue bene ther vntyll the floud was paſt. And this they ſuppoſe, bicauſe they will not derogate and take credite frō the bookes, which the church hath taken into ſo great authoritye, beleuing the Iewes, rather then thoſe not to haue the truth. For they doo not admit that it ſhould be rather by the errour of the Interpretours, than to be falſe in that toung, out of the which the ſcripture was tranſlated in to our toung, out of the Greke. But they ſay, that it is incredible that the 70. interpretours coulde erre, which altogether at one time and in one ſenſe did agree in their interpretation, or that they would lye, where it did nothing preuaile thē. They ſay ý the Iewes which do enuy vs, bicauſe the law and the Prophets is come vnto vs by interpretations, haue chaunged ſomwhat in their bookes, bicauſe they might diminiſh the authority in our bookes. Let euerye man take this opinion or ſuſpition, as he ſhall thinke beſt. But it is moſt certaine, that Mathuſalem liued not after the floud, but died the ſelfē ſame yeare, if it be true that is found of the number of yeares in the Hebrue bookes. Thus farre ſaint Auſten.*

Note here one thing, that ſaynt Auſten doth call them our bookes, which then being in latine, the church did vſe out of the interpretacions

of the

of the .70. interpretours, before the interpretation of Hierom was made or receiued: and he calleth them Hebrue bookes, which are translated according to the Hebrue verity.

Yet saint Austen in his questions vpon Genesis, doth say, that Mathusalem is reported in bookes, although fewer (but yet truer) to haue died sixe yeres before the floud, but you must thincke that saint Austen made here onely a mere relation, and yet not to haue bene of the same sentence and minde.

But yet least any should slaunder & cauil against the addition of the seuenty interpretours, it might be said, that their very first and proper exampler (which perchaunce nowe is not extant) not to haue dissented from the Hebrue verity.

Lyranus expounding that place of Genesis, doth consent both to the sentence and iudgement of Hierome and Austen.

Lamech. 22.

TVVo things are to be noted in Lamech, bigamie and murther. For the first, Lamech was the first man y euer had two wiues, contrary to the lawful institution of mariage, which is that twoo should be one flesh. The Hebrues do say, that it was the manner before the floud to haue two wiues: the one for the cause of procreation of children, with whom the husband should haue no more to doo, after she was with child, but being set apart, and apparelled with mourning clothes, dwelt alone as a widow. They say that of the two wiues of Lamech, Hada serued for that purpose. The other wife they had to satiffy their lust and pleasure. She was gorgeously apparelled and decked, and that she should not conceiue, nor be begot with child, and so to leese her beautye, drounke often the cup of sterilitye, and with her husband alwayes kept company. And they say that the other wife of Lamech, named Silla, serued that tourne, who for the continual company of her husband toke this name Silla, quasi sub vmbra illius sedens, as sitting vnder his shadow. For this Hebrue word Sil, doth signify vmbram, a shadow: but it maketh no matter, for what purpose and minde Lamech was entised to take to him selfe two wiues, when he did violate and defile the holy law of wedlocke, which was geuen and shewed forth of God. For God ordained, that ther should be two in one flesh, and this was the perpetuall order of nature. But this cruell man Lamech, with a beastly contempt of God, did corrupt the law of nature, and so the Lord would the corruption of lawfull mariage to come out of the house of Cain, and to begin with the person of Lamech, that Polygami, that is, they which haue two wiues at once, may be ashamed by this example.

That

That Bigamia, that is to ſay, the hauing of two wiues at once, is againſt the order of nature, it may be proued both by holy ſcriptures, and by learned fathers.

First, it is written in Geneſis: Therfore ſhal man leaue his father and his mother, and ſhal cleaue to his wife, and they two ſhalbe one fleſh. It is not here ſayde, he ſhall cleaue to his wiues, but to his wife. And Chriſt brought forth this moſt ſtraight law of wedlocke againſt the Phariſes, who vnwiſely and impudently did aſke of him, if it wer lawful for a man to forſake his wife for euery cauſe. And Chriſt to confute them, & ſhake of their vaine queſtion by the holy ſcriptures, ſaid: haue you not red, that he which made them at the beginning, made them male and female, and ſaid: for this cauſe ſhall a man leaue father and mother, and cleaue vnto his wife, and they two ſhal be one fleſh, wherfore they are no more two, but one fleſh. Let not man therfore put a ſunder, that ỹ god hath coupled together. Saint Paule ſpeaketh alſo of the inſoluble knot and bande betwene man and wife, and of the high miſtery ſignified therby. Know ye not (ſaith he) that your bodies are the members of Chriſt? Shall I then make them the members of an harlot? God forbid. Do you not know, that he which coupleth him ſelfe wt an harlot, is one body? For two (ſayth he) ſhall be one fleſh, but he that is ioyned vnto the Lord, is one ſpirite. Flee fornication.

Againe, in an other place the ſame Paule ſaith: So ought men to loue their wiues, as their own bodies. He ỹ loueth his wife, loueth him ſelf: for no man euer yet hated his own fleſh, but doth nouriſh and cheriſh it, euen as the Lord doth the church. For we are mẽbers of his body, of his fleſh, and of his bones. For this cauſe ſhall a man leaue father and mother, and cleaue to his wife, and they two ſhal be one fleſh. This is a great ſecrete that I ſpeake, concerniug Chriſt, and concerning the church.

Saynt Hierome in one of his Epiſtles, expounding theſe words (For that cauſe ſhall a man leaue father and mother, and cleaue to his wyfe.) This teſtimonye (ſayth he) doth Saynt Paule referre to Chriſt and the church, that the firſt Adam in the fleſhe, and the ſeconde in the ſpirite, ſhould be Monogamus, hauing but one wife. Let one Eue be the mother of al perſons liuing, and let one church be the parent of al Chriſtians. As that curſed Lamech did deuide her in to two wiues: ſo heretickes rent & teare this into many churches: which after the Apocalips of Iohn, are rather to be called the ſynagoges of the Deuill, then the counſell houſe of God. We reade in the Canticles, called the ballets of Salomon. Ther are 60. quenes, and. 80. concubines, and of the Damſelles wythoute number, but my Doue is alone, and my vndefiled, ſhe is the onelye Daughter of her mother.

Gen. 2.

Mat. 19

1. Cor. 6

Ephe. 5.

Cant. 6.

Tertul-

Tertulian saith also: Cum apostolus in ecclesiam & Christum, interpretatur, erunt duo in carne vna, secundum spirituales nuptias ecclesiæ & Christi, vnus Christus, et vna eius ecclesia, agnoscere debemus duplicatam & exaggeratam esse nobis vnius matrimonii tam secundum generis fundamentum, quam secundum Christi firmamentum. &c. *When the apostle doth interpret these wordes (ther shal be two in one flesh) vpō the church & vpon Christ, after the spirituall mariages of the churche and Christ, for ther is one Christ, and one his church: we ought to know the vertue of one matrimony to be here exaggerated & doubled, aswel after the foundacion of mankinde, as concerning the stabilitye and grounde of Christ. We are coūted to be in one matrimony on both the partes, aswel carnally in Adam, as spiritually in Christ. Of twoo natiuities ther is one prescript & rule of Monogamia. He doth degenerate from both, which straieth from this rule of hauing one wife. The number of .2. matrimonies began of this cursed mā Lamech, being the first which maried .2. wiues.*

Obiectio.

But thou wilt say that the blessed patriarches mingled their mariage, not onely with many wiues, but also with many concubines. Therefore it is aswel lawful for vs to marry as many in number.

Responsio.

It is lawful plainly, if ther remaine yet any tipes of any mistery to come whō the mariages may prefigure & signify. &c. Ther be many wordes which Tertuliā speaketh of this matter ful of high learning, consonāt to thē which say that the holy patriarches might lawfully haue .2. wiues at once by Gods dispensation, in the coniunction of whō ther lay many tipes & figures hiddē of some mistery to come, but chaūced not vnto Lamech, nor is now mete for vs. Glossa interliniaris, doth say: quod Lamech prius contra naturam & morem adulterium commisit. *That Lamech was ý first ý cōmitted adultry against nature, & against order. But note here ý it is lawful to haue .2. wiues, one after an other (as S. Paule writeth to Timothie) wher he doth coūsel & exhort the yonger widowes to mary agaū, bicause (as he saith) in an other place, better it is to marie thē to burn*

Saint Hierome him selfe, to whose charge this errour was layd, that he would not haue a widow to marry again, writeth in one of his epistles: Non damno bigamos, trigamos, nec octogamos, *I do not condemn them that marry twise, nor thrise, nor eight tymes: yet this is to be vnderstanded, that they marry successiuely, one after an other.*

¶ The second note of Lamech.

The second thing to be noted in Lamech, is thē murther ý he cōmitted. He said to his wiues Hada & Silla: hear my voice ye wiues of Lamech, herkē vnto my spech, for I wold slea a mā in my woūd, & a young man in my hurt. If Cain shalbe auenged seuēfold, truly Lamech .70. times .7. fold.

This whole text is ſomwhat obſcure and hard, and therfore the Hebrues brought diuers and ſundry expoſitions of it.

The Iewes haue fained of this matter after their maner a fooliſhe and vaine tale. They ſay, that Lamech was an hunter & blinde, and that he had a boy which led him by the hand, and that while Cain laye hidden in the buſhes, he was ſtricken through with an arow of Lamech: and that the boy thinking there to be a wilde beaſt, did direct Lamech his hand, and ſo tooke vengeaunce of the boy, which by his imprudencye was the cauſe of the murther.

They which receiued this tale, do affirme, that the wiues of Lamech did abſtain from his company, for the death of Cain. Lamech therfore to pacify his wiues, & to ioyn them to him againe, doth ſhew vnto them hys murther, that it was not done of ſet purpoſe, but by chaunce, & therfore no great daũger to be feared. For if pain & vengeance was deferred for many yeares, vnto Cain that wicked and curſed murtherer, he thought that his pain ſhould be deferred vnto him for many moe yeres.

Other ſuppoſe, that the wiues of Lamech did auoid his companye, bicauſe the ſeuenth generation & age was euen at hand, in the which they thought al the poſterity and iſſue of Cain ſhould be vtterly deſtroyd, for the death of his brother. VVhich thing when Lamech perceiued, he wylled to ioyne them againe vnto him, for the increaſe of childrẽ, and ſo did endeuour to mitigate them, and did ſay, that he killed not a young man and a ſtripling, as Cain killed Abel, and therfore he ſaid: they neede not ſo greatly to feare, and if I ſhould ſuffer any miſchief or puniſhment, that the ſame ſhould be prolonged as yet for many yeares, foraſmuche as the pain of Cain, being the firſt murtherer, was deferred vnto the ſeuẽth generation. Of this iudgement is Caldeus paraphraſtes.

But omitting al theſe things, this following, ſemeth to be the very true ſence and meaning Lameches wiues, ſeing that al men hated him for his cruelty, wer afraid. Therfore he braggeth that ther is none ſo luſty, that wer able to reſiſt him, yea although he wer alredy wounded, and he mocked at Gods ſufferance in Cain, ieſting as though God would ſuffer none to puniſh him, and yet gaue him licence to murther others. Therefore the intollerable violence of Lamech toward mankinde, did feare his wyues, leaſt al men making a conſpiracye, ſhoulde oppreſſe him, as he was moſt worthy euery mans hatred and curſe. Now that Moſes might expres his deſperate cruelty, when that the faire ſpeche of wiues is wont ſometymes to mitigate and appeaſe the fierſe and cruel huſband, he doth ſhew, that Lamech did vomit out ỹ poyſõ of his cruelty, into the boſom of his wiues. The ſomme is this: he boaſted that he had both ſtomack and ſtrength ynough, to vanquiſh & ouerthrow al that durſt aſſault him, and if ther

be any

be any peril (saith he) I wil safely receiue it on my owne head, and at my peril, chaunce what chaūce may, I redely know away how to escape. And when he saw his wiues stricken with such feare, he is not onely made not the meker, but doth sharpen and edge him selfe forth vnto more cruelty. And such is the beastly rage of cruel men, when they perceiue them selues to be hated of al men, they are so farre from repentaunce, that they are ready to bury one murther with ten other.

Saynt Hierom writeth, that a Iew shewed him, that it was recorded in certain bookes apochryphal, that. 77. soules came of the stock of Lamech, which were destroyed in the floud, and that in this number vengeaūce was take of Lamech, whose kinred endured vnto the Cataclisme.

The same Hierome Contra Iouinianum, *writeth:* Primus Lamech sanguinarius atque homicida vnam carnem in duas diuisit vxores, fratricidium et bigamiam cataclismi pæna deleuit, et de altero septies, & de altero septuagesies septies, vindicatum est: quantum distant in munero, tantum & in crimine. *That bloudy and murthering Lamech, was ye first that deuided one flesh into two wiues, one paine of the floud did put away murther and bigamy. Of the one vengeaūce was taken seuen times, of the other seuenty times seuen: how much these differ in number, so much differ they in fault.*

Saint Austen In questionibus veteris testamenti, *sayth:* Sed frustra hoc putant, qui arbitrantur quod Lamech hoc dixerit de Cain, occidi virum in liuorem mihi, & iuuinem in vulnere meo. Iam enim in quinta generatione natus erat Lamech a Cain, id est, de Mathusalem ab nepote Cain. &c. *But they doo vainelye suppose this, that Lamech spake this of Cain: I haue slain a man in my wound, and a young man in my hurt. For Lamech was borne in the fift generation of Cain, that is, of Mathusalē which was of the fourth degree in linial dissent. But Lamech doth speake this, that he would shew him selfe to be more sharplye punished, which offended vnder a manifest law: and by this, if vengeaunce was taken seuē times after Cain vpon his follower, how much more vengeaunce is to be taken vpon him, whom neither the fact nor correction of Cain, neyther the sentence geuen against him did feare, that it should turne his will frō so wicked and mischeuous a deede?*

After Cain therfore Lamech committed murther, whiche without doubt suffered seuen reuengements: and what should chaunce vnto him, that doth follow the same after Lamech, he sheweth, saying: Of Lamech vengeaunce shal be taken seuenty times seuen tymes, that for bicause repentaunce didde not follow the yll woorke, hee shoulde be smitten with the strokes of seuentye seuen plages, therefore when Lamech dothe confesse him selfe to haue killed a younge man, and Cain could not liue to that time, or if he didde (which seemeth impossible) he was olde, and

not yong, and therfore Lamech killed him not. This wuch ſaynt Auſtine.

Yet ſome out of ſaint Anſtens writings do reaſon and argue, that Lamech killed Cain: for he graunteth, that Lamech paid the ſeuen fold vengeaunce, but in following the hiſtory of Geneſis, he ſhould not haue payd or loſed the ſeuen fold vengeaunce, except he had killed Cain, Ergo it may be concluded, that Lamech killed Cain, although the text doth not openly declare it.

Saint Hierome, ſpeaking of the ſeuen fold reuengement of Cain, doth ſay, that it is not ment that he which ſhould kill Cain, ſhould be ſubiect to ſeuen vengeaunces: but that he that killed him ſhould looſe the ſeuen vengeaunces, which were ſo long time together in Cain, who being aliue was left wholy and all vnto payne.

Ephrem writeth, that Lamech cõmitted two murthers. Aliud enim (inquit) eſt vir, aliud adoleſcens. For (ſaith he) a man is one thing, and a young man, an other: Yet Theodoretus writeth, that Lamech killed not 2 but one man, of a floriſhing & luſty age, & not Cain, as many doo fable.

Yet ſaint Hierom holdeth the contrary, that Lamech killed Cain. For he writeth in his firſt queſtion Ad Damaſum papam: Maiorum noſtrorũ iſta ſententia eſt, quod putant in ſeptima generatione a Lamech interfectum eſſe Cain, &c. This is the mind of our forefathers, that Cain was killed of Lamec, in the ſeuenth generation. For Adam begat Cain, Cain begat Enoch, Enoch begat Iarad, Iarad, Mahinael, Mahinael, Mathuſalẽ, & Mathuſalem Lamech, which was the ſeuenth from Adam.

But Chryſoſtom expoũding ẏ place of Geneſis, doth not graunt ẏ Lamech killed Cain, although he graunt, that he cõmitted two murthers.

Lyranus vpon that place writeth after this manner: bicauſe Lamech brought in bigamie, he was puniſhed by his wiues, for by what thinges a man doth offend, by thoſe thinges he is tormented. And therefore being made an old man, was il intreated by his wiues. And willing to repreſſe them from the euyls which they did vnto him, he ſayd vnto them: bicauſe I haue killed a mã in my wound. To the vnderſtanding wherof, we muſt know, ẏ Lamech waxing blind, had a guide to leade him, & ſo wẽt into ẏ fields to hunt, not for fleſh (for that time they did eate none) but for the ſkins, which they did weare. And Cain lay hid among the buſhes, bicauſe he was alwaies in feare: whõ the yong man ẏ led Lamech, ſeing (bicauſe he was of a quicker ſight then Lamech) ſuppoſed it to be ſom beaſt, & therfore ſaid vnto Lamech, ẏ he ſhould direct his arow thither, which being don, when he perceiued ẏ he had killed Cain, whoſe killing ẏ lord did forbid vnder greuous paines, he beat the yong ſtripling ſo ſore, ẏ he killed him, and by this is ment, that he ſaid, I haue killed a man, ẏ is Cain, in my wound, that is by a wound geuen of me: and I haue killed a yong mã that

did

did guide & direct me. And this is the common opinion, saith Lyra.

Other do otherwise expound this sentence: I haue killed a man in my wound (as if Lamech should say) I haue killed a man, and a young man, in liuore meo, in my hart, that is, of enuy, as Cain did, which killed Abel, as though he should say, no.

The Hebrues do say, that this young mā, whom he killed, was his own sonne called Tubalcain, who was the first inuenter of the craft in woorking of brasse and yron.

These two wordes vulnus and liuor, after the censure of some, may be diuersly red, either in the accusatiue case, or in the ablatiue case. If in the accusatiue case, thē the sence is this: if ther be any peril, let it light on my hed, & whatsoeuer chaūce, let me smart for it, for I know how to escape.

But if it be red in the ablatiue case, then it maye haue a double sense. The first is this: although I were wounded, yet am I able to kill a man. VVhat wyll I then do, if I be lusty and whole? The other sense is this, which semeth more sound and more agreable. If anye man prouoke me with iniury, or attēpt to bring any violēce to me, he shal wel fele & perceiue, that he hath to do with a strong and valiaunt man: for if he once hurt me, he shal not escape scotfree.

Ther is a great controuersie among the writers, whether Lamech repented and confessed his fault, or no.

Chrisostomus, Rupertus, and Alcuinus holde the affirmatiue part, but other of great learning and depe iudgemente, doo holde the negatiue part, & do write that he reioiced & bragged of his cruelty & murther.

VVhat is to be auenged seuenfold, and seuenty times seuen folde, diuers haue diuers iudgements.

Saint Hierome saith, that vengeaunce was taken seuen folde of Cain, bicause he was slain in the seuenth generation, that is, in the time of Lamech, & did suffer pain for his fault, the space of so many generacions. He liued vpon the earth mourning and trembling, & that the reuengement of seuenty times seuen fold in Lamech, was the seuenty & seuen generations frō Adam vnto Christ. Reade Luke the Euangelist (saith he) & thou shalt find it to be so, as we say. Therfore, as in the seuēth generation the sinne of Cain was loosed (for God wil not punish twise for one thing) & he which hath once receiued ill in his life, shall not suffer the same torment after his death, which he suffred in his life: so the sinne of Lamech, that is, of the whole worlde, and of the bloud which was shed, shalbe loosed at the comming of Christ, which tooke away the synnes of the world, and washed his garment in the bloud of the wyne presse, and hath troden down the wyne presse alone, & went with red garments frō Edom vnto heauen.

Nicholaus biſhop of Rome, writing vnto Lotharius the king, doth ſai: Art thou not to be ſmitten with ſharpe vengeaunce, which art knowne to haue followed in hauing two wiues, the adultery and wickednes of Lamech, which the Lord did not put away, but after the ſeuenty and ſeuen generations with his healthful comming, when that the murther of Cain was wiped away by the waters of the Cataclyſme in the .7. generation?

Other doo expounde theſe two clauſes, ſeuenfold, and ſeuenty times ſeuenfold, for the greuouſnes of puniſhment, bicauſe (as Saynt Ambroſe ſaith) greater was the fault of Lamech, which did not correct him ſelfe after an other, which was condemned before him, and becauſe he tooke not hede of that thing, which was rebuked in an other.

Noe. 23.

CConcerning Noe, two things are to be demaunded: The firſt is, whether he is to be accuſed of dronkennes? The ſecond, whether he was to be reproued in curſing of Canaan.

Gen. 9

Concerning the firſt, it is written in Geneſis, that Noe began to be an huſband man, and planted a vineyard, and he dronke of the wine, and was dronken, & was vncouered in the midſt of his tent. And whē Cham the father of Canaan, ſaw the nakednes of his father, he told his two brethrē without. Then tooke Sem & Iaphet a garmēt, & put it vpon their ſhoulders, & went backward, & couered the nakednes of their father, with their faces backward, & ſo they ſaw not their fathers nakednes.

Chryſoſtom diſcourſing this piece of ſcripture, doth thinke that Noe is not to be accuſed, but excuſed, and that by thre reaſons. Firſt, bicauſe he was not ſupplanted nor ouerthrown by intemperancy: but they which ar worthy to be noted of dronkennes, are they whō intemperat ingurgitaciō doth accuſe. Alſo the ſcripture ſaith not, that the Lord was angry wᵗ Noe for that dronkennes, but doth in euery place commend his righteouſnes.

The ſecond reaſon is this: he fel into this dronkēnes through ignorāce, which properly is called ignorantia inuincibilis, *bicauſe he could knowe & learn of none the power & ſtrength of ẏ wine, & therfore he fel into ebriety ignorantly, and not willingly through a corrupt wyll:*

Thirdly, bicauſe that righteous man had not experience of the nature of wine, nor did know what meaſure therof he ought to vſe, it is no maruel if he became dronken. Chryſoſtom expounding that alſo which is adioined in the ſame ſtory (that is, that Noe awoke from his wine, & knew what his younger ſon had done vnto him, & ſaid: curſed be Canaan, a ſeruant of ſeruants ſhal he be vnto his brethren) ſpeaketh after this maner: Et hæc dico, non vt iuſtū incuſē, multa enim erant propter quæ illi venia debebatur. &c. *& I ſpeak theſe things, not to accuſe the iuſt mā, for ther were many things, for ẏ which pardō was due vnto him, eſpecially bicauſe*

he ſlid

he ſlid not again afterward into the ſame fault: which is a great argumẽt & preſidẽty he fel before by ignorãce, & not by negligence, for if it had ben by negligence, he ſhould haue ben entãgled agayn wth the ſame fault, whiche happened not. For if that ſhould haue happened agayn, the Scripture would not haue concealed it, but haue vttered it vnto vs. For this is one ſcope and end of the Scripture, for it doth not intermit any notable or notorious fact, but doth teach vs the truth: neither through enuie doth paſſe ouer the vertues of the righteous, neither for the fauour of the wicked doth ſhadow and kepe cloſe their ſinnes, but doth propoſe and ſhewe forth all things opẽly and plainly vnto vs: that we might haue therby monuments and certain doctrines, and that when we fall through negligẽce into any ſinne, we may be made after, more ware, leaſt we fall into the ſame agayn. For it is not ſo greuous a thing to ſinne, as it is to perſeuer in ſinne. Therfore, do not onely attend and marke, ẏ the righteous Noe was dronke, but note alſo the ſame thing did neuer chaũce to him again after.

Now conſider thoſe whiche do dayly conſume their tyme in wyne tauernes, and (as I may ſay) do almoſt dayly die in them. Yet if they come to good aduiſement agayn, they do not refraine them ſelues from the ſame daunger, but do returne to it agayne, as to their dayly worcke, whiche Noe did not.

Ouer and beſide, the name of ebrietie in the holy Scripture is not euery where ſpokẽ of dronckennes, but doth ſignifie ſacietie. Therfore a mã perchaunce may ſay this, of this righteous man: not that he was droncken through intemperancie, but the ſame chaunced to him through ſacietie. As Dauid ſpeaketh: Inebriabuntur ab vbertate domus tuæ, they ſhalbe made droncke with the plentifulnes of thy houſe, that is, they ſhalbe made full.

Therbe many things that declare that righteous man Noe worthy of pardon, which I do not ſpeake as though I would excuſe his ebrietie: but do ſhew, that he was ſupplanted, not by intẽperancie, but by ignoraunce, and that his ebrietie perchaunce to be accuſed, to haue rather flowne and come of ſacietie, then of intẽperancie. And here thou ſeeſt, that this word Ebrietas, is Homonimon, or equiuocall, ſignifieng diuerſe things. In the ſeconde of Iohns Goſpell it is taken likewiſe, not for verye dronckennes, but for fulnes: as whẽ the gouernour of the feaſt ſayd vntoꝰ bridegrome: all men at the begiming ſet forth good wine, and when men be dronkẽ, then that which is worſe. S. Ambroſe in his booke De Noe & arca, doth ſeme plainly to excuſe the dronckennes of Noe. Sobria (inquit) erat mens iuſti, quando ebria putabatur: eſt enim præclarum poculum, inebrians iuſtis, &c. Then was the mind of the iuſt man ſober, when it was thought dronken. For it is a noble & worthy cup which doth make dronken the

John 2.

righteous: but he was truly droncken, which laughed at his father: for he that had no conſideration of the grace and fauour of the generation before paſt, neither of preſent reuerẽce toward his father, nor of the paine to come of contumely done to his father, was very droncke: & that which he thought to ſee, he ſawe not: for there was in hym a profound, and depe blindnes, which culd not ſe his father: for if he had ſene his father, he wold not haue laughed, for the father is not to be laughed at, but to be reuerẽced. And how did he ſee, whiche thought errour of doubtfulnes to be in hym, in whom is the perfect vapour and moiſtnes of wiſedome and other vertues? And whẽ is the mynd more ſober, thẽ whẽ it doth ſo behold & vewe the nature of all thinges, of times preſent, and tymes to come, that there appeared in him no temporall ſtaggering of dronckennes?

Againe in his booke De Abrabã Patriarcha, *ſaying:* Multi ſe fortes putant. Num fortiores quã Loth? Num continentiores quam Noe? *Many thinke them ſelues to be ſtrong: but ar they ſtronger then Loth? are they more continent then Noe: the Scripture doth not ſpread forth the faults of the Patriarches, whom we read to be ouercome with wine, but ẏ thou ſhouldeſt learne wherof to beware. He lay naked: this man was open to the errours of his daughters. Noe the iuſt was diſceyued, bycauſe he was as yet ignoraunt. &c.*

Thomas the ſcholeman in. 2. 2. where he doth excuſe the ebriety of Noe, ſaith in his firſt article. Ebrietas dupliciter poteſt accipi: vno modo vt ſignificet defectum hominis, qui accidit ex multo vino potato, ex quo fit, vt non ſit compos rationis. &c. *Ebrietie may be taken two maner of wayes. In the firſte maner it doth ſignifie the infirmitie of man, whiche commeth of drincking of much wine, wherby he is made* Nõ compos rationis: *not hauing ful poſſeſſion of reaſon. And this maner of ebriety doth not nominate and ſignifie the fault, but the penall defect, ſlowing out of the fault. The ſecõd maner of ebrietie doth nominate the acte, by ẏ which ſome mã doth fall into the ſame defect which may cauſe dronckẽnes two maner of wayes. Firſt by the great ſtrẽgth of ẏ wine, whiche he knoweth not that doth drincke it, and this ebriety may happen without ſinne, ſpecially when it chaunceth not by the negligence of man, and ſo Noe was was thought to haue bene droncken.*

Secondly it doth come of inordinate concupiſcence and luſt, and of an vnmeaſurable vſe of wine: and ſo is ebrietie mortall ſinne, and is conteyned vnder the ſinne of glotonie. Sicut ſpecies ſub genere: *for glotony is deuided into ſurfetting and dronckennes, which Paule writing to the Romains doth forbid, ſaying:* Sic vt in die honeſte ambulemus, nõ in comeſſationibus & ebrietatibus. *Let vs walke honeſtlie as in the day, not in glotonie and dronckennes. To be ſhort, he ſayth, that ebrietie is mortall*

ſinne,

ſinne. As when man drincking wine, doth not thincke ỹ it hath ſo quicke and vehemẽt a ſtrength, ỹ it will quickly ſmite and hurt ỹ braine, & he yet not wſtanding doth largely & exceſſiuely vſe it, doth mortally ſinne.

S. Auſten in a certaine ſermon ſpeaketh of dronckennes after this ſort: Ebrietas eſt blandus demon, dulce venenum, ſuaue peccatum: quã qui habet, ſeipſum non habet: quam qui facit, peccatm non facit, ſed ipſe totus eſt peccatum. *Dronckennes is a flattering deuill, a ſwete poyſon, a pleaſaunt ſinne, which, whoſoeuer hath, hath not him ſelfe, which whoſoeuer doth commit, doth not commit ſinne, but he him ſelfe wholy is ſinne.*

Innocẽtius de vtilitate conditionis humanæ, *hath a notable ſaying of dronckennes.* Quid turpius ebrioſo, cui fetor in ore, tremor in corpore? qui promit ſtulta, prodit occulta, cui mens alienatur, facies transformat. Nullum ſecretum, vbi regnat ebrietas: fæcũdi calices quem non fecere diſertum? *VVhat is filthier then a droncken man? to whom there is ſtentch in the mouth, trembling in the body, which vttereth forth foliſhe things, and reuealeth ſecret things, whoſe minde is alienate, and face tranſformed, there is no ſecret where ebrietie raigneth: whom hath not plentifull cups made eloquente and talkatiue?*

Diogenes when he ſawe the houſe of a certaine man (who was geuen much to drinke) to be ſold, by the inſcriptiõ ouer the dore. Sciebã (inquit) quia tandem domum euomeres. *I did knowe (ſaith he) that at the laſt thou wouldeſt eaſly ſpue out a whole houſe.*

Ariſtippus the Philoſopher to a certain man, bragging that he could drincke much, and yet not be droncke: Quid (inquit) magni narras, cum idem faciet quoq; mulus, *what great thyng (ſaith he) doeſt thou ſhewe, for a horſe, and a mule will do the ſame? by the whiche pretie ſaying, he compared this man, geuen ſo much to drinke, vnto a brute beaſt.*

The ſecond note of Noe.

VVhither Noe did il, in curſing Canaan? The whiche queſtion Chriſoſtome diſcourſing, writeth after this ſort. Ecce prouenimus ad queſtionem illam vbique celebrem, multos enim audimus dicentes, quare cum peccauerit pater & prodiderit nuditatem, filius maledictũ ſuſcepit. &c. *Behold we are now come to that famous queſtion. For we here many ſay: why doth the ſonne receiue the curſe, when ỹ father offended & ſhewed his nakednes? I beſech you geue diligent attendañce, and take the ſolutiõ: for we will ſpeake thoſe things which the grace of God wil miniſter vnto vs for your profit. Noe ſaid: curſed be Canaan, and he ſhalbe the ſeruaunt of his brethren. He made not here mention of his ſonne* Simpliciter, *and that for ſome ſecrete and hidden reaſon, for he would chaſten his ſonne for his ſinne and contumelie, which he did vnto him: but yet he would not be preiudiciall vnto the bleſſing, whiche was geuen him before. For the Scripture ſaith: God bleſſed Noe, when he came out of the arke, and his*

ſonnes.

Alley, W.

ſonnes. Therfore that he might not ſeme to haue curſed him, whom God had bleſſed, paſſyng ouer him whiche had done this reproche vnto him, brought the curſe vnto his ſonne. Noe (ſayth he) doth ſhewe this that therfore Cham is not curſed becauſe he tooke benediction before of God: but wherfore doth he ſuffer pain, when an other hath offended? neither this alſo is done without reaſon, becauſe the father had no leſſe paine and torment then the ſonne. For you know that the fathers often do pray that they them ſelues might ſuſtaine the paines of their children, and in a maner it is more greuous vnto them to ſe their poore childrē tormented, thē if they ſhould be ſubiect to the ſame them ſelues. Therfore this ſame was done, becauſe he for the nature and loue toward his ſonne, did feele greater ſorowe, and that the bleſſing of God ſhould be kept inuiolate, and lykewiſe the childe takyng curſe, ſhoulde ſuffer paynes for hys owne ſinnes. For although through the fathers ſinne he is nowe ſubiecte vnto curſe, yet it is lykely, that he ſuffred paynes for his owne ſinnes alſo. For he toke not onely the curſe of the ſin due to the father, but that he ſhould ſuffer alſo greater payne for him ſelfe. For neither the fathers for the children, nor the children for the fathers, ſhalbe puniſhed, but euery man ſhall ſuffer for his owne ſinnes. This we finde written in all places of the Prophetes, the ſoule whiche ſinneth ſhe ſhall die, and againe the fathers ſhall not dye for the children, nor the children for the fathers. &c.

Exe. 18

This therfore that Chriſoſtome ſaid, that Canaan, the ſonne of Cham ſuffred payne, not onely for the ſinne of his father, but alſo for his owne ſinnes: doth diſſolue the argument whiche might be moued and toſſed out of theſe Scriptures, that is, the ſon ſhal not beare the iniquitie of the father, nor the ſonne ſhall dye for the father. VVhiche Scriptures are chiefly to be vnderſtande of eternall payne, and to be vnderſtande alſo when the ſonne hath by no meanes offended nor conſented to the ſinne of his father.

Saint Ambroſe in his booke De Noe & arca, doth conſent with Chriſoſtome, ſaying. Qua ratione Noe cum filius eius Cham peccauerit, nō ipſū ſed filium eius ſeruituti addixit? By what reaſon did Noe when his ſonne Cham had offended, appointe not him, but his ſonne vnto bondage and curſe?

Reſponſio.

It may be peraduenture becauſe he was more greued with the iniuries of his ſonne, of the which he him ſelfe was giltie, and the very author, and doth more lament the damnation of his ſinne to be payed and ſatiſſied of his ſonne, which ſhould be puniſhed, not ſo much for his owne deſert, as for his fathers. And in the end Ambroſe concludeth, ſaying. Ceterū non tam hic homines quam mores comprehenduntur, quorum in vtroq; vna natura, nam Cham calor, Canaan cōmotio & inquietudo, qui enim calidus

dus est vtiq; inquietꝰ est et commotior est. In duobus igitur erit vna passio & vnus affectus. Itaq; cum alter adiicitur, vterq; damnatur. *But not so much the men as the maners are here comprehended, in both whom is one nature. For Cham signifieth heat, Canaã commotion and vnquietnes. For he that is hote is vnquiet, and somewhat moued. In them two was there one passion and one affection: therfore when the one is named, both are condemned.*

S. Austen vpon Genesis doth explicate this matter after an other sort. Queritur (inquit) quare peccans Cham in patris offensa, non in seipso sed in filio suo Canaã maledicitur. &c. *It is asked (saith he) wherfore Cham offending his father, is not cursed in himselfe, but in his sonne Canaan: There is no answere, but because it is Prophecied, that the children of Israel which came of the seede of Sem, should take the land of Canaan, and vanquish the Cananites, and driue them from thence.*

Saint Austen also rendreth an other answere, in his booke De ciuitate dei, *where he writeth, that by Cham being the middle sonne of Noe, be signified heretikes: which remayne not in the first fruites of ỹ Israelites, but remaine betwene both.*

Lyranus dissouing this, question doth say. Hic nominatur Canaan, quia secũdum aliquos is primum vidit coopertum, Noe, & patri suo Cham iudicauit. &c. *Here is Canaan named, because after some he sawe first Noe vncouered, and shewed it to his father Cham: After other because it is entreated here, of the wickednes of Cham, which behaued himself vnreuerently towardes his father. Therfore is here also mention made of his sonne Canaan, whiche folowed the euill condtions of his father, and in whom and his posteritie wickednes so much encreased, that afterward the Lord commaunded them to be slain, & their land to be geuen to the children of Israel.*

Saint Ambrose doth say, that Canaan was not then borne when Chã saw the nakednes of his father. Other do apply, that Chã had already begotten the fourth sonne, whiche was called Canaan, in the time whẽ Noe was droncke, or els it should not be written, that Cham the father of Canaan did see the nakednes of his father, but onely Cham had sene it.

Berosus in his antiquities doth cal Noe Iamin, because Iain in ỹ Hebrue toung betokeneth wine.

The Iudgement of the later writers conceruing Noe.

The writers of this later tyme (whom I cannot commend and prayse to much, both for their great learning & depe iudgement) be of an other minde, concerning the dronckennes of Noe.

The ebrietie (say they) that is attributed vnto Noe, although it may be excused by certaine reasons, yet it is such in it selfe, that it is worthy great

Alley, W.

great blame: for what ſoeuer doth excede meaſure & meane, is to be blamed euen in brute beaſts that lacke reaſon, much more in mā: for after ỹ the reaſon of man is ſwalowed and ſupped vp of wine, what part of manhode remaineth in man? And by this may we learne, what a deteſtable and foule thing ebrietie is. The holy Patriarch, which ſhould haue ben a notable example of frugalitie and temperancy, moſt fowly and ſhamefully forgetting him ſelf, doth throw him ſelfe naked vpon the ground, that al mē might laugh him to ſcorne. VVith what great ſtudy therfore ought we to haue ſobrenes in priſe, leaſt the like or worſe happen vnto vs? A prophane Philoſopher ſaid in times paſt: Quod vinū eſſet ſanguis terræ, that the wine was ỹ bloud of the earth, therefore when men doo ingurge it vnmeaſurablie, they muſt ſuffer puniſhmēt of their mother the earth. This holy mā Noe might truly be pardoned, which taking before great paine and labour, refreſhyng him ſelfe with the drincking of wine, did thincke, that he receiued a iuſt reward, but God doth marke in him an eternall ſpot of reproch. VVhat ſhall we thincke thē, will come and happen to idle bellies and vnſaciable goulſes of drincking, which onely ſhote at this marke, in ſtriuing how much wine they cā conſume and quaffe away, and haue in no caſe reſpect to that curſe of God, which is pronounced agaynſt them, whiche ryſe early in the mornyng to drincke, and ſo to continew vntill night.

Eſa. 5.

Truly God would by this enſample of Noe, admoniſhe mankind to beware of dronckennes, and not to make any pretence of excuſe, becauſe the holy man Noe was once ſubiect vnto dronckennes.

It is permitted for vs to drincke wine, nor it is ſinne to drincke it, which the deuils doctrine doth forbid. But in theſe dayes vnto the Papiſtes, ebrietie is no ſinne: but to eate fleſhe on certaine dayes forbidden by the Pope, yea in the time of nede, they counte it a ſinne vnpardonable.

Concerning the curſing of Canaan, although Noe had a iuſt cauſe to be angrie, yet he ſemeth to behaue him ſelfe neither modeſtly nor gravely: he ſhould at the leaſt ſecretly haue lamented his fault before God, and haue teſtified his repentaunce with ſome ſhame before men. But now as though he had nothing offended, doth thūdre out a ſharper curſe againſt his ſonne. But Moſes doth not report here the checkes and tauntes, into the which Noe being ſtirred with coler and anger, doth burſt out, but doth bring him in rather ſpeaking with the Prophetical ſpirite. VVherfore there is no doubt, but that the holy mā being humbled with ỹ knowledge of his fault, did weigh with him ſelf what he had deſerued, and alſo did pronounce with a very bitter ſorrow of minde this ſentence agaynſte hys ſonne, for he conſidered howe merueilouſly he was preſerued among a fewe.

Now

Now therfore when he was constrained by his own mouth to expell hym out of the Church of God, there is no doubt, but that he greuously moorned and lamented for the curse of his sonne. But in this exãple, God doth geue vs a godly doctrine, that we must retaine and kepe the constancie of faith, if we see at any tyme them to faile, whiche be nere ioyned vnto vs, yea, and that we ought not to shrinke nor relent, by no meanes: but so to exercise the seueritie which God commaũdeth, that we should not spare our owne bowels. And note also, that Noe did not pronounce this harde sentence, but by the instinct of God. Here may we gather of the cruelnes of paine, how horrible before God is the wicked contempt of parentes.

Questio.

Here may be demaunded, why Noe did not curse Cham the sonne of him selfe, rather then Canaan the sonne of Cham: for the fault is not imputed vnto Canaan, but vnto Cham: and it is not agreable to the iustice of God, to throw the parentes faultes vpon the children.

Responsio.

Although God do prosecute his iudgementes vpon the children and vpon the nephewes, yet is he neuer cruell towardes the giltles, wherfore there is no inconuenience to be graunted, if God do punishe the fathers sinnes, in the reprobate children.

But it is meruell, that Noe cursing his nephew, spake nothing of his son Cham, being the author of the same, but ther is no doubt (that the greuousnes of the payne may more appear) the payn is to be transferred and brought to the posteritie. As if God should openly testifie, that the paine of one man doth not suffise vnto him, but that his curse also should be affixed and appointed to the posteritie, that it may crepe and continew by continuall ages. Cham him selfe is not here exempted, for when he wrappeth together his sonne with him, he doth exaggerat his iudgemẽt. Therfore cursed was the father in his sonne, to declare and signifie, that he was not cursed onely in his owne person, but that his curse also should be derined to his posteritie.

Questio.

Here may be demaũded also, why God of many sonnes did chuse onely Cham to be thus smitten?

Responsio.

Let vs beware of to much curiositie, and remember that the iudgementes of God are not vainely called Abissus profunda, a depenes vnserachable, and to cry with Paule: O the depenes of the riches of the wisedome and knowledge of God, he hath chosen whom it pleaseth him, and in whõ he doth shew forth examples and tokens of grace and mekenes. He doth appoint other to be the documents and exãples of his wrath & seueritie.

Queſtio.

There is yet an other doubt to be moued. For when the Scripture doth teach, that God doth reuenge the ſinnes of men into the third and fourth generation, it ſemeth here, to prefixe & appoint a meane vnto the wrath of God: for the vengeaunce, whiche is here mentioned, doth ſpread her ſelfe vnto the tenth generation.

Reſponſio.

In the wordes of the Scripture there is no law preſcribed vnto God, whiche it is not lawfull for him to go beyond, as though he ſhould not be free in puniſhing of ſinnes to go beyond the fourth generation. Hereye muſt ſee onely the compariſon betwene payne and grace, by the whiche God doth ſhew him ſelfe ſuch a iuſt reuenger of ſinnes, that he is yet more proue and ready to ſhewe mercy, then iuſtice.

Two thinges in this are to be noted: Firſt, that the originall beginning of ſeruitude and bondage, began of Canaan, which came through ſinne. The ſecond thing to be obſerued is, how greuouſly God did plage and puniſh them, whiche do not with due honour proſecute and reuerence their parentes, whiche may be a godly leſſon to be learned of peruerſe and diſobedient children. Thus much touchyng Noe, both by the iudgement of the olde fathers, ſcholemen, and later writers.

Sem. 24.

Concerning Melchiſedech who he ſhould be, there be four opinions. The firſt is, of them whiche ſuppoſed Melchiſedech to be of a more diuine nature, then that he ought to be numbred & coũpted in the nature of men, yea they did affirme, that it was the holy ghoſt him ſelfe, and that he did appeare vnder the ſhape of man, and ſo came to mete Abraham.

The ſecond opinion is of them whiche did iudge him to be the aungell of God, and in this ſentence is Origene and Didymus.

The third opinion is, of them, which ſaid that he was a man of Canaã, and the king of the Citie of Hieruſalem. In this ſentence are Hipolitus, Ireneus, Euſebius Ceſarienſis, Emiſſenus, Apollinarius, Euſtacius.

The fourth opinion is, of the Iewes, whiche iudge, that Melchiſedech was Sem the ſonne of Noe (as S. Hierom writeth Ad Euagriũ *) ſaying:* Aiunt hunc Melchiſedec eſſe Sem filium Noe, *and that he was at that time when Abraham was born, 390 yeares olde. But there be great learned men, that holde the contrary, yea and doo moue a doubte, who was the firſt begotten ſonne of Noe the Patriarche, whither it were Sem, or no? Yet Saint Auſten doth ſo holde, writing,* Reſtabat commemorare filios Sem maximi filii Noe. *It remayned to rehearſe and make mention of the ſonnes of Sem, the eldeſt ſonne of Noe. And the Hebrewes*

do

do say, that the same Sem was the hygh Priest of God in Salē, and was called the king of righteousnes, both by name & office, whiche Salē, was afterward called Iebus, and last of all Hierusalem.

Moyses doth shew, that it perteyned to the dignitie and honour of Sem, that he was the father of all the children of Heber: that by this it might be vnderstand, that he was the father of Abraham, and so the father of the elect people of God, and that he was the father of Messias.

I haue no more to say of Sem, but of Melchisedech, of whom I wil entreate more by Gods grace in my prelections.

Abraham. 25.

THis name Abraham is compounded of three words, of Ab. Id est, Pater, *of ram,* Id est, excelsus, *and of hamō,* Id est, multitudinis, *as if he would saye, an hygh and noble father of a great multitude. And this is declared in the fourth to the Romaines, to be spoken not onely of the Iudaicall nation, but vniuersally of that innumerable multitude of men, whiche at all times and in all places should be of the felowship of the Church, and of eternall life. It is also there declared, that they be called the children of Abraham, not onely whiche were borne by carnall generation, but whiche be of the fayth of Abraham, that is, which beleue the promise of the sede that is of Christ, whiche promise was deliuered vnto Abraham, whereof also Theophilactus speaketh, writing:* Cum duo hæc Abrahæ videantur inesse, præputiū & circumcisio, per præputium quidem eorum, qui sunt in præputio ostē ditur Pater, Vt fides in illis suscepta ad iustitiam computetur, hoc est vt iusti efficiantur. Ex circumcisione etiam Pater esse monstratur circumcisionis, hoc est eorum qui sunt circumcisi. Est igitur Abraham omnium pareas, non quidem naturali sanguinis sexu, sed fidei propinquitate, *VVhen these two thinges vncircumcision and circumcision were sene to be in Abraham, by vncircumcision he is shewed to be the father of them that be vncircumcised: that faythe beynge receyued in them might be coūpted to righteousnes, that is, that they maye bee made righteous. By circumcision, also he is shewed to be father of them that be circumcised. Therfore Abraham is the father of all, not by naturall kynde of bloud, but by propinquitie and kindred of faith.*

Saint Austen, De ciuitate dei, *doth aske this question:* Cur mutatum est nomen Abrahæ? reddita est ratio, quia patrem (inquit) multarum gentium posui te. Hoc ergo significari intelligendum est Abraham. Abram vero quod ante vocabatur interpretatur pater excelsus. *VVhy was the name of Abrahā chaunged? this reason is rendred: bycause I haue appointed thee, the father of many nations, therfore it is to be vnderstand, that Abraham signifieth the same thing. But Abram by the whiche name he was called before, is interpreted,* Pater excelsus, *a noble father, nothing*

diſcrepant from this ſentence, writeth Hilarius, Origene, and Chriſoſtome.

Chriſoſtome writeth: Sicut prius nomen eius tranſitum ſignificabat iuxta Hebræorum linguam, quia parentes eius nomen hoc indiderant, eo quod a patria ſua in Cananeam tranſiturus erat. &c. *As hys name before did ſignifie paſſing ouer after the Hebrue toung, bycauſe his parentes gaue him this name, for that he ſhould paſſe ouer from his countrie into Canaan, euen ſo his parentes gaue him the name of a Patriarche, declaring immediatly from the beginning, that he ſhould become a ſtraunger, and paſſe ouer the riuer into a ſtraunge lande. Therfore he ſayth: Bycauſe the name geuen to thee of thy parentes did fore ſignifie, that thou ſhouldeſt take alſo the addition of this woorde: that thou maiſt knowe, that this doth declare vnto thee, that thou ſhouldeſt be the father of many nations.*

Obiectio.

For aſmuch as his parentes were infideles, howe came this knowledge vnto them, that they ſhould comprehende in this name, that which was to come long after?

Reſponſio.

Chriſoſtome maketh aunſwere to this obiection, ſaying, this to be the argument of the wiſedome of almightie God, whiche doth diſpenſe and diſpoſe oftentymes, ſuch thinges by infidelles, and finde many ſuch lyke thinges done in other. Let thys name Noe be an example, for his parentes did not geue him that name without cauſe and in vayne, but they did foreſignifie, that the flould ſhould follow. And his name ſhalbe called Gen.5. *Noe, he ſhall make vs ceaſſe and reſt from our worcks, and from the paine and grief of our handes, and from the earth, whiche the Lord hath curſed. For Noe in the Hebrue toung is called reſt, therfore the floude beyng imminent and nere at hand, he onely ſhall ſaue the world, and be the author of the latter world. Therfore he ſaith, he ſhal make vs to reſt, callyng the floud reſt.*

Queſtio.

Many demaund, whither Abraham wer a Prophet and a Prieſt alſo.

Reſponſio.

That Abraham was a Prophet, it is moſt manifeſt in the boke of Ge- Gen.12. *neſis. For God ſpake to the kyng that had taken away his wife:* Nunc ergo redde viro ſuo vxorem, & orabit pro te, quia Prophæta eſt, & viues. *Reſtore now therfore the wife to her huſbād, and he ſhall pray for thee, becauſe he is a Prophet, and thou ſhalt lyue.*

Saint Auſten in his booke De ciuitate dei, *ſayth,* Nec ſapientia Egiptiorum, ſapiētiam Prophætarum noſtrorum tempore antecedere potuit, quem-

quemadmodum & Abrahã Prophæta fuit. Quid autem sapientiæ esse potuit in Egypto antequã ei Isis, quam mortuam tanquam deam magnam colendam putauerunt, literas traderet? Isis porro Inachi filia fuisse proditur, qui primus regnare cæpit Arginis quando Abrahæ iam nepotes reperiuntur exorti.

The wisedome of the Egiptians could not be before the wisedome of our Prophetes, forasmuch as Abraham was a Prophet. What wisedome could be in Egipte before Isis deliuered vnto them letters and learning, whō beyng dead they thought to be worshipped as a great goddesse. Furthermore Isis is declared to be the daughter of Inachus, whiche first reygned ouer the Argines, when nowe the nephewes of Abraham were already borne.

Chrisostome vpon this place of Matthew. Liber generationis Iesu Christi filii Dauid, filii Abrahæ, *writeth thus:* Quia Christus tres dignitates fuerat habitur⁹, Rex, Prophæta, Sacerdos, Abraham autem habuit duas dignitates. Prophæta enim fuit, & sacerdos. &c. *Because Christ should haue thre dignities, that is, he should be a kyng, a Prophet, and a priest, Abrahã truly had two dignities, for he was a prophet & a priest. A Priest as God sayd vnto him, take an heifer of thre yeares olde, and a she goat of thre yeares olde, and a ramme of thre yeares old, a turtle doue also and a pigeon. & c.*

Therfore Christ was called the sonne of Abraham and of Dauid, that he might be vnderstande to be a Prophet and a Priest of Abraham, but a kyng of Dauid. Therfore he was not onely called the sonne of Dauid, because Dauid was onely a kyng and a Prophete, but Priest Dauid was none. Read more of this matter In glossa ordinaria, *in Lyranus & in Origen, who do at large proue, that Abrahã was both a Prophet & a priest, but no Priest ordeined of the law, but by the perfectiõ of naturall wisedome, so Noe was a Priest, and so Melchisedech and Iob were Priestes, who all offred outward Sacrifices vnto God.*

Obiectio.

Abraham was a lay man, and no lay man was a priest and endewed with Priestly dignitie. And that Abraham was a lay man, Chrisostom sheweth plainly in one of his orations Aduersus Iudæos. Abrahã (inquit) progenitor Leuitarũ ac Iudaicorum sacerdotum sub Melchisedech, qui typum gerebat nostri sacerdotii, Laici locũ obtinuit. *Abraham the progenitor of ỹ Leuits and the Iudaicall Priests vnder Melchisedech, which did bear the type and figure of our Priesthode occupied the place of a lay man. And this he proueth two manner of wayes. First, bycause he gaue tythes vnto Melchisedech, for laye men do pay tithes vnto Priests, and not priestes vnto lay men.*

Secondly, bycause he receyued the blessing of Melchisedech, for laye men do receiue benediction of Priestes.

Now conclude the argument. If he had ben a Prieſt, he had not geuen tenthes vnto Melchiſedech, nor receiued the benediction of hym: but he both gaue tithes and receiued the bleſsyng, as the leſſe and inferiour of the greater. Ergo, *Abraham was no Prieſt. And that the leſſe and inferiour perſon doth receyue benediction of the greater and better perſon, Paul doth manifeſtly declare in his Epiſtle to the Hebrues.*

Furthermore in the lawe of nature onely, the firſt borne men were Prieſtes, now Abraham was not the firſt borne and the eldeſt ſonne of Thara, although he be firſte named in Geneſis, amonge the ſonnes of Thara, for it is written there, that Thara beyng of the age of ſeuentie yeares, begatte Abraham, Nathor and Aram, but he is named there in the firſt place, not for his age, but for his dignitie, & bicauſe the promiſe of Chriſt was made firſt vnto him.

Reſponſio.

It is to be aunſwered, there is no abſurditie to graunt Abraham in the law of nature to be both Prieſt and lay man. In taking a Prieſt in the large ſignification, that is, for him whiche doth geue, and offer ſacrifices vnto God with a ſincere affection and pure minde, whiche alſo they did proteſte with offring of outward Sacrifices. Was not Abel a Prieſt, and yet alſo a ſhephear d?

Secondly, where it is to be obiected that he was no Prieſt becauſe he payed tith, and receyued bleſsing, it foloweth not, for the Leuites gaue tenth of tenth vnto the high Prieſt, as it appeareth in the booke of Numeri: but that reaſon doth onely proue, that he was not the high Prieſt, but inferiour vnto Melchiſedech, of whom as of the chief Prieſt, the inferiour Prieſt receyued benediction.

Thirdly alſo Abraham, although he were not the firſt borne by natiuitie, yet he was chief by dignitie, and therfore Prieſtly dignitie did not vnaptly agree vnto him. Abel was not the eldeſt by birth, but he was the firſt by excellencie and dignitie, and yet was he enobled with prieſthode.

Thus much touchyng Abraham, who at the firſt (as Rabanus teſtifieth and other) was an Idolatre. His wordes be theſe: Aduenientc Abraham in terram Canaan, quam tunc Cananeus habitator tenebat, apparuiſſe ei dominus deſcribitur, cui altare ipſe edificauit, quia ſpretis idolis gentium, vnius dei cultor fuit. *Abraham commyng into the lād of Canaan, which then the Cananites did inhabite, the Lord appeared vnto him, vnto whom Abraham builded an altar: becauſe forſaking & cōtemning the Idols of the gentiles, he became the worſhipper of the true God He died (as ſome recorde) .35. yeares before Sem died. For Sem lyued vnto the fifty yeare of the age of Eſau and Iacob, but Abraham liued only vnto the .15. yeares of their age.*

Isaac. 26.

ISaac was the sonne of Abraham, whom he had of Sara, being a very old woman, and barren, and. 90. yeares of age, before she cõceiued him, but Abraham had him of her by promise. He was the figure of Christ, but saint Austen in his booke De Trinitate, calleth hym Christ, saying: Sicut Isaac Christus erat, cum ad se immolandum ligna portabat. *As Isaac was Christ, when he caried wood for him self to be offred. But vnderstande, that saint Austen meaneth not Isaac to be Christ in dede, but to be a tipe and signification of Christ.*

Againe in his booke De ciuitate dei, *he saith: Therfore Isaac (as the Lord bare his crosse) so he bare wood for him selfe, to the place of sacrifice, vpon the which he should be layd.*

Finally, bicause Isaac could not be slaine, after his father was forbidden to strike him, who was that Ramme, which being offered, the sacrifice was fulfilled with a signifieng bloud. For when Abraham saw hym, he was holden in the bushes by the hornes: who therfore was figured by him, but Iesus Christ, being crowned of the Iewes with a bush of thorns, before he was offered?

Isaac in the Hebrue, betokeneth laughing or gladnes. For Abraham hearing the promise of his sonne Isaac, of whom Christ the promised sede should be born, he laughed in his hart, & seing the day of Christ, greatly reioyced. Isaac liued with Sem. 110. yeres, with his father Abraham 75 yeares, with his sonne Iacob. 120. yeres. He died one yere before Ioseph was deliuered out of prison.

Iacob. 27.

IAcob the sonne of Isaac, was called by an other name Israel. *He was the father of the. xii. tribes, and of al the people of Israel, who of him wer called Israelites. Iacob betokeneth in Hebrue a supplanter or ouerthrower. For Iacob betokeneth* planta, *the sole of the foote. For when he was born, he held the sole of his brothers foote in his hand. He was borne. xv. yeares before the death of Abraham, and. li. yeres before the death of Sem. He liued in Egipt with his sonne Ioseph. xvii. yeares.*

Concerning this name Israel, diuers men haue diuers iudgementes. Saint Hierom In questionibus hebraicis, *writeth thus: Iosephus in hys first booke of antiquities doth thinke, that Iacob was therfore called Israel, bicause he stoode against the Angel, which I diligently examining, could neuer yet finde in the Hebrue. And what shal it neede me to seeke the opinions of euery man, when that he who set the name, doth expoũd the etymologie therof? Thy name (sayth he) shall not be called Iacob, but*

Iſrael ſhalbe thy name: wherfore Aquila doth interprete it ὅτι ἤρξας μετὰ θεοῦ. id eſt, Quoniam regnaſti cum deo, Symmachus ὅτι ἤρξω ἰσχυΐ πρὸς θεον. id eſt, quoniam regnaſti robore aduerſus deum, Septuaginta & Theodotion ὅτι ἐνίσχυσας μετὰ θεοῦ. id eſt, Quoniam inualuiſti cum deo.

Saritha, which is deriued of this woord Iſrael, ſignifieth a prince, & then this is the ſenſe: Thou ſhalt not be called a ſupplanter, that is Iacob: but thy name ſhalbe called a prince with God, that is Iſrael. For as Iam a Prince and ruler, euen ſo thou ſhalt be called a prince, which waſt able to wreſtle with me. If thou were able to ſtriue with me, whiche am an Aungel: how much more with men that is wyth Eſau, whom thou oughteſt not to feare.

That which in the booke of names is interpreted Iſrael (that is a man or a mynde ſeyng God) which interpretacion is in euery mans mouth. It ſemeth to me to be ſo interpreted more violently, then truly. For Iſraell in this place is written wyth Iod, Sin, Reſh, Aleph, Lamed, *whiche is interpreted the prince of God, or directed of God, that is,* εὐθυτατος θεοῦ. *But the Hebrue word ſignifieng a man ſeing God, is written with theſe letters. Firſt this hebrue word* Iſh, *which betokneth a mā is writtē wᵗ theſe 3.* Aleph, Iod, Shin. *ỹ other hebrue word* Raah, *which betokeneth ſeing, is writtē wᵗ theſe .iii. letters,* Reſh, Aleph, He. *Thirdly this hebrue word* El, *which betokneth god, or ſtrong, is written wᵗ theſe .2. letters Aleph, & Lamed. Although therfore they be of great authority & eloquēce, (& their ſhadowe doth ſeeme to oppreſſe vs) which tranſlate Iſrael, a man or a mynde ſeyng God, yet we are rather led with the authoritye of the ſcripture, and of the Aungell which called him Iſrael, then with the authority of any ſecular eloquence.*

Caietanus doth ſay, that Iſrael is a compound word of Iſra, *which betokeneth to rule, and* El, *which is God: and of both theſe woordes ioyned together is ſignified,* Dominabitur deus, *God ſhal bear rule. And of this that Iacob did preuayle in wreſtling with the Aungell, and bicauſe ſtriuing with a man, as with Laban and his kinred, he did preuail: thou ſhalt therfore be called* Iſrael *(ſaith the Aungel) that is, God ſhall rule, to ſignify, that God ſhal fight for thee againſt al, and thou ſhalt preuayl. The Aungell in this place did not chaunge the name of Iacob into Iſrael, but thys chaunge was made afterward, in the place called Bethel.*

Queſtio.

VVhither Iacob ſinned in bying the birthright and enheritaunce of Eſau, and whither he lyed, when he ſayd to hys father, Iam Eſau, thy firſt begotten ſonne. Reſponſio.

Saint Auſten in his booke De ciuitate dei, *anſwereth after this maner:* Primatus maioris tranſſunditur in minorem, ex pacto & placito inter illos: eo quod lenticulam quem cibum minor parauerat, maior immoderatius

ratius concupirit. &c. *The preeminence of the elder is translated to the younger, by a couenaunt and promise made betwene them, bicause that ỹ elder did vnmeasurably desire and lust the potage, which meate the yonger had prepared, and for that price sold his birthright vnto his brother by a solemne othe. VVher we may learne, that no man is to be blamed and accused for eating any kinde of meate, but for the immoderat desire and greedy lust therof. Isaac was old, and through age his sight failed hym. He wuld haue blessed his elder son, & in stede of him (not knowing) blessed the younger sonne: who couering his hands and his necke with goates skins, offred him self to his fathers hands, in the roume of his elder brother, who was al hary. This disceit of Iacob, that it shuld not be thought any crafty disceit, but rather the mistery of some great thing shoulde be sought therin, the scripture hath declared before, saying: Esau was a mã cunning in hunting. Iacob was a plain man abiding at home. This thing some of our men haue interpreted to haue bene done without disceit: whither it be without disceit, simply or plainly, or rather done without fayning, which is in Greke* Aplastos, *what is the disceit of a man without disceit in receiuing this blessing? And how can ther be disceit in a simple or plain man? And what other faining can ther be of him, which doth not lie, but some profound mistery of truth? And a litle after he saith: Therfore the blessing of acob is the preaching of Christ among all Gentiles. The law and the prophets wer in Isaac. &c. reade the place, & ther shal you finde, that Iacob did not offende, when he bought the birthright of Esau: and that he did not lie, when he said to his father, ỹ he was his eldest sonne Esau. Saint Austen concludeth in the ende of the same place with this exclamation.* O res gestas, sed prophetice gestas in terra, sed cælitus per homines, sed diuinitus. *O things done, but prophetically done in earth, but heauenly by men, but yet of God, so that you must not consider the bare fact of Iacob, but the prophecy and misterye signified thereby, which doth excuse Iacob from offence and lying. Chrisostome doth not dissent from saint Austen, who writeth vpon that place thus:* Ne igitur hoc considera, quod mentita fuerunt quæ dicebantur a Iacob, sed illud cogita, quod volens deus prædictionem impleri, omnia vt sic fiant, dispensauit. &c. *Do not thou therfore consider, that the words spoken of Iacob, were lies, but think rather this, that God willing the prophecy to be fulfilled, did dispence, that al thinges should be so done.*

Obiectio.

But Iacob in bying the birthright of Esau, committed simonie, therfore in that fact he offended.

The antecedents may be proued thus: All the first borne as long as the law of nature did flourish (which the old patriarches did kepe) for as yet

the

the law of Moses was not geuen vnto them that were priests. For asmuch therfore as priesthood was alwaies holye and spirituall, he that bought birthright of the first borne, was worthily compted to haue committed simonie: besides this euery first borne by the title of his birthright, had two portions of his fathers goods. When Isaac therfore the father of Iacob and Esau, was very rich, it is very likely, that the birthright was much worth, and of great value. And so Iacob obtaining the birthright for a trifle, disceiued his brother, and craftely got great gaines by hym.

Responsio.

Lyranus discussing this reason, doth saye, that the title of the birthright was Iacobs, by Gods determination, bicause it was sayd before, that the elder shall serue the younger. Therfore, forasmuche as the interest of this birthright was due by Gods ordinaunce vnto Iacob, he did not disceiue Esau, nor committed any fraud in byeng or rather recouering the birthright of him. And he is not compted properly to haue bought them, for by Gods ordinaunce they pertained vnto him, and no man doth bye that which is his own. Therfore the sense of this proposition (Sell me thy birthright) is this: Geue me those things pertaining to thy birthright, which are myne, and bicause thou wilt not geue them freely, here I offer thee meate.

Rabbi Salomon to excuse Iacob from lying, doth saye, that the texte must be thus poynted: Ego sum, *I am he which bring meate vnto thee, but Esau is the first begotten sonne. But this pointing doth corrupt the sense. For if one disceiue an other by any craft of words, he cannot be excused from lying. But the sincere & true explication of the story is this: Although Iacob were not Esau in very person, yet he was in office and dignity concerning the title of the birthright, and the blessing was due vnto Iacob, and the meaning of this enunciation (I am Esau thy eldest sonne) is this: I am he, to whom is due the dignity and office of the byrthright. And this phrase of spech, Christ him selfe vsed, whē he sayd of Iohn* Ipse est Helias, *he is Helias. Yet Lyranus doth say, that ther is no great necessity to excuse the fathers of the old testament from lying, specially from that kind of lye, which is called,* Mendatium officiosum.

Questio.

What do you meane by the birthright of the first borne?

Responsio.

The Hebrues say, that it was the succession of the father in dignitie, honour, and bearing of rule. And that it had the authority of the younger brother, which should rise in the sight of ỹ elder brother, & should shew obeisaunce, and minister vnto him, euen as children to their father.

Others do iudge the first begotten to haue receyued of their fathers

goods

goods two portions, and that they call the birth right.

Isidorus with others, do suppose the birthright to be the priestes garmentes, which the elder sonne hauing on with the fathers blessing, did offer sacrifices vnto God.

Aegyptus. 28.

ALl Africke which is deuided into so many prouinces & coũtries, hath not a more noble, more famous and fertile region, nor beautified with more cities, thẽ Egypt. And that this region Egypt hath growẽ so mighty in power & multitude of men, cities, and riches, ther is no other cause of so great her succes, then the incredible plentifulnes of that country, which Nilus that famous riuer, running through the middle therof, & euery yere once ouerflowing ouer the face of the earth of the whole country, doth bring, making moist and fat al the land. For it raigneth in Egypt very seldom, yea (alas Plato saith) neuer: but the ayre hath a perpetual serenitie and fairenes, & for that cause it was sometime called Aeria. The riuer Nilus doth supply the want of the early and latter rayne, by the which ther cõmeth so great aboundaunce of corne, that Egypt hath often times aboundaunce therof, when al other regions lying aboue, are subiect to famine and hunger, the which thing not onely the holy scriptures, but also prophane histories do manifestly declare. Of that rose this prouerbe: Aegyptus est totius mundi horreum, Egipt is the garner and storehouse of al the world. As long as it was vnder the dominion of the Romanes, the Romanes had not a more richer prouince belonging vnto them, as well for corne & pasture, as also for wine, swete sauours, and precious flowers. The same fertility also is noted in the marueilous plentyfulnes of the women of Egypt, for wher, in other places it chaunceth not very oft, that women bring forth two twyns at once, in Egypt one woman doth bring forth three or foure children at one burthen. And the eight moneth of delueraũce which putteth our women in daunger of their life: is with them a most sure signe of safegard and health. Therfore for this notable plentifulnes, the Egyptians chalenge to them selues the prerogatiue of the first creation of mã and beast. They affirm also, that the vse of ỹ sowing of corn was inuẽted amongest them, and the Goddesse of corne, which of the Romanes is called Ceres, they cal Isidem, and her brother, which was also her husband, they called Osyrim. Isis (say they) beinge preste of Iupiter, for feare of her father, taking certaine frendes with her, went into a shyp, and with a prosperous wynde came from Achaia into Egypt: & ther finding rude people, taught them to til the earth, and to sow seede therin, and at the time to gather the sayd seede, and to make bread therof. That same Isis also is reported to haue founde oute the Ægyptian letters, and to haue

taught

taught the people lawes. Some affirme, that Chameſes begat Oſyrim & Iſidem, and when Iſis found on the ground corne growing of it ſelfe, ſhe ſought out the maner, how man might haue the fruition therof, and conſerue it and encreaſe it by tillage. And Oſyris departing from her, went into Paleſtine, and to many other countries. This Chameſes (compted Oſyris father) was the thirde ſonne of Noe, whom the Scripture calleth Cham, to whom Egipt did fal for his part and lot. Some cal him Iupiter, and his ſonne Dionyſius, of whom (as they report) Hercules was begot. Of this riuer Nilus if you will learne more, reade Munſterus Coſmographie: yet note here one thing, that in the riuer Nilus, liueth the Serpent called Crocodilus, whom the Egyptians haue in a wonderfull reuerence, and do nouriſh the ſaid Serpent, being put in a certain lake, with bread, fleſh, and wine, which is brought of ſtraungers, that come to ſee the ſayd Serpent. This Serpent groweth to a huge and great bignes, for his egs are as byg and as great, as Gooſe egs, out of the which ther commeth a litle worme, which groweth to the bignes of xvi. or xvii cubits, he lacketh toung, his body is merueilouſly defended by nature: for all his back is full of ſkales, verye harde, he hath a long taile, and hath in bothe ſides of the mouth many teeth, of the which two do chiefly appeare oute, he doth not onely eate men, but alſo rent and teare with his nayles all other beaſtes of the land, which approcheth to the riuer. His nailes are ſharper then the point of any ſword or knife, whatſoeuer he biteth with his teeth, it is neuer whole againe. He is very timerous & fearefull, and will fle frō them that purſue him, and doth purſue them that flee from him. When he is about to deuour man, he wepeth, wherof ſprang this prouerb, Crocodilæ lachrimæ, which may be applied when any mā doth wepe faindly with his eyes, and yet goeth nothing to the hart, & meaneth ſome miſchiefe. Of this riuer Nilus roſe alſo this other prouerbe: Tanquam canis e Nilo, as the dog lappeth in the riuer Nilus, which may be applied vnto him, that hath taken but a ſuperficial taſt, and very ſlender knowledge of learning, or any other thing, but hath taſted here a peece, and there a peece, euen as the Dogges when they thirſt, dare not take their whole draught for fear of the Crocodile, but as they do runne, lappe vp the water here and there.

Two tables of ſtone. 29.



OF what maner of ſtone theſe tables were made, it cannot be gathered of the text. Rabbi Salamon doth write, that they were made of the Saphyre ſtone, & doth ſay that the Lorde ſhewed vnto Moſes a maſſe of the ſame ſtone, out of the which Moſes did hew 2 tables, and with that which was hewen of, he was made very riche, and therfore it was ſayd vnto him: hew to thy ſelfe. It is in the Hebrue, Dola tibi

tibi ad vtilitatem tuam. *Hew to thy owne profite.* Hæc Rabbi Salamon. *But this semeth both fained and false, for if it should be so, he had bene more enriched by the fragments of the first two tables, which he brake before. Also bicause Iosephus maketh no mention of what stone they wer made, there is no certaintie of it, and Iosephus was a long time before Rabbi Salamon.*

Note one thing here. God sayde: Ego scribam, *I wyll write, by the which words it may be vnderstand, that Moses did nothing in the firste tables, he did neither hew them, nor write in them. But for the secõd tables it seemeth that he did hewe them, but that the Lorde him selfe dyd write in them the ten precepts.*

Angelus. 30.

Angelus is a word of office, & not of nature, & it is a word comon both to the Latins and also to the Grecians, of whõ it is borrowed. It doth signify a messeger, or an embassedor, & therfore it is of a large signification, for the preachers of truth are called angels, as in Malachi & in the apostle Paule, for they are the messengers of the Lord of hostes. Saint Peter also called the deuils angels, & so doth Paul also saying, that the faithful shal iudge the angels, and that the angel of Sathan was sent vnto him. But the scripture properlye calleth the blessed spirites of God, ministers, messengers, soldiours, and angels. Mala. 2. 1. Cor. 12. 2. Pet. 2. 1. Cor. 6. 2. Cor. 12.

The Saduceis denied that ther wer any angels. for Luke in the acts of the apostle saith thus: The Saduces affirm, that ther is no resurrection, neither angel nor spirit, the Pharises confes both. But to say the truth, the whole scripture doth testify that ther are angels, which sheweth in many places, that they appeared vnto men, & that they shewed vnto thẽ the wil & pleasure of God, & to haue executed & done his cõmaundemẽt. Christ him self disputing in the gospell against the Saduceis, sayth: ye are disceiued, you know not the scriptures, nor the power of God: for in the resurrection they neither marry wiues, nor anye are bestowed in Math. 22. *mariage, but are as the angels of god in heauen Let vs beleue therfore ẏ ther ar angels, for the authority of the son of god, & the verity of ẏ holy scriptures ought worthely to obtain more credit with vs, then the vaine trifles of al the Saduces & wicked men. Yea the Poets them selues & the Philosophers confessed, ẏ there were angels which they called gods. For wher as they fain the gods to haue ben receiued into the house of the iust men, they seme vnto certain learned men to haue ment none other thing, then ẏ the holy scriptures do declare, ẏ is, Abraham & Lot to haue entertained angels in the stede of straũgers & pilgrims. But howsoeuer it be, it is most certain & true, both by the holye scripture, and also by experience, that there are holye spirites of god (that is to say) good angels.*

But what the nature of Aungels is, it cannot exactly be expreſſed of any mortal man. For ther are many things in the order of creatures, the nature of whom cannot be perfectly declared: yet not withſtanding they may ſomwhat be opened vnto the capacity of our vnderſtanding. Some do ſay, that Aungels are good ſpirites, miniſters of a fierie nature, created for the ſeruice of God and of good men. Other ſay, that Aungels are heauenly ſpirites, whoſe ſeruice & obſequy God vſeth, to execute al ſuch thinges as he hath decreed. Vvherfore we ſhall not be much diſceiued, if we ſay, that Aungels are good ſpirites and heauenly, I meane vncorruptible ſubſtaunces, created for the miniſtery of God and man.

Heb. 1. Coloſs. 1

The ſcriptures both prophetical and Apoſtolicall witnes it, that the Aungels were created of God. For Paule reciteth that ſentence of Dauid, who maketh his Aungels ſpirites, and his Miniſters a flame of fire. The ſame Apoſtle ſayth, all things are made by Chriſt, which are in heauen and in earth, things viſible and vnuiſible, whether they be thrones, or dominations, or principalities or powers. Vvherfore theſe heretickes lyed which ſayd, that the Aungels were helpers of the creation, and are coeternal vnto the God of all things. For God made both the Aungels & all other creatures in time through his ſonne. But concerning the tyme, when they were made and created, whether it were together with the light, before man or after man, and after all the reſt of the woorkes of God, let him declare that knoweth any certaintye of it, more then the ſcriptures do teache. The auncient Expoſiters of the ſcriptures, as Epiphanius and Auguſtinus, do confes nothing to be found in the Scriptures concerning that thing. But that which is not touched in the ſcriptures, is not wythout daunger enquired of, but it is wythout daunger to bee ignoraunte of it. It is ſufficiente to knowe, that the Aungels were made, at what time ſoeuer they wer made. Let vs rather geue God thankes, that he hath created ſuch excellent Miniſters for mankinde. Let vs lyue an holye and an angelicall life in the ſighte of the holy aungels. Let vs take hede, that he do not diſceiue vnder a faire ſhew, that doth tranſfigure hym ſelf into an aungell of lyght.

Math. 22.

But now let vs ſe what maner of creatures aungels be. They are heauenly ſpirites and incorruptible, and moſt ſwift ſubſtances: we call them aptly ſubſtaunces, that is eſſentiall creatures. For ſome deny them to be ſubſtances, but faine angels to be nothing els, but certain qualities, motions, and inſpirations of good mindes. But the canonicall ſcripture calleth them miniſters. Our ſauiour ſaith, that when we ſhall ryſe agayne in the laſt reſurrection, we ſhall be like vnto Aungels. Saint Paul ſheweth the ſonne of God to be more excellent then Aungels, the which worſhyp hym as theyr God and creatour.

The same Apostle saith, thou shalt reade no where that the sonne of God tooke vpon him the nature of Aungels, but he tooke the seede of Abraham. Which testimonies do most manifestlye teache the Aungels to be substaunces, and not qualities and motions in the minde of men. What nede I declare, how oft they appeared vnto men, in the likenes & shape of men? Let vs hold therfore and confesse, the Aungels to be substaunces. lib. 2.

But those bodies both of young men and olde men, in the which oftentimes the aungels appeared vnto our fathers, were not their proper and natural bodies, but they tooke and borowed them some other where for the time, and for the capaciti of our imbecillity and weakenes. But what maner of bodies they were, whose shape they tooke vpon them, or from whence they tooke them, or wher they laid them downe again, after they wer discharged, it is very hard to be declared. Saynt Austin in his Enchiridion which he wrote vnto Laurentius saith thus: Who can expres with what bodies the aungels appeared vnto men, which were not onely sene, but also touched and felt, and againe brought certain visions, not of corporal substaunce, but of a spiritual power, to be sene not of the corporall and bodely eyes, but of the spiritual eyes, and of the mynde, & that they spake not vnto the eare outwardlye, but inwardly in the mindes of men, being ther them selues placed. As it is written in the booke of the Prophets, the aungel of the Lord told me, which spake in me: for he sayth not, which spake vnto me, but which spake in me. And they did appeare in their sleepe, and talked with men in their dreames. For we reade in the Gospell: Behold, the aungell of the Lord appeared vnto him in hys dreame, saying. &c. cap. 59.

By this meanes the Aungels declared them selues not to haue palpable bodies. And here riseth a hard question, howe our fathers washed the aungels feete, and howe Iacob wrestled with the aungell, and touched him sensibly: when such things are had in question, and euery man maketh such coniectures of them as he is able, their wyttes are not vnprofitably exercised, if there be ioyned with all, moderate and quiet disputacion and reasoning of them, which take vpon them to know suche things as they are ignoraunt of. For what needeth it, that those things, or suche like shoulde be affirmed, ordeined, or defined wyth daunger, wher as we may be ignoraunt of them without fault or blame? Thus far saynt Augustine.

In those and like causes let vs acknowledge the omnipotency & marueilous dispensation of him, who doth what things he will, vnto whom it is no harde matter to create substaunces meete and agreable vnto hys purpose, whereas he made of naught, al visible and inuisible creatures.

The aungels that is, thoſe celeſtial Legates and heauenly Embaſſadors, being of their nature moſt ready and ſwift ſpirites, by the diuine wil & working of God, are now conuerſant in the heauens, but aſſone as it ſhal pleaſe the Lord and gouernour of al things, out of hand they are preſent in the earth with men, vnto whom they are ſent from aboue of god, and they remaine in the earth, at one time with one, and at one time with an other. Not that they are not contayned in one place: For when the aungell brought tidings vnto the women of the reſurrection of Chriſt, and was at the ſepulchre, he was not at the ſame inſtant alſo in heauen: for it is onely God, which cannot be comprehended in one onely place, for he is preſent euery wher.

Alſo, the Aungels are not ſlow like vnto corruptible and mortal mē, neither are they moued, feling any labour or wearynes in their iourney, yet they are aptly ſayd in the ſcriptures, to aſcend vp into the heauens, and to deſcend againe vnto vs vpon the earth. We beleue, our ſoules, aſſoone as they paſſe out of the body, to enter into heauen. For the Lord ſaid in his Goſpel, from death he paſſed vnto life. And again: To day thou ſhalt be with me in Paradiſe. And we read of poore Lazarus: it chanced the poore man to die, and he was caried of the Angels into Abrahams boſome. Vnto this end the ſaying of Dauiel doth ſeme to pertain, who ſaith: As yet truly I ſpeaking and praying and confeſſing my fault, & the fault of my people Iſraell, and pouring out my petitions before the Lord my god, that man Gabriel, whom I ſaw in the beginning of my viſion, came vnto me flying with ſpede, behold here our ſoules are caried vp into heauen of the Aungels, the which alſo in an other place are ſayd to be rapt and caried out of hand in a moment into heauen. Furthermore, aſſoone as Daniel had prayed vnto the Lord, without any long tariaunce, an aungell flying moſt ſwiftly (for ſo the ſcripture doth ſpeake according to our vnderſtanding) is preſent with him praying. Aungels therfore are very ſwift and ſpeedy, oppreſſed with no burden, nor hindered by anye let or impediment, from thoſe thinges for the which they are ſent from aboue. Although they be conteyned in a certayne place as creatures (albeit not circumſcribed) and are moued by a certain way and meanes agreable to that ſpiritual nature. Perchaūce this treatiſe requireth, that ſome thing be ſpoken of the ſtrength, power, and fortitude of aungells. But to what purpoſe is it to vſe many words in a plain & manifeſt matter? Since that the Lord which ſendeth the aungels is almighty, there is nothing which they in their Meſſages are not able to doo, ther is nothinge in the worlde that is able to reſiſte the mynyſters of the omnipotente God. Ney-

Iohn 5.
Luk 23. et 16.

ther

ther without some cause are the Aungels called powers and vertues: I wyl recite one thing amongest many, and that shal not be the moste and greateſt.

One Aungell in one night, without anye preparaunce or difficulty, slew in the tentes of the Assirians, at the walles of Hierusalē, 185000. of the strongeſt and most valiaunt soldiours. In Daniel we haue this description of an Aungell, by the which both the might and woorthynes of Aungels may be gathered. His body was like the Chrisolite, and his face to looke vpon lyke the lightning, and hys eyes as lampes of fire, and his armes and feete were like in coulour to polished brasse, and the voice of his woords was like to the voice of a multitude. So there is no cause why we should vse many woordes, in disputing of the knowledge and wysdome of the Aungels, for the nature of them is vnmeasurable, yet they are but creatures. But as muche as pertayneth to their ministeries and offices, they are most wyse instructed, and perfect. For he that sendeth them, is the very eternall wysdome, who infourmeth hys Ministers most perfectly.

¶ Of the orders of Aungels.

Concerning the multitude and orders of Aungels, there be many subtle disputacions. The scriptures do plainly declare, that ther be Aungels innumerable, as it is written in Daniel: Mille millia ministrabant ei, & decies mille myriades stabant ante illum. Thousand thousands ministred vnto him, and tenne thousand thousandes stoode before him. cap. 7.

Christ also sayd vnto Peter: Thinkest thou, that I cannot pray to my father, and he wyll geue me more then twelue legions of Aungels? Saynt Paul also doth write of an innumerable company of aungels. Ye are come (sayth he) vnto the Citye of the liuing god, vnto the heauenly Hierusalem, and to the innumerable company of aungels. The most part of writers deuide this innumerable multitude of Aungels into nine companies: those companies againe they reduce into three Hierches or holy gouernaunces, euery one of the which they affirme to haue thre orders. Of the first order are Seraphim, Cherubin, and the Thrones. Of the second are dominations, vertues, and powers. Of the third are principalities. Archaungels and Aungels. Math. 26. Heb. 12.

They declare also what difference is betwixt them, and what is the property of euery order. But Saynt Austen in hys Encheridion, writeth thus: What difference is betwyxt the dominations, principalities and powers, let them declare that canne, if they canne bring proofe of theyr declaration. I confesse my selfe to be ignorant herein. cap. 58.

And agayne, agaynſt the Luſcilbaniſtes vnto Croſius, he writeth thus: Truly, ſaith ỹ Apoſtle, whither they be thrones, dominations, principalities or powers, I beleue therfore moſt conſtantly, that ther be in the celeſtial furniture, both thrones, dominations, principalities and powers, & I beleue vndoubtedly, ỹ they differ in ſome thing, but what they ar, & what is their difference, I know not, neither I thinke my ſelf to be in any daunger through ignoraũce therof, as if I ſhould by diſobedience breake Gods cõmaundements. And a litle after in the ſame place he ſheweth, that we ought not to be curious and buſie in ſearching ſuch matters. VVhoſe counſell truly ought to be embraced, ſeing the ſcriptures (who containe al thinges neceſſary for our ſalution) entreate nothing of theſe thinges. But this we cannot deny, but that thoſe orders are expreſſed in the ſcriptures, wherfore it is mete they were ſomwhat expounded. Theſe holy celeſtial ſpirites are generally named aungels, bicauſe they be the meſſengers of the high God. They be called Archangels, when they are ſent in great and waighty affaires of the Lord, bringing tidinges, or executing hard and diuine matters. For ſo we reade in ſaint Paule, that the Lorde will come downe from heauen, with the calling & the voyce of an Archangel and the tromp of God. For (that we may compare the leſſer things with the great) we ſee kings and princes to appoint none but chiefe perſons to execute their waighty buſines. They are called Throni, eyther becauſe they alwaies ſtand by the throne of God, either bicauſe God is ſaid of the prophets to haue placed his ſeat among his angels, and to be caried of them, as though it were in a princelye littre, according vnto Dauids ſaying: He bowed the heauens and came down, and darkenes was vnder his feete. And he rode vpon Cherub, and did flie, and he came flying vpon the wings of the wind. The deſcription alſo of the chariot and the throne of God is wel knowen in Ezechiel. They are called dominations, principalities and powers, bicauſe god gouerneth his impery, & exerciſeth his power in the world through the miniſterie and ſeruice of the Aungels. In like ſort alſo they are called the ſtrength and the hoſt or the heauenlye ſoldiours of the Lord. For God is compaſſed about wyth them as wyth a gard, vſing them as his gariſons, and is called the God of Sabaoth, or the God of hoſtes, the Lorde (I ſaye) of all Aungels, ſpirites, and creatures, whoſe ſeruice he vſeth, when, how, and how much it pleaſeth him.

1. Theſſ. 4

pſal. 18.

Saynt Hierome thinketh, that the Aungels are called Cherubim, of the multitude of their ſcience and knowledge. Other expounde them ſwifte. They haue this name Seraphim of brightnes, or bicauſe they are lykened vnto the cleare and ſhining fire, or bicauſe they burne wyth loue.

VVhat

¶ VVhat honor ought to be geuen vnto the aungels.

VVe must beware by all means lest we attribute in any wyse, to much vnto the aungels, agaynste the order of true religion, and that we do not worshipp, inuocate, or honor them. For when men heare that aungels are geuen them of God, as Ministers, and that by the meanes of them God doth benefite thē, thē they iudge by & by, all honor to be due vnto thē, as vnto God. But true and sincere godlynes teacheth vs, that God is the true and onely author of all goodnes, & that the aungels are but Gods Ministers and instruments, by ỹ which he worcketh. As for exāple, we see the Sun, Moone and starrs, the Patriarches, the Prophets, & ỹ Apostles, to be Gods Ministers. VVho hauyng his ryght wits, will worshipp or call vpon the sunne or the starres, although they be most excellent creatures, and profitable vnto man? And who (I pray you) beyng of a right fayth, did euer worshipp the Patriarches, Prophets, or Apostles, with diuine honor, although they were endued with moste notable giftes, and did many great miracles? VVe geue the honor onely vnto God, acknowledging God to worke in his Saintes, the whiche Saintes with the holy aungels desire nothynge lesse, then to be worshipped of vs. Lactantius hath a true saying in the booke of his institutions: The aungels (sayth he) beyng immortall, will not in any wise suffer them selues to be called gods, whose office onely and dutye is to be at the becke of God, and to do nothyng, but at his commaundement. For God ruleth the worlde, euen as a prouince is ruled of a President, whose officers no man will call his fellowes, although thynges be done by their industrie and meanes. And therfore Saint Augustine said not without cause: When the aungels of God heare, then God hym selfe heareth in them, as in his true Churche not made with handes. If we vewe and examine the Scriptures narowly, we shall finde in diuerse places, the name of God and of aungels to be put indifferently for one. For the aungels are as causes remote and instrumentall (as they terme it) but God is the most immediate principall and proper cause. For in the Actes of the Apostles we read, how that Stephen sayd: After. 40. years ended, the aungell of the Lord appeared in the deserte in mount Sina. And by and by he sayth: The voyce of the Lord came vnto hym, I am the God of thy father. &c. He calleth hym the Lord, whom a litle before he called an aungell, that is, bycause he beleued the aungell to say and to doe all thinges, at the commaundement of God: so that thee saying and doyng is to be imputed vnto God as author, and the aungels are but as instrumentes. Likewise in the booke of the iudges he is called the Lord, whiche a litle before was called an aungell. Hagar, the hand mayd of Sara, receyued a great benefite of the aungell

Lib. 2. cap. 17.

Actor. 7.

Cap. 6. Gene. 16.

of the Lord in the wildernes, but ſhe imputeth not vnto him, but vnto the Lorde. Farthermore ſhee geueth not thanckes vnto the Aungell, neither doth ſhe dedicate anye memoriall vnto the aungell, muche leſſe doth ſhe worſhippe the Aungell, or inuocate hym, but rather ſhe referreth all her talke vnto God, for ſo the holy Scripture doth witnes. And Hagar called vpon the name of the Lord ſpeakyng vnto her: Thou God which ſeeſt me. &c. Alſo the childrenof Iſraell before whom the angell went in the deſert, neuer offred ſacrifice vnto their Capitain and leader, neuer gaue him any diuine worſhip or honour. In like ſorte doth not the ſeruaunt of Abraham fall downe vnto the aungell, vnto whom he was committed, praying vnto him, to ſhewe forth his mercifull kindnes vnto his maſter Abraham. In Daniell the aungell of the Lord appeareth walkyng among the companions of Daniell that were caſt into the burning furnace. But they beyng deliuered from the violence of the flame, gaue not the laude and prayſe vnto the aungell, as their deliuerer, but vnto God onely, for they ſang: Bleſſed art thou Lord God of our fathers, and prayſe worthy, and glorious, and highly exalted for euer. &c. Likewyſe Saint Paule doth confeſſe him ſelfe to be altogether Gods, and hym onely to worſhip, although in the meane while he made mention of an aungel. For ſo he ſayth in the acts: The aungel of God abode by me this night, whoſe I am, and whom I worſhip, that is to ſay, the Lord. And in the Apocalipſe when Iohn would haue fallen downe vnto the feete of the aungel, the aungell cried: See thou do it not, for I am thy felow ſeruaunt, and the felowe ſeruaunt of thy brethren the Prophetes, and of all them that keepe the wordes of this booke. Theſe manifeſt teſtimonies of the holy Scripture euidently do teache vs, that although God vſeth the ſeruice of the aungels toward vs, yet notwithſtanding we ought to acknowledge them nothing els but Gods ſeruauntes and Miniſters, and not to worſhip nor call vpon them, but to worſhip, honour, and call vpon God onely. From this godly doctrine of the Scripture, the Miniſters of the primitiue Churche and Eccleſiaſticall writters, nothing ſwarued. For Lactantius in the booke afore recited, ſayth: Aungells deſire no honour to be geuen vnto thē, whoſe honour conſiſteth in the honour of God. But ſuch as ſtrayed from the miniſtery of God, bycauſe they were enemies to the truth, and forſakers of the right waye, endeuoured to chalenge vnto them ſelues both the name and the worſhip of God. Saint Auguſtine beyng of the ſame iudgement, wrote thus: VVhom might I finde to reconcile me vnto God? Shoulde I go vnto the aungelles? with what prayer or with what Sacramentes? Many men goyng aboute to returne vnto thee, and beyng not able of them ſelues (as I heare) haue attempted the ſame wayes, and haue fallen into the phantaſticall deſire of fonde viſions, and haue ben accompted worthy of illuſions and fantaſies.

Daniel. 3.

Acto. 27.

Apoc 22.

After

After the whiche he sheweth in many words, that Iesus Christ is ỹ onely mediatour and intercessor for all the faithfull The same author in his booke De ciuitate dei *declareth, that the good aungels of God desire no Sacrifice to be geuen vnto them selues, but vnto God onely. And in the last Chapiter of his booke of true Religion, he writeth after this sorte. Let vs beleue, that the best aungels and the most excellent Ministers of God, wishe, that we would worship one God with them, in the contemplation of the whiche God they counte them selues happy. Neither are we happy in beholding the aungels, but in beholdyng the trueth, for the whiche we beare a loue vnto the aungels them selues, and reioyce with them. Wherefore we honor them in charitie, and not in seruitude and obedience. Neither do we build Temples vnto them. For they will not so be honored of vs, bycause they know, that we our selues if we liue wel, are the Temples of God. Therfore it is writen for a good cause, that man was forbidden of the aungell that he should not worship hym, but onely God, vnder whom he was also a felow seruaunt with him. Wherfore Sainte Augustine,* In catalogo hæreticorum, *doth worthely numbre ỹ worshippers of angels among the heretikes, calling them* Angelicos *Angelicall. For in his disputation against* Maximinus, *the Bishop of the Arrians, in the first boke, prouyng the holy Ghost to be God, he manifestly calleth the worshippers of aungels impious and wicked persons, accursed and abandonned from Christ and his Church. If any man desire to know the wordes of the author, they are these: If we should build a Churche of woode and of stones in the honour of any holy and most excellent aungel, should we not (I praye you) be accursed from the truth of Christ and his Churche? bycause we exhibite that seruice vnto a creature, whiche is due vnto God onely? If therfore we committe sacrilege in erecting a temple to any creature, by what meanes is not he the true God, vnto whom we set not vp a Temple, but we our selues are a Temple vnto hym?* Hæc August.

Lib. 21 cap 42. Lib. 10. cap. 16

Apoc.

Anabaptistæ. 31.

There sprang vp in the tyme of Saint Bernarde a certaine damnable heresie, wherewith all Fraunce was greatly infected. The name and beginnyng of this heresie was first vncertayne and vnknowen, albeit it is thought to be cousen german to the doctrine of the Manicheis in sundry poyntes: vnto the whiche heresie they that were subiecte, were afterwarde called Cathari, id est, puri, *whose chief author and defender one,* Petrus Brusius. *seemeth to haue ben, beyng a Frenche man of the prouince of Narbone, vnto whom one Henricus was scholler, whereupon they began to be*

called

called Petrobruſiani and Henriciani. And this was the firſt hereſie whiche openly condemned the Baptiſme of infantes. Affirming ſtiffely both in word and in dede, Baptiſme onely to appertayne vnto the adult, and not vnto infantes. Notwithſtandyng they vſed a farre other trade and vſage, then they whiche in our time dwelling in the lower Germany and in Belgica, brought in agayne the hereſie of the Anabaptiſtes For they toke awaye from infantes not onely their Baptiſme and their faith, but alſo their ſaluation and the kingdome of God, whiche they indeed to pertayne onely vnto them that are baptized and beleue. For theſe are their wordes as they be rehearſed by Petrus Cluniacenſis: He that beleueth and is Baptized, ſhall be ſaued. Theſe wordes of Chriſt do playnly ſhew, that no man, except he beleue and be Baptized, that is, except he profeſſe the Chriſtians faith, and receiue his Baptiſme, can be ſaued: for it is not one of them alone, but both together whiche doth ſaue. Wherupon although infantes be Baptized of you, yet notwithſtandyng, bycauſe they are not able throughe their tender age to beleue, they can in no wiſe be ſaued. But theſe men in our tyme (whiche opinion was neuer heard before) teach and beleue, that all infants, yea the children of the Paganes and infidels without any other meanes at all, and without any pledge of grace, are ſaued, and obtayn the kingdome of heaue̅ by the vertue of the death and Paſſion of Chriſt. And this hereſie, although it preuayled for a time, and tooke place among a great multitude in Fraunce, yet notwithſtanding, as concerning the error of the Baptiſme of infants, and the rebaptizing of ſuch as were of adulte age, it fayled and ſurceaſed. For the Valdenſes, whiche otherwiſe were called Picardi (of whoſe ſecte there is a great number remayning in Morauia, and in other places of Bohemia nighe vnto it) although they noted many abuſes and enormities in the Romiſh Churche, for the whiche cauſe, at this day they are ſeperated from the communion and felowſhip of that Church, yet they both alowe the Baptiſme of infantes to be agreable vnto the Scriptures, and alſo vſe it and put it in practiſe. Wherfore this errour lay aſleepe vntill this our age, before that in the yeare of our Lord. 1522. one Thomas Munſerus a phantaſticall and a ſeditious man ſowed firſt the ſeede of this hereſie, whiche afterwarde multiplied and increaſed exceedingly, and infected the mindes of many men, beyng of an immoderate and inconſiderate zeale towarde God. Of the whiche hereſie, one Melchior Rink, Baltha, Hoebmayer, and Michael Satelar were authors, vntill at the laſt in the yeare of our Lord. 1532. one Melchior Hofmannus a courrier by craft, brought in this newe contagion, with other more errours into Germany, no leſſe pernitious and hurtfull. Which errors one Vbbo borne in Friſeland, and one Memno a Friſian alſo afterward much confirmed

firmed & publiſhed. After ẏ death of this Memno one Theodoricus Philippus tooke his parte, being a man of no leſſe zeale then he was, of lyke eloquence, but of greater learning & knowledge: whiche certaine bookes ſet forth by him of late yeares, doo declare, in ſo much that it is to be lamented, that ſo good a witte, adourned with ſo many good doŵries, did employ his ſtudy rather to eſtabliſh an hereſie, and to maintain ſciſmes, then aduaunce and enlarge the true Churche. Although he be not ſo euill as ſome of the ſame ſecte be, and doth correct certain abſurde and monſtrous errours of theirs: The folowers of this Memno, to whom ſucceded Theodoricus, were for the moſt parte, all they whiche dwelling in the parts of Belgica, and the partes of the lower Germany, maintained this Anabaptiſticall hereſie. In whom a man may perceiue the argumentes and tokens of a godly mynde, whiche being ſturred through a certayne blinde zeale, haue ſwarued from the true ſenſe of the Scripture, rather through ignorãce, thẽ through malice, which thing may well appeare by this, that they did alwayes moſt earneſtly reſiſt the cõmotions & ſturres of them of the Citie of Monaſteir, and of the towne of Baten, who endeuoured to place a certayne new kind of the kingdome of Chriſt, by deſtroying the wicked by externall force & power, teaching the true reſtorning and enlarging of the Church to conſiſt onely in ẏ croſſe. Wherfore ſuch as theſe be, may ſeme worthy rather of pitie and correction, then of perſecution and vtter deſtruction. Vnto whom the ſaying of Saint Auguſtine diſputing of the Manachies, may be wel applied, whoſe wordes are theſe: Although God ſubuerte and ouerthrow the erroneous and falſe kingdomes, he willeth not withſtãding the men thẽſelues, for ſo much as they are men, to be amended, rather then to be deſtroyed. Which thing alſo Saint Auguſtine affirmeth of the wicked Donatiſtes and the Rogatiſtes, ſaying: that they were like in this vnto the Iewes, whiche had a zeale towarde God, but not accordyng to knowledge, except onely thoſe, whiche with a frowarde minde did fight agaynſte the truth, knowyng it to be the truth. Whoſe impietie doth paſſe idolatrie, agaynſt the whiche ſinne there was a mortall puniſhement ordeined, but bycauſe a man cannot eaſely be conuicted of that crime, which lieth hid in the harte, therfore he iudgeth that all men rather ought with lenitie to be corrected, and no ſeueritie to be ſhewed, but onely vnto ſuch as are vnquiet and troubleſome, whom Saint Auguſtin notwithſtandyng in an other place would haue rigorouſly puniſhed by feare and the ſworde of the Emperour. &c. Wel, I will ſpake more of the Anabaptiſtes, when I ſhall make a ſpeciall and proper lecture againſt their errours.

Pre-

Prælectio quinta habita die Martis. xx. die Februarii. Anno. 1560.

The difference of the olde Testament, from the new, with certaine notes and rules, howe to vnderstande the holye Scriptures.



Entend by gods grace at this praeſēt to diſcend to the third limme of my generall partition, and this leſſon ſhal conſiſt in two partes.

Fyrſt I will diſcourſe, what is the difference betwene the old teſtament and the newe.

Secondly, I will declare certaine notes & rules, how to vnderſtand the holy ſcriptures.

For the fyrſt you ſhal obſerue and note, that the difference betweene the olde teſtamente and the newe, ſtandeth not in ſubſtaunce, but onelye in forme and manner of adminiſtracion thereof, and to ſpeake plaine, in certayne accidentall circumſtaunces.

Concerning the ſubſtance, al the fathers and the whole church vnder the old teſtament had theſe fiue chief and ſubſtancial points of Saluation, that we haue in the new teſtament, which are theſe.

1. The ſame doctrine.
2. The ſame fayth.
3. The ſame ſpirite.
4. The ſame hope.
5. The ſame Inuocation.
6. The ſame ſacraments in ſubſtance.

Doctrina.

For the firſt, that is doctrine, Our doctrine is the doctrine of the Goſpell. And that the fathers of the old teſtament wer not deſtitut & void of the ſame doctrine, Saynt Paule is a ſufficient witnes, ſaying: Euangelium dei, ante quidem promiſit deus per prophetas ſuas in ſcripturis ſanctis de filio ſuo &c. The goſpell he promiſed before by his prophetes in the holy ſcriptures, concerninge the ſame Jeſus Epiſt. Rom.
Chriſt our Lord, which was made of the ſede of Dauid appertayning to the fleſh, and declared with greate power to be the ſonne of god.

What can be ſpoken more cleare and plainely? The goſpel which was preached vnto the church, was promiſed in times paſte by the prophetes in the holy ſcriptures, that is, that the ſonne of God ſhoulde come in to the worlde to ſaue them which do beleue.

Fides.

Secondly, they which do communicat in the ſame doctrine, cannot haue a diſtincte and diuerſe faith: for fayth commeth by hearinge, and hearinge by the worde of God. Rom.

Are not Abraham and other fathers of the old teſtament put forth vnto vs as preſidents & patrons of faith? Saint Paul doth teach, that faith is to be imputed Epiſt. Rom.
vnto vs for righteouſnes. And it was counted vnto Abraham not a ſtraunge cap.
and diuerſe fayth, but the ſame which doth leane to the promiſe of god, and truſteth in the bleſſed ſeede: he calleth him father, not onely of the circumciſed, but alſo of them which ſhould go and folowe in the ſame ſteppes of fayth, whyche was in Abraham, before hee was circumciſed. Abraham and the fathers, beleued that Meſſias ſhould come to ſaue them, and we beleue that he is alredy come to ſaue vs, and here is all the difference betwixt theyr faith and ours.

Spiritus.

Thirdly, that both they & we were and ar gouerned with one and the ſelf ſame ſpirite

spirite of god. Paul doth geue vs a godly testimony. Quicunque spiritu dei ducuntur, hii sunt filii dei. As many as are led by the spirite of god, they are the sonnes of god. And so by a conuersion, as many as be the sonnes of god, are led with the spyte of god. But who wil deny Abraham and other fathers of the old testament to be the children of god, as both god him self and Moses do cal them?

Again, the fathers and the prophets could not foreshew al ỹ misteries of christ and his church, (which the Apostles do testify to be fulfilled) yea euery word, vnlesse they had bene adourned with the same spirite, wher with the Apostles afterward were fully instructed.

Saint Austen cōfesseth to the same saying. Eodem spiritu fidei a prophetis illa futura videbantur, quæ a nobis facta creduntur, with the same spirite of the faith were those things sene of the prophets to come to passe, which are beleued of vs to be done.

And a little after he sayth, we beleue to be saued by the grace of our Lorde Iesus euen as they wer, not by the law of Moses, by the which sinne is not healed but acknowledged.

But now the righteousnes of God is made manifestly without the law, and witnessed by the law and the Prophetes: yf it be made manifest now, euen so was it then also, but in a maner secretly, whiche was signified by the vayl of the temple. Whiche vayle rente in pieces at the death of Christ, to signifie the reuelation therof, and then also was this grace of the onely mediatour betwixt God and mā, Iesus Christ, in the people of God. Vaile of the temple. 1.

But it lay hidden, as raine is in a fleese of wol, whiche raine God doth so segregate and deuide, not of duty, but voluntary vnto his enheritaunce: But now the fleese being dried, that is, the Iewes beyng reiected, it is sene open and manifeste, as it were in a plaine flower among all the people. These be the wordes of Saint Austen, by the whiche it is euident, that they of the olde Testament, had the same spirite with vs of the new Testament. Fleese of wolle. 2.

Obiectio.

If this should be true, how say you then to Saint John, who writeth: Nondum erat Spiritus sanctus, quia Iesus nondum erat glorificatus, the holy Ghost was not yet, bycause that Iesus was not yet glorified.

Responsio.

John speaketh not in this place of the substaunce of the holy spirite, whiche is of one assent, and being coeternall with the father and the sonne: But he speaketh of the excellent giftes and graces, which were poured and geuen to the faithfull, after the ascention of Christ. As to speake with diuerse tongues, and such like.

Also the spirite with his giftes was not so vulgare, so copiously and abondantly poured vpon the faithfull and beleuing, as it was after Christ was glorified. So that John doth not denie Simpliciter, the grace of the spirite to haue bene geuen before the death of Christ, but that it was not so cleare, so lyghtsome, and so well knowne, as it should be after. Speak with diuerse tongues. 3.

Spes.

Fourthly, concernyng the hope that they did communicate with vs, although a carnall & a tempozal felicitie, & a land flowing with milke & hony was promised thē, yet they did not stand vpon that only, but looked and hoped by significatiō of the erterne and outwarde felicity, for a celestial, heauenly, eternal, & euerlastyng felicitye and blisse. Saint Paule doth shewe, that the fathers by that visible inheritance, did hope for a perpetuall inheritaunce, so that theyr hope and ours doth shoot at one scope and marke.

Inuocatio.

Fiftly, concerning inuocation, the fathers did cry and call vpon no other, but

vpon the only god our creator, and did beleue that he would be merciful vnto the.

And although the inuocation of gods name, by the mediatiō of Christ, was not vulgare and common among them (as Christ himselfe saith in the gospell, hactenus non petiistis quicquam in nomine meo, Hitherto you haue asked nothinge in my name) yet they wer not ignorante of that mediation, for whose sake they wer heard. Daniel prayng vnto god, desireth god to be hert propter dominū, that is, for Christ promised. Ioha. Dan.

Daniel. c. 4

Finally, when they did pray, sayinge: remember Lord, Abraham, Isaac and Iacob, they had no respect to the persons, or to the soules of the holy fathers, but vnto the promise which was made vnto them, which was spokē vnto Abraham in this manner: In semine tuo benedicentur omnes tribus terræ. In the. 7. and. 28. of Esay it clerely appereth, that god spared the city for the virgins sonnes sake, Christ.

Sacramenta.

Syrtly & lastly, they had the same Sacramentes, (although not in one forme,) that we haue. That whiche baptisme is vnto vs, circumcision, the cloud, and the sea was vnto them. That whiche the sacramentall bread and wine are vnto vs, the same was the Paschall Lambe, Manna, and the hard rocke vnto them. Saint Paule to the Corinthians sayth.

Sacraments 5.

Corinthians. 6.

Brethren I would not that you should be ignorant, that al our fathers were vnder the cloud, and all passed through the sea, and were all baptised vnto Moses in the cloud & in the sea, & all did eate the same spiritual meat, and did all drincke, the same spiritual drinke, for they drancke of the spirituall rocke that followed them, and the rocke was Christ. 1. Co.

Thus haue you heard shewed by the open testimonies of the Scriptures, that the fathers of the Testament had with vs one and the same doctrine, one and the same faith, one and the same spirit, one and the same hope, one and the same inuocation, one and the same Sacraments (although not in one forme,) so that in substaunce there is no difference betwene them, and vs.

Notwithstāding, in circūstaūces ther is a great differēce, as you shal now heart.

The circumstaunces in nomber are three.

First all thinges of the new Testament are more cleare & brighte, then they were in the olde Testament. Moses put on a vaple and couering ouer his countenaunce, for the children of Israell could not beholde his face, but we of the newe Testament cannot onely looke vpon the face of Moses vncouered, but also we, beholdyng the most comfortable and pleasaunt face of Christ, do receyue to see our sauiour and saluation set out plainely before our eyes, and therfore Christ said in Luke: Beati oculi qui vident quæ vos videtis, blessed are the eyes whyche se those things which you do see, for I say vnto you, many Prophetes and kinges would haue sene that you do see, and haue not sene: & to haue heard those thinges which you do heare, and haue not heard. Simeon that iust man, did count him selfe most blessed, when he sawe Christ in the temple, and tooke him in his armes, and desired forthwith to die, sayinge: Nunc dimittis seruum tuum domine, now Lorde lettest thou thy seruaunt depart in peace, for myne eyes haue sene thy saluation. And although so great light did not shine to ỹ fathers, as it doth vnto vs in Christ being exhibited vnto vs, yet had they sufficiēt, for to obtaine saluation by Christ. 2. Co. Luke Luke

Simeon. 7.

Aenigma. 8

We also at this time do see Christ, as it were *In ænigmate*, in a glasse: which although we do not see him in his glory, face to face, yet it is sufficiēt for saluation. Co.

There is a godly similitude set forth by learned mē touching ỹ same purpose. Although ỹ sunne shineth not so bright, & so ful in ỹ morning, as it doth in ỹ midday, yet the wayfaring and trauelling men do not in their iorney erpecte and looke for the full rising of the sunne, but they take & go forward in their viage, if they may see which way to go. So some do thincke, ỹ portiō of light which did shine in the

morninge

morning to ỹ fathers of the old testament, to be sufficient to saluation, which light (faith being their guide) brought them to eternal blessednes.

But vnto vs in the new testament (after ỹ day starre of the morning) is risen, is borne, is geuen the very bright and cleare sunne of righteousnes, Iesus Christ. Day star. 9

The seconde circumstaunce,

The second circūstance is, that in ỹ old Testament wer many types, shadowes and figures, but we in the new Testament haue receyued the thing it selfe, that was then signred, and fore signified. Typus. 10

Therfore what God promised vnto them, he hath performed and geuen vnto vs. They beleued Christ to come, and to deliuer the faithfull: We beleue, that he is come, and hath accomplished all things. Our Lord Christ said in Mathew. Lex & Prophetæ vsq; ad Iohannem. As Eo tempore regnum dei annunciatur, & qui vis in illud vim facit. 10.

The law and the Prophets Prophecied vnto Iohn, and from the tyme of Iohn the kingdome of heauen suffred violence, and the violent take it by force. By the whiche this is derined, that all shadowes and figures then signifieng thinges to come, do ceasse and fall away, when the thing it selfe that was figured, is come and made present. Vnto Iohn 11. Violēt take it. 12.

Moreouer the yoke and burthen whiche our fathers did beare, are taken from our shoulders. Their kinde of worshipping God was onerous and paynfull, as the Aaronical priesthoode. The tabernacle or temple decked and furnished with thinges most exquisite and costly, the diuerse kind of sacrifices, with a great nomber of such like things. But Christ the complement and fulfiller of all lawes and sacrifices, hath deliuered vs from such rites & ceremonies, both onerous & sumptuous, & hath geuen vnto vs very few extern things: that is to say, Only ỹ preaching of his word, and the administration of his Sacramentes, whiche are but two in nomber.

Sainte Paule in the Epistle to the Galathians bringeth for this purpose a goodly allegorie of two mothers, the one named Agar, whiche gendreth vnto bondage, the other named Sara, whiche gendreth vnto libertie and fredome. 4. Agar et Sara. 13.

By the whiche two women, he signifieth two maner of doctrines, the legall doctrine, and the Euangelicall.

The law gendred the holy fathers and the Prophets vnto bondage, not ỹ they should be bond slaues, but that they should be retained vnder a discipline, which as a scholemaister should lead them to Christe the perfection and performaunce of the law. The Gospel gendreth vnto libertie, and maketh vs free from al bonds and burthens of the lawe, And that is, that Sara the free mother, whiche geueth vs the seede of life, doth fashion vs forth into the light, doth nourishe vs in her bosome, hauing for vs both milke and whole meate, that is, the holy Gospell wherwith she bringeth vs vp, nourisheth vs, and preserueth vs.

The third circumstaunce.

The third circumstaunce is this, the people of God in the old Testament were contayned and shut vp within streit and narrowe boundes and limittes (as the Prophete Dauid sayth.) Olim notus in Iudea deus, et Israell magnum nomē eius. 6. But now seying ỹ Christ is exhibited vnto vs, his people are dispersed through the whole world, as it is writtē: In omnē terrā exiuit sonus eorū, et in fines terræ verba eorū, Also in Mathew Christ sayth. Ite et predicate euangeliū omni creature. 9. 16.

In tymes paste the noble and godly menne, the kynges and the Prophetes might haue bene nombred, for they were onely in the land of promise.

But nowe, who is able to recite and nombre the kynges, the princes, the nobilitie, the Prophetes, the Bysshops, the Martyrs, the Doctours & all other honorable personages of both sortes & kinds, beside the inferiour sort of people, which all not onely Iudea hath and doth geue and bryng forth, but also Arabia, Mesopo

ramsa, Persia, Egypt, to be short al ẏ. iiii. costs of the world east, south, north & west. To al kingdomes is preached the free remission of sinnes, al the faithful of all kyngdomes are receiued into the fauour and grace of God. All people haue the knowledge of the Lord and his word. Finally, where a lande terrestriall and earthlye was promised vnto them, a lande celestiall and heauenlye is promised vnto vs, as Dauid writeth in the Psalme. Credo videre bona domini in terra viuentium. pſal.

The land of liuing. 14

To make an ende of this matter, both succinctly and playnely, beare this lesson alwaye.

Both the Testaments are al one, for in both there is al one and the same God the father, the same Christ the sonne, the same holy ghost.

And the diuine and godly nature knoweth neither oldnes nor newenes, but certaine pointes are chaunged and made new onely externely and outwardly.

Choyce of meates. 15. The Iewes had choise of meates, we eate all manner of meates, and none are forbidden vs.

Linsey wolsey. 16. The Iewes wer forbidden to weare Linsey wolsey: we may weare al maner of garments, and all maner of cloth.

The Iewes were forbidden to plow the ground with Ore and Asse together: we may till the grounde with all maner of cattel, mete for the same turne.

To be short, in the stead of so many diuerse kindes of Sacrifices, we haue but onely one misticall Sacrifice.

In stead of the holy Temple of Hierusalem, we haue a Churche spread through the whole worlde.

Sabbatum. 17. In stead of the paynefull circumcision, is brought in the easie bath of Baptisme: the Sabboth is chaunged into the sonday.

In steade of Moses the seruaunt of God, is succeded Christ the sonne of God. For these thyngs, and many other that are altered and chaunged, it is called the newe Testament, not for that it is vtterly an other Testament, then it was before, but that it is otherwise geuen and taught.

Of the Iewes suche as throughe hope of heauenly lyfe dyd lyue in chearefulnes of the spirite, were also within the compasse of the new Testament.

Agayne, those menne now a dayes whiche do measure and iudge holynes by outwarde ceremonies, beyng colde in charitie, and hote in vengeaunce, do yet stande and continue still within the compasse of the olde Testament.

Thus I haue at large shewed you the difference betwene the old Testament and the newe.

Nowe I woulde also geue you notes and rules, howe you may attayne to the true meanyng and vnderstanding of both the Testaments, but tyme wyl not suffer me. Yet I will open the dooze, and shewe you, howe you may enter into these heauenly houses of Gods booke.

Firste you shall obserue and note, that there bee two worthy dayes menne (if I maye so terme them) whiche teache vs to attayn to the very true sense and meanyng of the holy Scriptures.

The first, is Spiritus sanctus, the holy Ghost.

The seconde is, the worde of God.

Concerning the spirit, Christ saith in the gospell of Iohn. Spiritus sanctus quem mittet pater in nomine meo, omnia vobis suggeret, quæ locutus sum vobis. The holy ghost, whom the father will send in my name, shall bryng you all things to remembraunce which I haue told you. And Paul writeth, that Spiritus profunda dei scrutatur. The spirit sercheth al things, yea ẏ depe things of God. Likewise saint John in his first Epistle sayth. Vnctio docebit vos omnia, you nede not that any man teach you, but the anointing teacheth you all thinges. Iohn. 1. Co. Vnctiõ. 18. 1. Io.

Ob-

Obiectio.

In dede saith our aduersaries, these things are true, but we destitute and voide of the spirite of GOD, therefore we cannot attayne to the true meanynge of the Scriptures.

Responsio.

I aunswer, if you be voyde of gods spirit, how dare you be so bold to call your selues christians, seing ỹ Paul to the Romaines doth teach, ỹ they be not of Christ, which hath not his spirit. I do not meane here, ỹ euery mã hath the like gift of the spirit, but the degrees of the spirite are geuen, as it pleaseth God, to some more, & to some lesse. And he that is a true Christian man, hath at the least this spirit, that he doth know what thinges are necessarie to his saluation, which necessaries are conteyned in the holy Scriptures.

The second dates mã, which teacheth vs to inuestigate & search out the truth of the holy scriptures, is gods word it selfe. For it is mete & conuenient, ỹ we iudge that place of scripture, whiche is obscure & darke, by an other place which is more cleare & open. And to these two vmpers & dayes men, we may couple & adioyne the third, which is the consent and authoritie of the catholicke Churche. But yet not so, as though the Church were the chiefeste vmper and ladye and maistres ouer the worde.

Questio.

Here will be said, how can we obtain & purchace vnto vs these two dates men, the holy spirite, and the worde of God?

Responsio.

Concerning the first interpreter & vmper, which is gods spirit, we must knocke at the eares of God with feruent & deuout prayers: Dauid prayed, saying. Retege oculos meos, vt considerē mirabilia de lege tua, open mine eyes, that I may see the wonders of thy law. Also in an other place: Doce me iustificationes tuas, intellectū da mihi, et scrutabor mādata tua. Teach me O Lord thy statutes, geue me vnderstandyng, and I will searche thy commaundementes. Iustificationes. 19,

Saint Paul also prayeth in his Epistles, that the spirite of God and heauenly wisedome myght be geuen to them, to whome he wrote, and that God would lighten and open their eyes, to the knowledge of the will of God.

Cōcerning the second interpreter & vmper, which is the word of God, we must employ our industry & diligence, in earnest reading and study, wherby we may be able to conferre place with place, and to pronoūce & vnderstād those places which are obscure and darcke, by those places whiche are manifest and plaine.

S. Paul warneth & exhorteth Timothie, Vt incumbat lectione, that he should apply to reading, & Paul him selfe whē he was in prison at Rome, prayed that his bokes & parchement might be sent him from Troada, which he had left there. Swinckfeldius.

And here by the way, we may note the Swinckfeldians and other fantasticall heades, whiche do depraue the holye Scriptures and the woorde written, callyng them Egena elementa, bare and naked elementes and letters. They trustyng to spirituall reuelations saying, that they ought not to passe for the Scriptures written, the wyng forth their folye: Where contrary wise the holy vessell of God Saint Paule tooke great care for hys bookes and writinges, whiche he had leftē with his deare frend Carpus at Troada, and did earnestly desire, that they might be sent hym with expedition. For although he were then olde, and almost at deathes dooze, yet he gaue him selfe to the readyng of Scriptures. And will those hellhoundes preferre their owne iudgementes and fonnd doctrines, before so holy an Apostle? God amend them, or els roote them out.

Upon this we may inferre and conclude, that they which slide and fall into errours by expoũding the scriptures, fall by their owne folly, for that they geue not them selues sufficiently vnto prayer nor reading and study, accordingly as they are bounde to do.

But there is one caution aboue all to be obserued, when we come to read the scriptures, we must put away al affectiõs & singularity. We must come to learn, & not to wrest & writhe the scriptures (will they, nil they) to serue our fantastical braines & affections, as the Arrians, the Pelagians, the Papists & other sectaries do, who racke & rent the scriptures from their naturall & true sense and meaning to frame their heresies and false opinions. This shalbe sufficiẽt for the first part.

Pelagi9. 20

¶ Now to the seconde parte of this Prelection, that is, to the deliuery of foure rules, how to vnderstande the holy Scriptures.

Prima regula.

The first rule is this, we must take hede in our interpretations, that we admitte not nor allowe any exposition, whiche is against the receyued articles of our faith, conteined either in the symbole, of the Apostles, or anie other auncient symbole or Creede. As the symbole of Nice, Constãtinople, & the symbole of Athanasius. Therfore reading these wordes in Iohn (Pater maior me est.) (The father is greater then I.) We must consider, that to cõstitute any inequalitie in the diuinitie betwene the father & the sonne, is cõtrary to the articles of our faith. And therfore we ought to beleue and expounde those wordes, otherwise then the wordes doth shew in the first face, and to seke some other or mo places in the scripture, that do aunswere to the true meaning of these words. As Pater et ego vnũ sumus. And in thepistle of Iohn. Hii tres vnũ sunt: these three thre be one. And here we must interpret the one sentence to be spoken of the manhode of Christ, & the other to be spoken of his diuinitie. We reade likewise in S. Paul, that it is impossible for them which were once lightned, & fall againe, to be renued by repentaunce. We must not expounde these wordes, as though pardon were to be denied to the penitent and to them that rise againe. For the catholicke faith doth beleue, ỹ at al times & in al places, & to euery person ỹ turneth to the lord, remission & forgeuenes of sinnes is promised, through ỹ death of Iesus christ our Lord. Also reading these wordes of thapostle Paul. Caro et sanguis deum heredi-tatẽ consequi non possunt. Flesh & bloud cannot inherit the kingdome of heauẽ. We must not expounde flesh and bloud here for the substaunce of mans body, for then we should destroy this article of our faith (I beleue the resurrection of the body.) But we must take flesh and bloud to signifie here, fleshly affections and infirmities of mankind.

Simbole.

These three be one.

To turn to repentance, catholike,

Iohn.

Ibid.

Epist. Heb.

Cor.

Secunda regula.

The second rule is this: We must beware aboue all thinges, that our exposition of the scriptures do not tende nor go to the ouerthrowinge and subuersion of charitie and good politicque order.

subuersion of charity.

Saint Austen de doctrina Christiana. Quisquis (inquit) scripturas diuinas, vel quamlibet earum partem intellexisse sibi videtur, ita vt in eo non edificet, geminam charitatẽ dei et proximi nondum intellexit. Whosoeuer (saith Austen) semeth to himself to vnderstande the holy scriptures or any parte of them, and yet in his expounding or vnderstanding doth not edifie and plante the two folde charitie, that is, the loue of God, and of hys neighboure: playnlye (saythe Austen) he vnderstandeth not the scriptures. And example. It is writen in the scriptures. Ne resistere malo. Resiste not ill. Nowe if we will expounde this generally, and that it pertayne aswel to the publicque Magistrate as to the priuate subiect, both good order shalbe disturbed, and charitie and loue towarde our neighbour vtterly broken and taken awaye. For if theues, rebels and traitors, extortioners, adulterers

Lib. cap.

Mat.

terers, & such like, shoulde not be punished by the Magistrate, who coulde liue in securitie and safegarde? The wydowes, the Orphanes, the people shoulde be oppressed, and troden vnderfoote, and al iniquity would raygne. VVidowes & Orphans

Tertia regula.

The third rule is this: we must expend and vewe, by what occasion any thing is spoken, what goeth before, what doth followe, at what time, and after what sorte, and of what person any thing is sayd or written. Saint Paule did obserue the circumstaunce of time, and therof concluded, Abraham to be iustified, neither by circumcision, nor yet by the law.

Agayne, when it was sayd vnto saint Peter: put thy sword into thy scabbard, Qui gladium sumit, gladio perit, he that drawyth the sword, perisheth wyth the sword. The person of Peter is here to be cõsidered, that is, that he was not a magistrate, but an Apostle. For we reade, that the sword is geuen to the magistrate to punish the gilty, and to defend the giltles. It wyl be to long, to heape example vpon example, concerning this rule.

Regula quarta.

The fourth rule is the collation and conferring of places, eyther of like or of vnlike, and that the harder places are to be expounded by places more clere, & fewer places to be expounded by the more. As for example: When Iames the Apostle doth say that Abraham and we be iustified by workes, the more places are to bee set out against this by saynt Paule. Tertulian writeth, that heretickes, and not men that be Orthodoxi, do excerpe and draw out of the scriptures, a few thinges to defend their opinions, and that they haue no regarde, nor do respect to vew other places. Ita paucula (inquit) sibi delegerunt testimonia, quibus omnino credi postulant, reclamante interim tota scriptura, quum oportet secundam plura intelligi pauciora. So (sayth he) they chuse to them a few things, by the which they require alwayes to be credited, wher al the whole scripture doth say agaynste them, that it behoueth the fewer thinges to be vnderstanded by the more. Abrahã iustified by workes. Orthodoxi

Wel, bicause the houre is past, I wyl here ende, committing you vntill saterday nert, to the eternal God (through Iesus Christ our Lord) to whom wyth the father and the holy ghost, be al honour and glory for euer. Amen.

Hic sequuntur Miscellanea

Prælectionis quintæ.

Vayle of the temple. 1.

It is written in Exodus the seconde booke of Moses, that Beseleel besides other workes that hee had made for the tabernacle (as God had commaunded Moses) made also a vayle of blue silke and purple, and of scarlet, and of fine twined linnen, wyth Cherubins of brodered woorke: whyche vayle was betwene the sanctuary and the holyest of all.

Aquinas doth write, that there were euen two vailes in the temple of the Iewes, as ther were in their Tabernacle. For there was a vayle in the holiest of al, and an other in the sanc-

turie. These two (ſaith he) do ſignify two maner of coueringes and concealements: for the inward vaile doth ſignify the couering of heauenlye miſteries, which ſhalbe reueled and made open vnto vs after the general iudgement, for then we ſhalbe like vnto him, when he ſhall appeare in hys glory.

The outward vaile doth ſignify the couering of thoſe miſteries which pertain to the church militant, and therfore this vail was rent in pieces: to ſignify, that thoſe miſteries which pertain to the church, were reuealed by the death of Chriſt. But the inward vayle was not then deuided, nor rent aſunder, bicauſe the ſecretes of the heauenly kingdome do yet remaine vnreuealed, wherupon Paul writeth to the Corinthians ſaying: Cum autem Iſrael conuerſus fuerit ad deum, amouebitur velamen. When Iſrael ſhalbe turned to God, the vayle ſhalbe taken away: wherupon all the miſteries which were written in the law and the prophets, were made open by the paſſion and death of Chriſt. As it is written in the Euangeliſt Luke, how that Chriſt began from Moſes & al the prophets, interpreting to the two diſciples, all the ſcriptures which were written of him. &c. Luk. 24.

The foure coulours in the vayle do ſignify the foure elements.

Firſt, by the twined linnen, is ſignified the earth, bicauſe linnen doth grow out of the earth.

By purple is ſignified the water, bicauſe the purple coulour is made of certaine ſhelfiſh, which are found in the ſea.

By the blue coulour is ſignified, the aire, bicauſe it hath the coulour of the ayre.

By ſcarlet is ſignified, the fire. And therefore, bicauſe the matter of the foure elements, is an impediment and let (by the which impediment, incorporal ſubſtances are hidden from vs.) The high prieſt alone by him ſelfe went into the holieſt of all, and that but once in the yere, to ſignify that the final perfection of mā is to be brogbt at the laſt to that world, which is the world of glory.

The vayle alſo may ſignifye by theſe foure coulours, foure ſpirituall miſteries. The fine linnen doth ſignify the purity of the fleſh. The purple doth figure the croſſe and troubles which holy men do ſuſtaine for Gods cauſe. The ſcarlet doth ſignify double charity, that is, the loue of god, & the loue of our neighbour. The blue coulour doth ſignify heauenly meditations. Other learned men do make this allegory of the vayle, when it was rent in the middle, at the death of Chriſt. The renting of the vayle doth ſignify, that the way vnto God the father is made open by the death of Chriſt, alſo that the fiery ſword is remoued from the doores of Paradiſe, and that thoſe things be throwen downe and deſtroyed, which dyd

ſepara te

seperate vs from God: and that those thinges are nowe made open which before were hidden, that is, that the Gentiles are now made coheires & partakers of the kingdome of God. For it was sayd before: Notus in Iudæa deus, in Israel magnum nomen eius. God is knowen in Iewry onely, and in Israel great is his name: but now it is sayd, from the rising of the Sunne, to the going downe of the Sunne. Laudabile nomen domini, the Lords name is to be praised. And wher Christ before his death did say to his disciples, In viam Gentium ne abieritis. go not into the way of the Gentiles. After his death he sayd: Euntes docete omnes gentes, go and teache all nations. Psal. 76. Psal. 113. Mat. 10. Mark. 16.

Origine speaketh of two vailes, as Paule also doth to the Hebrues. The first vaile is rent in peces and taken away, but the second vaile doth remain, & doth couer those things which we shal see in the life to come. For here we know onely but in part, but ther we shall know perfectly. Hebr. 9. 1. Cor. 13.

In fine, Moses & ỹ prophets are now made perspicuous, clere & plain.

Note one thing concerning the story, which is, that the vayle was rent in two peces in the middest.

The Iewes when they heard any wickednes and blasphemie agaynst God, they rent their clothes. And so did thē the temple of God, for it rent his clothes, that is, the vaile, being astonied, and hauing great indignatiō for those iniuries which were donę vnto Christ. And not without cause, when the true temple of the Lords body, in whom all fulnes of the godhead dwelt corporally: was dissolued by death. The figurall temple doth rent his vayle, and in a maner mourne and lament the ruine of the greater temple, that is, of the body of Christ put to death.

To end, by the renting of the vaile, the Iewes wer admonished, that al their legal sacrifices should then cease, & that ther should be no more vse of the old priesthood. And although the edifice of the temple did yet stand stil, yet God should not be worshipped ther after the olde accustomed maner. Also, bicause the substaunce & truth of those shadowes was now found, all the legall figures were turned into the spirite.

Fleece of woolle. 2.

IT is written in the booke of Iudges, how that Gideon said vnto God: if thou wylt saue Israel by my hand, as thou hast sayd, behold I wil put a fleece of woolle in the threshing place. If the dew come on the fleece onely, and it be dry vpon al the earth, then shall I be sure, that thou wilt saue Israel by my hand, as thou hast said. And so it was, for he arose vp early on the morrow, and thrust the fleece together, & wringed the dew out of the fleece, and filled a bowle of water. Again Gideon sayd vnto God: be not angrye with me, that I maye speake once more, let me proue once againe, I pray thee with the fleece: Let it nowe be dry Iud. 6.

be dry onely vpon the fleece, and let dew be vpon al the ground. And god did ſo that ſame night, for it was dry vpon the fleece onely, and ther was dew on all the ground.

Pſal. 71. lib. 1. de ſpiritu ſan & o. *The allegorie of this miſtery is deſcribed of ſaint Ambroſe and ſaint Auſten, who wrote after this maner.*

The fleece doth ſignifye the people of the Iewes, which in times paſt were all moiſt and wet with the woord of god. Al the earth which was dry, did ſignify other nations, who lacked the preaching of gods woord.

Rom. 15. Math. 10. *For Chriſt was the miniſter of circumciſion, & ſent his Apoſtles in their firſt ambaſſade onely vnto the Iewes. But the matter cam ſo to paſſe afterwards, that it was throughly conuerted and chaunged. For the whole world was made plentifull with the word of God, by the comming of the*

Act. 2. *holy ghoſt vpon the Apoſtles, which word the Iewes vtterly wanted, & as the barren and drye braunches they were cut of from the fertile and fat Oliue tree.*

Other learned men do ſay, that the fleece doth ſignifye the fleece of

Ioh. 1. *that Lambe, of whom ſaint Iohn ſpake, ſaying:* Ecce agnus dei, qui tollit peccata mundi, *Behold the Lambe of God which taketh away the ſinnes of the world. The fleece of this lambe being ſprinckled with the heauenly dew of gods ſpirit, doth certifyȳ elect, of the good wil of God towards them, and doth ſtrengthen them againſt their enemies. This fleece alſo being thus ſprinkled, and al the earth being dry, doth ſignify, that all other perſons were deſtitute and voyd of gods grace and his ſpirit. Alſo it*

Pſal. 14 *is written in the pſalme:* Omnes declinauerunt, & inutiles facti ſunt. *All are ſtrayed out of the way, and are become vnprofitable. The fleece being moiſt, doth ſignify Chriſt, in whom dwelt the fulnes of the godheade*

Col. 2. 1. Pet. 2. *corporally. And as it is writtē,* Non eſt inuentus dolus in ore eius, *ther was found no guile in his mouth, nor any ſpot in al his life.*

To ſpeake with diuers toungs. 3.

2. Actorum.

THis place is of diuers, diuerſly interpreted. Vnto ſome it ſemeth probable, that the Apoſtles did not ſpeake at that time wyth diuers toungs, but with onely one tounge, which was the Hebrue toung, which toung was vnderſtand and thought to be of the hearers, to euery one his own natural toung. Vpon this they haue one cōiecture, that Peter made one ſermon vnto a great number gathered together of many nations and countries, which could not vnderſtand that communication, except a ſtraunge voice came vnto their eares. Of this opinion be certayne of the Doctours, certayne other Expoſitours, and certayne Schoolemen, and ſome alſo of the latter writers, namelye Eraſmus in his Annotacions, the woordes be theſe: Dubitandum non eſt quin apoſtoli fuerunt diuerſis locuti linguis, quoties id poſtulabat euangelii negotium,

gotium, verum eundem hominem, eodem tempore diuersis loqui linguis, implicat contradictionem. *It is not to be doubted, but that the Apostles did speake with diuers toungs, as often as the affaires of the gospell did so require: but one man to speake at one time with diuers tounges, it doth importe a contradiction. Vnto this agreeth Lyranus, whose wordes be these: The Apostles not onely spake and vnderstood al manner of languages, but they speaking in one certain language, what soeuer it were, all the hearers, although they were of diuers nations, vnderstoode theyr own proper language, by the power of the holy ghost For as by rebellion in building the tower of Babilon, tounges were diuided: so by the infusion of the holy ghost, tounges here were vnited.*

But certain of the Germanes do not embrace this iudgement, but do say that the Apostles at that present time did speake with diuers toungs, otherwise (say they) the miracle had not bene in the speakers, but in the hearers. Yet it may be (say some of them) that the sermon of Peter might then bee vnderstoode of the moste parte of the auditoures, bicause the greateste part of them which came to Hierusalem, were experte in the Caldie toung.

Daniel. 4.

DAniel was a famous and notable prophet, borne of the stocke of the kinges of Iuda. He was led captiue with kinge Ioachim into Babilon, of Nabuchadonozor, king of the Caldeans. After that in his youth, he had deliuered giltles Susanna from death: being ennobled by the spirit of god, he did shew & expoũd the first visiõ vnto king Nabuchadonozor: wherfore the king wondring at his wit and gift, fell 1. Daniel. *vpon his face, and did salute him, and rendring to him thankes, cõmaunded a sacrifice to be geuen to Daniel, as to god.* 4. Reg 24. *He ordained him his chief gouernour, and had him in great honour, partlye bicause he perceiued in him a comely beuty and great wisdome, partly bicause he vnderstode to be in him the intelligence of al visions and dreames. For when Daniel stoode in the kings sight, euery word that the king demaunded of hym, he answered so, that it did excel and passe ten times the answers of other southsaiers. When Nabuchadonozor was dead (who thought him self for a certain time, to be a brute beast) Daniel did declare vnto Balthasar his sonne, what thing should come vpon him, when he saw the letters written with a mans hand, as it did appeare.*

Now whẽ the monarchi of the Babilonians was destroied, Daniel was brought of Darius the king vnto Media, wher the king did adourne him with great honor, and did prefer him aboue al his other Lords. But enuy preuailing, Darius was constrained to cast Daniel into the Lions den, wher he suffring no hurt of them, & knowing that God had saued him, 6. Daniel

Darius

Darius did ſet him in greater honor thē euer he was before. And bicauſe he was a religious & holy mā, Darius did build vnto him a moſt coſtlye & ſumptuous tomb, in a certain city of Media, named Echathenis, wher at the laſt he was buried. This Daniel did not onely prophecy of thinges to come, as other prophets did, but alſo did preſcribe & appoint the time, in the which his prophecy ſhould be fulfilled. He wrote a booke of prophecies deuided into ten viſions. Thre viſions of them were vnder Nabuchadonozor. Thre other vnder Balthaſar. The ſeuenth and the eight viſion vnder Darius. And the two laſt vnder Cyrus.

His booke written in Hebrue, hath not the ſtory of Suſanna, nor the ſong of the three children, neither the reherſal of Bell and the Dragon, which ſaint Hierome did gather together into one booke, being diſperſed before abrod in ſundry partes. Saint Hierom doth cal Daniel philoſtoricum totius mundi, *bicauſe he diddeſcribe ȳ ſtone hewen frō the hill without mans hand, and many other things. Yet ther be certain which do not accompte the booke of Daniel amongeſt the prophetes, but doo reckenit amongeſt thoſe ſcriptures which be called Hagiographa, that is, bookes entreating of holy hiſtories.*

Daniel ſignifieth in the Hebrue tounge Iudex dei, *the Iudge of God.*

Sacramentum. 5.

THis word Sacramentum, *is no wher vſed in al the holy ſcriptures but the theological interpreters doo often times vſe this word.*

Saint Auſten in his epiſtle Ad Marcellum, *writeth thus:* Longum eſſet diſputare de varietate ſignorum, quæ cum ad res diuinas pertinēt, ſacramenta appellantur. *It would be a long thing to diſpute of the variety of ſignes, which pertaining to godly things, are called ſacraments. VVherupon roſe this vulgar & cōmon diffinition,* Sacramentum eſt ſacræ rei ſignum. *They haue alſo an other diffinition more exact then the other, which is this:* Sacramentum eſt inuiſibilis gratiæ viſibilis forma. *A ſacrament is the viſible forme of an inuiſible grace.*

The latin writers do vſe this word ſacramentum, pro iuſiurando, *for an othe, or els for a religious obligation and bond.*

Marcus Varro, in his booke De lingua latina, *doth expounde what it is to contend by a ſacrament.* Qui petebat (inquit) quiq; inficiebatur de rebus aliis, vtriq; quingentos aris ad pontem deponebant, de aliis item rebus certum numerū aſſium, pui vero iudicio vicerat ſuum ſacramentum a ſacro auferebat, victi ad ærarium redibat. *The agent (ſaith he) & defendant of ſomthings, did both put down at the bridg. 500. peices of money, & of others a certain number of thoſe which ar called Aſſes. He that ouercam in iudgement, tooke away his ſacrament (that is his bond) from the holy place, the mony of him which was ouercom, was appointed to the treaſury. And bicauſe by the mediation of holy things, we be bound vnto*

God

God & his saints by the participation of sacraments, he doth in a maner binde him selfe by an othe vnto vs, by the testimony of the sacramentes.

Vegetius in his booke De re militari, doth take sacramentum, for an othe, taken by soldiours. For it was not lawful for any to fight, vnles he were first sworne by an othe, with conceiued words they did swear, that they would do al thinges manfullye, whatsoeuer the Emperour had commaunded, & that they would neuer forsake the wars for the defence of the Romane publike weale. And so they had a pledge & reward, and their names were written & recorded, & they wer signed with certain notes. Now bicause we in our sacraments, specially in baptisme, are receiued and writtē into the wars of Christ, & bicause receiuing the sacraments we profes & testifye that we be the soldiours of Christ, therefore not without cause the holy signes of Christ & of the church are called sacraments.

Notio.

Almen for the most part, do confes & beleue, that God onely, & that neither men nor the church did institute the sacraments.

A certain scholmā doth warne the church ỹ she should remember her self, not to be the lady of the sacraments, but the minister of them.

Aquinas in his question doth write saying. Ille instituit aliquid, qui dat ei robur et virtutem: sed virtus sacramenti est a solo deo: solus itaque deus potest instituere sacramenta.

He doth make any thing, which geueth vnto it strength and vertue:
But the vertue of the sacrament is onely of God.
Therfore God onely can and doth institute the Sacraments.

Saint Austen hath a sentence which is common in euery mās mouth. Accedit verbum ad elementum et fit sacramentum. The word commeth to the element, & a sacrament is made: wherof you may gather, a sacrament to consist of two special partes. The first is the sword of God, not the word of man. The second is, the signe appointed by God, not by man.

Chrisostome writing De causis sacramentorū. Nihil sensibile (inquit) tradidit nobis dominus. Res quidē sensibiles sunt, omnia tamen intelligibilia. Sic in baptismo per rem sensibilem datur aqua, quod autem perficitur nempe regeneratio & renouatio, mente percipitur &c. Homilia in Math. 83

The matters of the sacraments are sensible, yet al things are ther intelligible, So in baptisme by a sensible thing water is geuen, but the thing which is made perfecte, is perceiued by mind, as regeneration, and renouation. For if thou wer wythout bodye, God woulde deliuer all his gifts vnto thee naked & simple: but bicause the soul is ioyned to ỹ bodie, he hath deliuered in things sensible, those things which are perceiued in mind. The holy scriptures do nūber to be among the christiās onely. 2. sacraments, ỹ is baptism, & the supper of the lord. But Petrus Lūbardus doth accōt 7. baptisme, penāce, the Eucharist, confirmatiō, extreme vnction, order, & matrimony. Of this iudgemēt is, for the most part ỹ whole cōpany of the interpreters, & the felowship of al the scholastical diuines But the auncient doctors of the church do reherse onely. 2. sacramentes. Lib 1. & 4. & in lib. de coro na militis.

Tertullian, in hys booke Contra Martionem, *and in his booke* De corona militis, *doth recite onely two, Baptiſme, & the Euchariſt.*

Saint Auſten de doctrina Chriſtiana, *writeth ſaying.* Dominꝰ ſignis nos non oneravit (inquit) ſed quædam pauca pro multis eademq; factu facillima, et intellectu auguſtiſima, et obſeruatione caſtiſsima, ipſe dominus et Apoſtolica tradidit diſciplina, ſicuti eſt baptiſmi ſacramentum et celebratio corporis et ſanguinis domini: *The Lord hath not burdened vs wt ſignes, but for many, he & the apoſtolike diſcipline hath geuen vs a few, and thoſe in doing, very eaſy, in vnderſtãding, very noble, & in obſeruation, very pure, as the ſacrament of baptiſme, & the celebratiõ of the body & bloud of the Lord. Again in his epiſtle* Ad Ianuarium, *he ſaith:* Sacremẽtis numero pauciſſimis, obſeruatione facillimis, ſignificatione prꝫſtantiſſimis, ſocietatem noui populi colligauit, ſicuti eſt baptiſmus trinitatis nomine conſecratus, communicatio corporis et ſanguis ipſius. &c. *The lord hath tied together the congregation of the people of the newe ſtament, with ſacraments in number very few, in obſeruation, very eaſy, in ſignification, moſt worthy, as baptiſme, conſecrated in the name of the Trinitie, & communication of his body, and of his bloud.*

Obiectio.

Vvhy ſir, ſaint Auſten maketh mention in that place by you alledged, of ſome other thing beſides thoſe. 2. For he ſaith in the ſame ſentence: Et ſi quid aliud in ſcripturis canonicis cõmendatur. *Againe, he maketh mention of the ſacrament of order, which two places do impugne your aſſertion in numbring onely. 2. ſacraments.* Reſponſio.

To the firſt Ianſwer: Saint Auſten doth not ſay, et ſi quæ alia, *but* & ſi quid aliud. *That is: & if any other things are commended in the holy ſcriptures: but, if any other thing, in the ſingular number, which doth euidently declare, that he ſpake not of ſacraments, but of certain obſeruations, vſed & receiued of ỹ church, as his words following in ỹ ſame place doo ſhewe. To the ſecond Ianſwer, that S. Auſten doth cal* chriſma, *prophecy, praier, and other ſuch like, ſacraments, as wel as order. Therfore when he maketh mention of order, as of a ſacrament, he taketh not* ſacramentum, *in the proper ſignification: for if he did, then you muſt make alſo preaching & praying ſacraments, which wer very abſurde to graunt. Furthermore S. Auſten hath often times in his mouth,* ſcripturarũ ſacramenta. *Now I dare ſay ye wil not graunt, the ſcriptures to be properly a ſacrament: wherupon it is euident that this word* Sacramentum *is vſed in his writings, ſomtime in one ſignificatiõ, ſomtime in an other. He called theſe ſacraments, bicauſe as holy things they came from the holy ſprit of God, & bicauſe they be the ordinaũces of god, obſerued of al holy men. But the other, that is baptiſme, and the ſupper of the lord, do differ from thoſe, for theſe be holy actions, conſiſting of words & ceremonies, binding*

ding the congregation into one fellowship.

Rabanus bishop of Mentes, in his booke De institutione clericorum, doth say: Sunt sacramenta, baptismus, et chrisma, corpus et sanguis: quæ ob id sacramenta dicuntur, quia sub tegumento corporalium rerum virtus diuina salutem eorundem sacramentorum operatur, vnde et a secretis virtutibus, vel sacris sacramenta dicuntur. *Baptise and Chrisma, the body & the bloud be sacraments, which for this cause are called sacraments, bicause vnder the couer of corporal things, the diuine power doth worke secretly the helth of the same sacraments, wherof they are called* A secretis vel sacris virtutibus sacramenta, *of secrets & holy vertues sacraments. As for the authority of the bookes of Dionisius, it is manifest what euery learned man doth iudge of them.*

Obseruatio.

A sacrament doth consist of these things folowing: Of the signe, and of the thing signified. Of the word, and of the rite. Of the promise of the gospel, and of the ceremony of the outward thing, & of the inward thyng. Of a thing earthly, and of a thing heauenly. And (as Ireneus sayth) of a thing visible, & of a thing inuisible, of a thing sensible, & of a thing intelligible. And of. 2. which haue their different natures in their properties being receiued, it is manifest, bicause that many which be partakers of the outward signe, haue no part of the thing signified. But if y nature of both partes should be one, and ioyned together naturally, then it must nedes follow, that they also receiue the thing it selfe, which be partakers of the signe. We haue examples in the scriptures to the contrarye. For Simon Magus in the actes of the Apostles did receiue the signe, and was baptized: but of the thing it selfe, that is, of the holye ghost signified by water, he had no part at al. Iudas Iscarioth, who betrayed the Lorde, did eate of the bread of the Lord, but not the bread the Lord (as saynt Austen termeth it.) For otherwise if he had eaten the things it selfe, he should haue liued most happy & blessed. For whosoeuer eateth me (saith Christ) shal not die for euer. But Iudas perished with eternal death, therfore he had no part of the liuely meate. And it may be easily proued, that neither the preaching of the gospel, nor receiuing of the sacramẽts without faith, doth profit any thing at al: for S. Paul saith: Sine fide impossibile est placere deo. *Saint Austen* Contra Faustum *hath these words. Peter doth say (saith he) baptisme hath made vs safe, and least they should thinke the visible sacrament to be onely sufficient, he addeth:* Non carnis depositio sordium, sed bonæ conscientiæ interrogatio. *Not the putting of the filthines of the flesh, but the minde of a good conscience.*

Lib. 4 & 5. contra hereses.

Cap. 8

Heb. 11.

Questio.

Some wil demaund whether the grace of God be contained and shut in the sacraments, & so deriued into them, which receiue them?

Reſponſio.

The ſchole diuines, Monkes, Friers, and other of that ſort, doo iudge the very vertue of God, yea and God himſelfe to be contained in the ſacraments. Vvherupon riſeth this friuolous and vaine queſtion, that is, what the Mouſe doth eate when ſhe doth gnaw the ſacrament.

Lib. 4. cap. 11. de ſacrameto altaris.

Innocentius the Pope doth ſay, that the ſubſtaunce of bread doth returne miraculouſly, but not that ſubſtaunce (ſaith he) which was tranſubſtantiate into the fleſh, but an other bread is made by a miracle in the ſtede therof. And that bread (ſaith he) is gnawn of the Mouſe. O ſuttle and wonderfull diuinity, not worth a meſſe of vinegar.

Lib. 4. diſt. 1. queſtio. 3.

Bonauenture, who wrote vppon the maiſter of the ſentence, among many other wordes ſayth thus: Non eſt aliquo modo dicendum (inquit) quod gratia contineatur in ſacramentis eſſentialiter, tanquam aqua in vaſe, vel medicina in pixide, imo hoc intelligere eſt erroneum. Sed dicuntur continere gratiam, quia ipſam ſignificant, & quia ibi niſi ſit defectus ex parte ſuſcipientis, in ipſis gratia ſẽper conferetur: ita intelligendo quod gratia ſit in anima, non in ſignis viſibilibus. Pro tanto dicuntur etiam vaſa gratiæ. Poſſunt etiam dici vaſa alia ratione, quia ſicut quod eſt in vaſe, non eſt de ipſo nec ex ipſo, ſed tamen ab ipſo hauritur ab ipſa anima in ipſis ſacramentis. Et ſicut quis recurrit ad vas cum requirit liquorẽ, ſic quærenti liquorem gratiæ, et non habenti recurrendum eſt ad ſacramenta. *That is: Vve muſt ſay by no meanes, that grace is contained in the ſacraments eſſentially, as water is in a veſſel, or medicine in a boxe, for it is erronious ſo to be vnderſtanded: but the ſacraments are ſayde to contayne grace, bicauſe they ſignify grace, and except therbe default in the receiuer, grace alwaies is geuen in them. Yet this is ſo to be vnderſtãded, that grace is in the ſoule, and not in viſible ſignes, & for that ſo great a cauſe they are called the veſſels of grace. They maye alſo be called the veſſels of grace by an other reaſon, which is this: As that which is in the veſſell, is not of the veſſel, nor commeth thereof, yet it is drawen out of the veſſel: So grace is not of the ſacraments, nor cõmeth of them, but ſpringeth of the eternal fountain, of the which fountain the ſoule ſeketh in the ſacraments. And as a man doth runne to the veſſel when he ſeeketh the licour: So muſt he which ſeketh the licour of grace, and hath it not, run to the ſacraments. Theſe be Bonauentures words, which moſt rightlye referred grace to God onely, the fountain of al goodnes. He ſayth alſo, not the ſenſible ſignes, but the ſoule of man is the ſeate aud receptacle of grace, and of all the giftes of God.*

The holy ſcriptures do teach in euery place, that the minde of man, & no element is the houſe of Gods grace. Salomon doth ſay. Si cæli cælorum te non continent, quanto minus domus hæc? *If the heauen of heauens do not contayn thee, how much leſſe this houſe? Saint Stephen doth ſay alſo: The moſt high God doth not dwell in temples made with mens handes.*

Be-

Besides many other places of the scripture.

Corinthus. 6.

CORinthus was a famous city in Achaia, builded, as Eusebius reporteth, in the time of Moses, being 80. yeres of age. It was builded of one Sisyphus, a notorious thefe, who was slain of Theseus and (as the Poets faine) is punished in hel with a certaine kinde of torment, that he is compelled to beare a great stone to the top of the mountain: and when he hath caried it to the very top, it roleth down agayn to the botom, wherof Ouid maketh mention, saying: Aut petis, aut vrges rediturum Sisyphe saxum. *Vpon which ariseth this prouerbe,* Sisyphi saxū voluere. *To role vp and down Sisyphus stone. By the which is signified vncessable sweate and labour, but vnprofitable, & vtterly vain. As you would say,* Sisyphi saxum voluit, *he taketh vnmeasurable pain, but that which he doth, is all in vaine.*

This city Corinthus was builded betwene two seas, the one called mare Ioinum, *the other* mare Aegeum. *The place wher it was set, was properly called Isthmos, which is a narow place of the countrye, where two seas are but a smal distaunce asunder, enclosing the land on both sides. Strabo writeth, ỹ it was a very rich & notable Marte, vnto the which Marchants out of al places of the world had their recourse. And as for ỹ most part wantōnes, riot, & pleasures do flow out of power & wealth, so at Corinth was ther al kind of wickednes: insomuch ỹ euery man liued as he lusted, & ỹ without punishmēt. As Paul writeth to the Corinthiās saying:* Eratis scortatores, idololatræ, adulteri, molles, auari, ebrioſi, raptores. 1. Cor. 6. *You were in times past whoremōgers, idolaters, adulterers, wanton, couetous, dronkards, extorcioners. Strabo writeth, that ther wer aboue a thousand yong women consecrated, to be defiled in the temple of Venus, in the honor of her. Also in this city of Corinth, ther was a notorious strumpet called Lais, of whom Aulus Gellius reherseth this history. Lais (saith he) a strumpet of Corinthus, did gaine great sums of money through her beuty and fairenes. Vnto her al the wealthy men of Grecia did repaire, to satisfy their filthy lust. She admitted none, vnles he would geue that which she demaūded. Demosthenes on a time came priuely vnto her, and made request to haue the vse of her body: but Lais demaūded of him ten thousand Dragmas. Demosthenes being dismaied, and made afeard with so great a summe of mony, turned his backe, and going away, sayd these woords:* Ego penitere tanti non emo, *I wil not by repentaunce so deare. Vpon which ariseth this common prouerbe,* Non est cuiusl libet Corinthum appellere. *Euery man cannot arriue at Corinth. This prouerbe is elegantly vsed & applied of high & waighty matters, and daungerous to be compassed, and not euery mans part to attempt.*

Suidas doth refer the original of this prouerbe, vnto the daungerous & not eaſy paſſage or arriual for the Mariners vnto the port of Corinth. Ariſtippus was wont to ſay and glory, that he onely had Lais, and that all other were had of her.

Of this filthy ſincke of men beinge geuen vnto pleaſure, wantonnes, riot, and polluted with all kinde of vice, the eternall God made and gathered vnto him a Chriſtian congregation, by the miniſterie of Paule, who wrote vnto them his firſt epiſtle, out of Epheſus, a citye of Aſia, in the. 21. yere after his conuerſion. And the congregation being firſt by him conuerted, were afterward marueilouſly ſubuerted, of certayn falſe Apoſtles: but Paule in his firſt epiſtle did reuoke them againe to the true faith, and euangelicall verity.

This city was firſt called Certhera, & being encreaſed & made more populous, it was afterward called Ephyra. Strabo alſo writeth, that the Corinthians did defoule the Embaſſadours of Rome with filth caſt out at the windowes, as they paſſed by their ſumptuous and gay houſes. For the which cauſe and other inſolent and proude partes practiſed by the Corinthians, Lucius Mumius the Emperour, accompanied with a huge & mighty hoſt, threw down the city of Corinth flat to the ground: ſuch is the reward of pride. This city being deſtroyed and ouerthrowne, was reſtored and reedified of one Corinthus, Oreſtes ſonne: but being at the laſt burned of the Romains, it could neuer be reſtored againe.

Simeon. 7.

Simeon betokeneth in the Hebrue audiens vel auditio, *hearing or report. Of what parents this Simeon came, or what function he vſed, it is vncertain. It may be, that he was ſome priuate mā, that they might the more be aſhamed, which chalenged vnto themſelues great and famous titles of renowme and dignity.*

He is ſet forth worthely & praiſed, for that he embraced true godlines, & perfectly knew and vnderſtoode the promiſes of Meſsias, deſiring nothing more, then that he ſhould ſpedely come into the world. For this cauſe vndoubtedly he offered earneſt praiers dayly vnto God, eſpecially when he now ſaw the time to be at hand. And when he perceiued, not without great grefe, al things among the people of God, to be daylye wurs & wurs (for there raigned in the temple horrible corruptiōs & deluſions, & in the political gouernmēt al things wer ful of bloudy tirāny) he receiued of god a ſingular reuelatiō, that he ſhoulde not die before he beheld Chriſt with his corporal eyes. That benefit he preferred before al other commodities, and vndoubtedlye he communicated thys ioyfull tidings to his family and other good men: but of other ſtiffe necked people, being blinded in their ſuperſtitious opinions and ceremonies, he was

not

not beleued, but rather mocked and laughed to scorne.

He was notwithstanding the temple of the holy ghost, through whose peculiar motion, he came into the Churche at that same houre, when Iesus Christ, accordyng to the lawe of the first borne, was offred of his parentes, and presented before the Lord.

And he was so inspired and kindled with heauenly light, that without delay he tooke the infant in his armes, whiche was borne of the virgine Mary, pronouncing openly and boldly with great reioysing of hys hart, that this was he whiche was promised of God, and that there was none other to be looked for. These his wordes folowing are worthy to be rehearsed and pondered. Now thou letteſt thy seruaunt to departe in peace according vnto thy word. For mine eyes haue sene thy saluation, whiche thou hast prepared before the face of all people. To be a lyght to lighten the Gentils, and to be the glory of thy people Israel. He doth not onely plainly and euidently shewe of thinges present, but also of thinges that should folow, and of the whole office of Christ, And he Prophecieth of gathering together of the Church out of the Gentils: finally he singeth a most swete song like vnto the swanne before his death. Ioseph and Marie do greatly maruell at this, so manifest and noble testimonie of Iesus Christ, geuen of so holy a man, for they had nothyng opened this matter vnto him. And certaynly there were other Prieſtes present at the hearing of these wordes, but they were moued nothing at them. It may be also, that they scorned at him, countyng him a doting olde foole. Yet notwithstãding this sentence of the Meſsias is vttered, as it were before the congregation, and before the Arke and sight of the Lord. Luk. 2.

After that, Simeon proceedeth in prophecienge, and doth execute the office of a Prieſt, bleſsinge them, and wiſhinge vnto them, all gladde and luckie thinges accordinge to the office of Meſsias, adding vnto, these words: Behold, this child is put for a fal and a rising againe vnto many in Israell, and for a signe againſt the which they shall speake. Simeon doth not dreame here of the golden and wealthye worlde, as other did looke for at Meſsias hands, no other thing then worldly commodities, but Simeon knew, that Meſsias should suffer: finally, he strẽgheneth and comforteth Marie, agaynſt the sorowes whiche she shoulde feele, saying: The sword of sorow shal pearse thy soule, that the thoughts of many mens hartes might be made open. He feared not the hatred & euill will of the chief rulars, neither did he expecte their determination and mynde, but was onely contented with the heauenlye reuelation. When and howe he died, it is not knowne. It is to be thought, that he departed in shorte tyme after out of this miserable lyfe, into the lande of the lyuyng. Luk. 1

Aenigma. 8.

Enigma is an obſcure allegorie, and a ſentence couered with ſubtill and crafty wordes, Man.

Obſcurus ſermo cunctis ænigma vocatur.
Vt: mater me genuit, mox gignitur ex me.

That is to ſay: Ænigma is called of al men a darke and obſcure ſpeach. As, my mother hath brought forth me, and anone ſhe is brought forth of me. By this ſentence is ſignified water, for of water Iſe is congeled, & is reſolued againe into water.

Ænigma differreth from an allegory in this, that an allegorie is euident, cleare, and manifeſt, and ænigma is ſomewhat obſcure and ſubtill. Neither it ought to be reprehended if you, either ſpeake, or write to the learned or vnlearned, that there by they may be compelled to ſearch and learne the ſure meaning therof. The Prophetes haue many ænigmata, ſo hath the Apocalipſe. Likewiſe in the Ethnicke writers, there be many ænigmata, of the goddes and of the Sibilles. As Sibillæ folium, extripede dictum, dixthera Iouis. &c. *This figure is coumpted of Fabius to be rather a fault, than a vertue in any oration. Vvherupon Diomedes beyng moued, doth nomber this trope aſwell among the faultes, as among the vertues of an oration.*

Heſiodus ſheweth a very apt example of this figure in his Georgikes, ſaying, πλέον ἥμισυ παντός. Dimidium plus toto. *That is to ſay: Half is more then the whole, by the whiche ænigma is ſignified golden mediocritie: for he that is content with halfe, doth conſiſt in the meane, but he that doth aſpire and deſireth the whole, tendeth to extremitie.*

Plutarchus doth report of Darius, that when he called vnto him the Lordes liuetenauntes of his prouinces, he aſked of them, whether the tributes were to greuous for the ſubiectes or no. And when they aunſwered that they were meane, he commaunded the one halfe onely to be payde, iudging it to be better to take half with the good wil of his prouincialles, than the whole with their hatred.

The like ænigma is in Virgill who writeth thus. In æglogis.

Dic quibus in terris & eris mihi magnus Apollo,
Tres pateat cæli ſpatium non amplius vlnas.

Agayne in the holy Scriptures are diuerſe and ſondrie ænigmata, as for example in the Pſalme. Pennæ columbæ de argentatæ &, poſteriora dorſi eius in ſpecie auri. *Though ye haue lyen amõg pots, yet ſhal ye be that is as ỹ wings of a doue, that is couered with ſiluer, & whoſe fethers are like yellow golde. By the whiche is ſignified, though God ſuffer his Churche for a time to lye in blacke darcknes, yet he will reſtore it and make it moſt ſhining and white. In the boke of Iudges there is an ænigma* Pſal. 68.

of

of Sampſon, hauing ſubdued the Lyon. De comedente exiuit cibus, & de forti egreſſa eſt dulcedo: that is, meat came forth of the eater, & ſwetnes went out of the ſtrong. And in the Goſpell. Vbicumque fuerit corpus, illic congregabuntur & aquilæ. That is, wherſoeuer the body ſhalbe, thether will the Egles flocke. VVherby Chriſt ſignifieth, that the elect will flie vnto him, when he commeth. Also Ezechiell: Fili hominis propone ænigma, & narra parabolam ad domũ Iſrael, & dices: Hæc dicit dominus deus. Aquila grandis magnarum alarum, longo membrorum ductu, plena plumis, & varietate, venit ad Libanum, & tulit medullam Cedri. that is. Son of mã, put forth a parable, & ſpeak a prouerb vnto the houſe of Iſraell, and ſay: Thus ſayth the Lord God, the great Egle with great winges and long wings, and full of feathers, whiche had diuerſe colours, came vnto Libanum, and toke the higheſt braunch of the Cedre. VVherby is ſignified, that Nabuchadonozor who hath great power, riches, & many countreis vnder hym, ſhall come to Ieruſalem and take away Ieconiah the kyng. And in the booke of Iudges: Ierunt ligna vt vngerent regem ſuper ſe: dixeruntque oliuæ, Impera nobis. Quæ reſpondit, nunquid poſſum deſerere pinguedinem meam? &c. That is. The trees went forth to anoynte a kyng ouer them. And ſayd vnto the Oliue tree: Reigne thou ouer vs. But the Oliue tree ſayd vnto them: ſhould I leaue my fatnes? &c By the whiche parable is declared, that thoſe whiche are not ambitious, are moſt worthy of honour, and that the ambitious abuſe their honour, both to their owne deſtructions and others.

Iud 14. Math 24. Cap. 17. Cap. 9.

Alſo Ezechiel. Duæ mulieres filiæ matris vnius fuerunt. Et fornicatæ ſunt in Egypto, in adoleſcentia ſua fornicatæ ſunt: ibi ſubacta ſunt vbera earum, & fractę ſunt mammæ pubertatis earũ. That is to ſay. There were two women, the daughters of one mother. And they committed fornication in Egypt, they committed fornication in their youth: ther wer their breſtes preſſed, and there they bruſed their teates of their virginitie. By the whiche parable Iſraell and Iuda are mente, whiche came both out of one familie. They became Idolaters after the maner of the Egyptians.

Cap. 23.

Furthermore in the fourth boke of kĩgs. Carduus Libani miſit ad Cedrum quæ eſt in Libano. Trãſieruntque beſtiæ ſaltus quę ſunt in Libano, & conculcauerunt Carduum. That is. The thiſtle that is in Libanõ, ſent to the Cedre that is in Libanon. &c.

Cap. 14.

By the whiche parable Iehoaſh compareth himſelfe to a Cedre tree, bycauſe of his great kingdom ouer ten tribes, and Amaziah to a thiſtle, bycauſe he ruled but ouer two tribes. And the wilde beaſtes are Iehoaſh his ſouldiours, that ſpoyled the Cities of Iuda.

Daye ſtarre. 9.

VNtill the day ſtarre ariſe in your hartes. By the day may be vnderſtanded the manifeſt knowledge of the godhead. By the riſing

rising of the day starre may be signified the open knowledge of the humanitie of Christ. The blessednes of the Saintes shalbe in both, as Christ sayth in the Gospell of Iohn. Hæc est vita eterna vt cognoscant te solum deum & quem misisti Iesum Christum. *This is lyfe eternall, that they know thee to be onely very God, and whom thou haste sent Iesus Christ.*

Or by the day is vnderstanded the knowledge of the Saints after the iudgement: by the rising of the day starre, the knowledge before the iudgement.

But to omit such scholasticall allegories, Saint Peter meaneth no more in this place, but doth set the whole day with all his partes against darknes, which would vtterly ouerwhelme all our senses and vnderstandings, except the Lord had holpen vs with the light of his word.

Typus. 10.

TYpus doth properly signifie a forme, a figure, an example, a shadow, and an image of an other thing.

Archetypa, are properly the first and principall examplars, whiche are not taken out of other thinges, but are the verie originall thinges them selues.

Typi also (as Gellius writeth) are the letters whiche we call descriptions, not exactly made, but rude.

Typus also is a figure and symboll of the veritie and truth, In whiche signification we say, the old Testament to be a type of the new, and the Sacrifices of the same to be types of the Sacrifice of Christ.

We call the noble arte of printyng Typographiam, whiche was first inuented by one Iohannes Gutenbergius, a man of a rare and marueious wit, in a certayne Citie of Germany called Maguntia, in the yeare of the incarnation of Christ. 1450. No lesse glory, no lesse immortall memorie is to be geuen to this worthy man, than to them whiche first inuented letters.

Vnto Iohn. 11.

THe Prophetes & the law prophecied vnto Iohn, as though Christ should say: It is no maruell if God worcke nowe so mightylye in the myndes of men, bycause he doth not shewe him self a farre of vnder darcke shadowes, as he did before, but is openly present to establishe his kingdome. Wherupon it foloweth, that they haue lesse excuse whiche do contemptuously reiect the doctrine of Iohn, then the contemners of the lawe and of the Prophetes. For that whiche Iohn preached, is the selfe same thyng wherof the law and the Prophetes spake before. For Iohn doth testifie those thinges whiche

be

be now accomplished and performed.

Saint Hierome writing vpon this place, doth say, that Christ doth not exclude all Prophetes after Iohn, for we read in the Actes of the Apostles that Agabus did prophecie: likewise the foure daughters of Philip prophecied. Therfore where it is sayd here, that the Prophetes prophecied vnto Iohn, is ment and declared the time of Christ, whom Iohn did shew with his finger, that he was come, whom the Prophets shewed before, that he should come. Act. 11. et. 21.

Violence take it. 12.

FRom the dayes of Iohn the Baptist vntill now, the kingdome of heauen suffreth violence, and the violent take it by force. That man would labour with all his power to prouide for his saluatiō which might hear a worthy preacher say that it suffiseth him to get eternall life, if he returne and amende from his former wickednes. This is a very easy way to attayne saluation, whiche who so holdeth not, but wandreth alwayes, and goeth astray, is wretched, and of a desperat life. The Lord doth not require thy gold, siluer, or earthly possessions, wherby he may leade thee out of darckenes, and deliuer thee from the bondage of sinne, but onely he requireth a ready and prompt mynde of repentaunce. Shew vnto him the filthines of thy minde, if thou cannot shewe him thy innocent and pure life, and he will frely wipe them away. Offer vnto him teares gushing out of thine eyes, and he will receiue them in a maner for part of amendement. He doth not abhor thee, though thou be a wicked sinner, but of his great gentlenes allureth thee to repentaunce. He doth not desire the death and destruction of thy soule, but that thou be rather conuerted and liue. He it is whiche reioyseth more ouer one sinner, than of ninety and nine iust persons, whiche nede not repentaunce. Acknowledge thy fault with a ready will, and he will haue mercye on thee. He it is, that sayd: Tell thine offences, that thou maist be iustified. And bycause thou hast promised to detest thine vnrighteousnes, he hath already remitted thine vngodlines. The good theefe faithfully beleuing, that the most plentifull well of Gods mercy could not be spent and dried vp, with great violence entred into the kingdome of heauen, the which thing he obtained by this his confession. Memento mei domine dum veneris in regnum tuum. That is: Remember me Lord when thou shalt come into thy kyngdome. But wherfore is the kingdome of heauen inuaded and set vpon, from the time of Iohn vnto these dayes? bycause he shewed the scope & marke of eternall life, which we may easely attaine. For he sayd: Repēt ye, and the kingdome of heauen will drawe nigh vnto you. The Lord also (when he preached) shewed the same to be an easie way Math. 11. Luk. 15. Psal. 32. Luk. 23 Math. 11. Math. 3

7

Quest. 1. ad Algatian.

way to entre in, yea, euen vnto the blind. And assone as the multitude did know that an easie way of saluation was open for them, they ranne to attayne it, and breaking in by heapes into the kingdome of heauen, they shotte onely at this scope, ỹ Lord notwithstanding directed the mouing of their shot with his grace. The violent tooke by force the kingdome of heauen, when with feruent desire they hastned to cleaue vnto Christ: & he that was born a mā, desired to become an angel & an erthly creature sought an heauenly habitation (as writeth Hierome) saying. The Gentils chiefly entred into the kingdome of heauen by feruent faith and humilitie, who loued Christ more then the Iewes, whereupon Hilary sayth. Gloria Israel a patribus debita a Prophætis nunciata, a Christo oblata, fide gentium occupatur & rapitur. *That is. The glory of Israel, due from the fathers, declared of the Prophetes, and offred of Christ, is obtayned and readyly taken by the faith of the Gentils. As God stirred Iohn to be the criar of the kingdome of his sonne, so did he put into his doctrine the efficacie of the spirit that it might pearse into the harts of mē, & kindle their feruencie toward it. But bicause the great part of the people were no more moued, than if no word had ben spoken either by the Prophetes of christ, or as though Iohn had neuer come forth as a witnes: christ doth teach this violencie of the which he speaketh, to be but in certain kind of mē. The sece is this. Ther is now a great concourse & repaire of men to ỹ kingdome of heauen, and they doruſh in violently to attayne it, for they being stirred by the voyce of one man, come in flockes and in heapes, and do not onely with much desire, but gredyly embrace the grace offred vnto them, although there be many sluggardes, whiche are no more moued, then if Iohn should tell them but a fable, pertayning nothing vnto them, yet many I say do runne to it with a violent loue and zeale.*

The kingdom of heauen is taken here for the new doctrin of the Gospell.

The kingdome of heauen to suffer violence, is with great and gredy desire to runne to the open preaching therof, and to breake in by strēgth.

The violent to take the kingdome of heauen, is no more, but to be so hoat with the zeale of the gospell, that a man is ready to dispise and lose life and all ỹ he hath, so that he may be partaker of the kingdom of God.

Agar & Sara. 13.

AGar written without aspiration was handmaiden of Sara, and concubine of Abraham. She was the mother of Ismaell. And note here, that this word Concubina, was taken in the olde tyme for an honest name (as Masurius writeth.) And in the lawes of the Romanes, a concubine was not counted a strompet, nor a maried mans lemman, but Concubina was properly she, which had coniugall companie with a single man: yet she differed from her whyche

is coun-

is counted Vxor, a wife, bycause the cohabitation of a concubine is not indiuiduall or inseparable, and for that both the parties so ioyned, might be easly separated agayne.

Saint Hierome, writyng Ad Oceanum, doth discerne a concubine from a wife, in these two poyntes. First, that a wyfe had neede of Tables or writinges to recorde the contracte. Secondly that a wife had a dowrye, whiche both (sayth Saint Hierome) a concubine had not: but this sentence of Hierome is not generally true, for this his sayinge is to be strayned to that wyfe, whiche was before a concubine. In deede she that was the concubine, had neede of Tables and recorde, bycause she should be no longer named a concubine, and that the childrē after borne of her, should be legitimate. As for dowry, is not alwayes required of necessitie, for a dowry cānot be without matrimony, but matrimony may be wout a dowry. The Romain lawe did allow concubines to be lawfull, yet it doth somewhat note that kynde of coniunction, bycause it doth not suffer children begotten of concubines to be iuste and ryght heyres, oneles that the concubine be made at the last a wyfe, or els that the princes authoritie do legitimate them.

Questio.

But what is this to the concubines spoken of in the Scriptures, whom the fathers had?

Responsio.

A concubine is called in the Hebrue toung Pilægæsch that is, a mayden ioyned to a man without wryting, that is, without contract, or betrouthing, yet she was counted a true wife in the holy Scriptures, as it plainly appeareth in Cethura, who was called Vxor, a wife, Et addidit Abraham, & accepit vxorē, & nomen eius Cethura, & peperit ei Zimran. &c. Now Abraham had taken him another wife called Cethura, which bare hym Zimran, And in the same Chapter she is called also a concubine, where it is sayd, that Abraham gaue all his goods to Isaac, but vnto the sonnes of the concubines, whiche Abraham had, he gaue giftes, and sent them away to the East countrey. Genesis, 28

Here may you see, that the concubines among the Hebrues were very wiues, although they were oftentymes handmaydens, as Agar, Bala, Zilpa and others.

Concerning the ciuile ordinaunces of the places where the fathers dwelt, the free men could not contract matrimonie with their handmaydens: and therfore it might be, that in the holy Scriptures, they be called Concubinæ concubines, and not wiues, notwithstanding before God they were wiues.

There be two differences betwene the lawes of the Romaines, and the lawes of the Iewes. First the Romaines counted not Concubinatum, to be matrimony. Among the Iewes it was counted matrimonie before God.

Secondly the Iewes had their handmaidens to their concubines, the Romaines would not haue that to be lawfull.

It is to be noted, that where it ſeemeth in the decrees, concubines to be approued and allowed, they are to be vnderſtande of thoſe, whiche were wyues in deede, that is, when both parties do conſent and agree to dwell continually together, and to acknowledge eche other as man and wife. Other wiſe concubines be vtterly forbidden.

Theſe ſhalbe ſufficient for this name, concubine, whiche now in theſe dayes is not lawfull.

Agar written with chet, ſignifieth Cingulum, or Perezoma, a girdle, or any thing that compaſſeth about.

Agar written with he, betokeneth a ſtraunger, it commeth of this verb Hagar, id eſt, peregrinatus eſt.

Sarah ſignifieth Dominam, *or* Principem.

Ye ſhall finde, that Abraham had two ſonnes, that is Iſmaell of Agar, and Iſaac of Sara.

Both were the true ſonnes of Abraham, Iſmael was no leſſe the true ſonne of Abraham then Iſaac, for both came of one father, one fleſh & one ſeede. VVhat is than the difference? this maketh not the difference (ſaith Paule) bicauſe one of the mothers was a free woman, & the other a bonde woman (althoughe it maketh for the allegorie) but bycauſe Iſmaell whiche was borne of the bonde woman, was borne of the fleſhe, that is without promiſe and without the worde of God, but Iſaac was not onely borne of the free woman, but alſo accordyng vnto promiſe. VVhy ſo? notwithſtandyng Iſaac was borne of the ſeede of Abraham aſwell as Iſmaell. I graunte they were both the ſonnes of one father, and yet there is a difference, for although that Iſaac was borne of the fleſhe, yet there went before a promiſe and a nomination of God. This difference Paul would haue to be noted. He gathered this difference in this maner out of the text of Geneſis.

That Agar conceyued, and brought forth Iſmael, it was not the voyce and the worde of God, which had foretold that this ſhould come to paſſe: but by the permiſſion of Sara, Abraham went vnto his handmaid, Agar, whom Sara beyng baren (as Geneſis witneſseth) gaue him to wife. For
Gene. 16. *Sara had heard, that Abraham by the promiſe of God ſhould haue ſeede of his body. Vnto this ſeede ſhe hoped, that ſhe ſhould be mother: but when ſhe had many yeares looked for this hope, after the promiſe was made, ſeyng the matter to be differred, ſhe thought her hope to be fruſtrate. VVherfore this holy woman doth yelde vnto the honour of her huſband, and her owne ryght, reſignyng her ryght vnto another and that vnto her handemayd, yet ſhe doth not ſuffer her huſband to mar-*

rie

rie another wyfe without his houſe, but ſhe geueth her owne mayden vnto hym in matrimonie, that ſhe myght haue children in her owne houſe. For ſo hath the Hiſtory of Geneſis,

Sara vxor Abraham non genuerat illi, ſed habens ancillam Egyptiam nomine Agar, dixit marito ſuo: Ecce, concluſit me dominus, ne parerem, Ingredere quæſo ad ancillam meam, ſi forte ex illa ædificer, &c. Cap. 16.

That is to ſay. Sara Abrahams wyfe bare hym no children, and ſhe had a mayde, an Egyptian, Agar by name. And Sara ſayde vnto Abraham: beholde nowe, the Lorde hath reſtrayned me from childebearyng. I pray thee go in vnto my mayde, it may be that I ſhall receyue a chylde by her. &c. It is a great humilitie, that ſhe ſo much directed her ſelfe, takynge in good parte this temptation of her fayth. She thought thus with her ſelfe, GOD is no lyer, what he hath promiſed vnto my huſbande, that will he ſurely performe, but perchaunce God will not haue me to be the mother of this ſeede, I wyll not enuye Agar thys honour, vnto whome lette my huſbande goe in, perchaunce I maye haue children by her.

Wherfore Iſmaell is borne without the woorde, onely at the petition of Sara her ſelfe, for there is no woorde of God whiche commaunded or promiſed Abraham a ſonne, but it ſeemeth all to be done by chaunce, whiche the woordes of Sara declare. If perhaps (ſayth ſhe) I maye haue a chylde by her. Since that therfore there preceded no voyce of God vnto Abraham, as there did when Sara ſhould bring forth Iſaac, but the voyce of Sara onely goeth before, it is ſufficiently ſhewed, that Iſmaell was the ſonne of Abraham accordyng to the fleſh, onely without the woorde. Therefore he was looked for and borne lyke vnto any other chylde. This thynge Sainte Paule diligently pondered and weyghed.

He vrgeth alſo the ſame argument vnto the Romayns, which here including in an allegorie, he doth repete & ſtrongly conclude, yall ỹ ſonnes of Abrahã are not the ſonnes of God. Abrahã (ſayth he) hath two ſorts of ſonnes: the one ſorte are borne of his fleſhe & bloud, but the woorde and the promiſe of God goyng before, the one as Iſaac, ỹ other ſort without the promiſe, as Iſmaell. Therfore (ſayth he) the children of the fleſh are not ỹ children of God, but ỹ children of promiſe. &c. And with this argument he ſtoppeth the mouthes of the proude Iewes: as Chriſt doth alſo in Mathewe and in Iohn, who glorified them ſelues to be the children and ſeede of Abraham. As though he ſhould ſay, It foloweth not. I am the carnall ſeede of Abraham, therfore I am the ſonne of GOD. Eſau is the naturall ſonne, therefore he is the heyre. They that will (ſayth he) be the ſonnes of Abraham, they, beſides their carnall birth, muſt be the children of promiſe and belief. And they that haue the Rom. 9 Math. 3. Iohn. 8.

promiſe and beleife, are onely the true children of Abraham, and conſequently the ſonnes of God.

But Iſmaell bycauſe he is not promiſed of God vnto Abraham, is onely the ſonne of the fleſhe, and not of promiſe, and therefore he is looked for and borne as other children are. For no mother knoweth whether ſhe ſhall haue any childe or no, or if ſhe perceyue her ſelfe to be quicke, ſhe knoweth not whether it be a manne or woman childe, but Iſaac was certaynely named. Sara vxor tua inquit Angelus ad Abraham, pariet tibi filium, vocabiſque nomen eius Iſaac Thy wyfe Sara (ſayth the Aungell vnto Abraham) ſhall bryng foorth vnto thee a ſonne, and thou ſhalte call his name Iſaac. Here both the ſon and the mother are expreſſely named. So for thys humbleneſſe of Sara, that ſhe dyd yelde her ryght, and ſuffred the contempte of Agar, God recompenced her, and gaue her this honour, that ſhe her ſelfe was the mother of the promiſed ſonne.

Gene. 17.

Gene. 16.

Simile.

Abraham is the figure and token of God, who hath two ſonnes, that is, two peoples repreſented by Iſmaell and Iſaac. They were borne vnto hym, of Agar and Sara, who do ſignifie the two Teſtamentes, the olde and the newe.

The old Teſtament is of mount Sinai, begettynge bondage whiche is Agar, for the ſame hill whiche the Iewes call Sinai (whiche ſemeth to haue his appellation of Buſhes, brambles and briars) the Arabians call in their toung Agar. VVhiche thing beſides Paule, Ptolomie doth alſo witnes, and the Greke ſcholies. After the ſame manner there are geuen diuerſe and ſondrie names vnto other hilles alſo, amonges diuerſe nations. So the hill whiche Moſes called Hermon, is called of the Sidonians Sirion, and of the Amorites, Senir.

It doth well agree, that the mount Sinai in the toung of the Arabians hath the ſame name that a handmayd hath, & I think, that the ſimilitude of that name miniſtred vnto Paule an occaſion and lyght to ſeeke out an allegorie. Therfore as Agar the handmayd, brought forth vnto Abraham a ſonne in dede, yet not an heyre but a ſeruaunt. So Sinai the allegorical Agar, brought forth truly vnto God, a ſonne, that is a carnall people. Alſo as Iſmael was the true ſonne of Abraham, ſo the people of Iſraell had God their true father, vnto whom he gaue a law, and deliuered his oracles, religion, the ſeruice of him and his Temple, as it is in the Pſalme. Qui annunciat verbum ſuum Iacob. &c. He ſheweth his worde vnto Iacob, and his ſtatutes and iudgementes vnto Iſraell. But this was the difference. Iſmaell was borne of a handmayde after the fleſhe, that is without promiſe, and therfore he could not be heire. So the miſticall

Pſal. 147.

Agar,

Agar, that is, the mount Sinai, vpon the which, the law and the old testament was geuen, begat vnto God a people, but without promise, that is a carnall and a seruile people, and not the heire of God, bycause ỹ vnto the law there were not added ỹ promises of Christ (whiche should blesse them) and of their deliueraunce from the curse of the law, from sinne, and from death, also of the fre giuing of the remission of sinnes, of Iustice and euerlasting life. But he that doth thē (saith the law) shall liue in thē

The Land of lyuing. 14.

Dauid saith in his Psalmes. I should haue faynted, except I had beleued to see the goodnes of the Lord, in the land of the liuing. 27. psalm.
Of ỹ land of ỹ liuing, diuers do diuersly geue iudgement. Euthinius doth say in this place, the land of the liuyng to be this present world, as a seat most apt for the liuyng, and the lande of them that be deade, to be the inferior regions.

Furthermore, certayne do say, that the earth is neuer founde in the Scriptures to be called heauen, but that heauen and earth be two places much distant (as it is written in the Psalme. Out of heauen did the Lord behold the earth. The earth therfore (forasmuch as it must be vnderstand in his owne proper signification, except there be a manifeste Metaphore) must be taken in this place the very earth wheron we dwell. 102. psalm.

Ezechias fearyng death complayneth saying. Non videbo dominum deum in terra viuentium, neque aspiciam hominem vltra qui morior, *That is. I shall not see the Lord God in the lande of the liuing, nor behold man any more whiche do now dye.* Esay. 39.

In an other Psalme it is sayd likewise. Placebo domino in regione viuorum. *I will please the Lord in the lande of the lyuing, that is I will please him in this present life, for if I do not please him here, how can I please him in the life to come?* psal. 115.

Agayne in an other place. Portio mea domine, in terra viuentium. *O Lord thou art my portion in the lande of the liuing. As though he should say, in this lyfe I couet and desire none other inheritaunce beside thee, whiche art my portion and lot.* Psalm. 142.

Esay prophecieng of Christ saith. Abscissus est de terra viuentium. *He was cut off from the land of the liuing, and so is* Terra viuentium, *taken in many places of the Scripture.* Cap. 53.

Saint Austen doth take the lande of the liuyng for heauen, his wordes be these. O bona domini, dulcia, immortalia, incomparabilia, sempiterna, incommutabilia, & quando vos videbo bona domini, credo videre sed non in terra morientium, &c. *O the goodes of the Lord, most swete, immortall, incomparable, eternall vnchaungeable, and when shall I see you, but not in the lande of the dieng. The Lord shall deliuer me from* in psa. 27.

the lande of the dieng, who vouchesaued for my ſake, to take vpon hym the lande of the dieng, and to dye betwene the handes of the dieng.

Lyranus expoundeth Terram viuentium, *to be* Vitam beatam.

Rabbi Kimhi doth vnderſtand the land of the liuyng, of the ſtate of the lyfe to come.

Pellicanus expoundeth this verſe: Credo videre bona domini, in terra viuentium, *I beleue to ſee the goodnes of the Lord in the lande of the liuing, after this manner. I feele nothing in this preſent life but calamities and miſeries, although I am not without diuine and godly conſolations: but after this life in the lande of the liuing, and in the world of the bleſſed ſoules, I ſhall ſee the goodnes of the Lord, that is, I ſhall haue the fruition of the goodnes of God, without al trouble, and with great pleaſure. Neither of theſe two ſenſes are to be reproued, but the firſt ſemeth to be more nere the truth.*

Choyce of meate. 15.

IN the beginning God created all thinges, and ſo created thē, that as the creation of thē is good, ſo the thinges created, are at this day very good: neither is God contrary vnto him ſelfe, when he forbiddeth vs certain kind of meates, as though any thing in it ſelfe were vncleane. There lieth hid certaine miſteries vnder this doctrine. The lawes whiche were made concerning meat, and apparell, appeare to be of litle eſtimation, for God would haue his authoritie in litle thinges to be reſpected, for the authoritie of the law, dependeth vpon God, and he is the maker of the lawe, and the law it ſelfe is the inuention of God. Theſe lawes reſtrayne and kepe downe the audacitie of man, whiche oftentymes maketh lawes, and repealeth them agayne, and euery day inuenteth new ſtatutes and ordinaunces. Wherfore god wold haue his people to ſhew due and faithful obedience vnto ſuch lawes. As

ning. *when at the beginning God commaunding Adam, that he ſhould not taſt of the tree, of the knowledge, of good & euil, he required therby faythful obedience of him. The obedience of the faith, whiche was in the Macha-*

2. Mac. 6. 7. *bies, in Eliazarus, & in certain other godly men, reſiſting king Antiochus, euen vnto the ſhedding of their bloud, & moſt cruel death, pleaſed God. But many other abſtaining from the eating of ſwines fleſh, deſerued no praiſe nor commendation therfore. When the word of God pronounceth any thinge to be holye, that thing is holye, and for this onelye cauſe, that he ý doth commaund it, is holy. When God ſaith any thing to be vncleane, it is vncleane, inſomuch, that whoſoeuer eateth any thing, contrary to the word of God, he polluteth and defileth himſelf. You are*

now cleane (saith Christ in his Gospel) for the wordes which I haue spo- Iohn.15.
ken vnto you. It is necessary therfore that we do beleue the word of god, and that the obedience of faith do go before, and after that, what soeuer worke or fact commeth of faith (as the fact of Eleazar was, which wold not taste of swines flesh) cannot but be allowed of god: with whom, what- soeuer is not of faith, is sinne. Furthermore, in these lawes concerning the abstinence from certain kinds of beasts, god had a respect and consider- tion of the helth of the body of mā: for certain meats which ar not permit ted to bee eaten of man, are also condemned of the Phisitions, as scarse wholesome. Wherof the holy fathers gather this argument: If god haue care of the health of the body, truly he must nedes be much more carefull for the health of the soule. Furthermore, manye of the Gentiles refrai- ned both from the eating and touching of certain beastes. Therfore, that the people of Israel (being otherwise curious and superstitious, shoulde not herein permit any thing to them selues, and attempt things at their own pleasure) God gaue vnto them certaine mistical lawes, concerning this point, by the which he both drew them backe from their inuentions, & also seuered them from the Heathenish nations, Moses sayde: Thou Deut.14.
art a holy people vnto the Lord thy God, and the Lord thy God hath cho- sen thee, that thou shouldst be vnto him a peculiar people, among all y na- tions, vpon the face of the earth. Also in the Actes of the Apostles, ther is a vision shewed vnto saint Peter, in the which by the vncleane beastes, the Gentiles are represented. Furthermore, god woulde that we shoulde haue respect vnto the nature of the beasts, which he forbiddeth to be ea- ten. For in our table and meate by extern symbolles, he hath described and set forth this heauenly wisdome, ministring at the table it self an oc- cation vnto vs, both to thinke and speake of the true holynes of the mind, least we should be impudent, vnpure, vncleane and filthy. And therfore this clause is often repeated. Ego dominus deus vester sanctus sum. I the Lord your God am holy, as though he should say. To this point pertain al these thinges, that ye should employ and geue your selues vnto holines. Therfore he taught in these tokens, what the godly should folowe, and what they should auoyde.

First he declareth generall rules of vncleane and cleane beastes, then he prosecuteth euery one in their kyndes in a most naturall ordre, the place is copiously set forth in Leuiticus and Deuterono: Such beastes as Leui.11.
are clouen footed and chew the cud, are graunted vnto the vse of man. Deut.14
Wherin two thinges are set before our eyes, in the whiche the office of a good man is comprehended. For if we wilbe pure and cleane beasts, we must both deuide the hoofe and chewe the cudde. The foote is the affec- tion of the mynde, which is not to be folowed. There must be a differēce

had in things: and as in a clouen foote there are two partes, the right and the left, ſo a good man choſeth that which is good, and fleeth the contrary. The ruminating or chewing of the cud, is iudgement. for euery thing is not to be admitted, which we ſee & heare, but thoſe things onely, which we with a diligent examination weigh, & conſider, and find them not to be repugnaunt vnto God and his law.

Afterward, ther are adioyned ſundry liuing things in a certain cataloge or number by their kindes, of which it was vnlawfull for the people of God for to eate. Theſe were either foure footed beaſtes of the earth, either beaſtes of the water, or birds of the ayre, or creping things.

Of foure footed beaſtes of the earth, ther are foure namely forbidden: The Camel, which hath a high and long neck, teaching pride and arogãcy, by al meanes to be aduoided. Alſo the Cony or the Mouſe of the mountaine, by the which is ſignified, that ſuch men as are drowned in earthly things, are not allowed of God. The Hare, being a fearful beaſt, doth admoniſh vs to put away al daſtardly cowardnes, as the ſwine all filthines and vncleanes. For the Hog is a figure and token of al impurity, wherof roſe this prouerbe: Sus ad volutabrum. And it is written of Cyrces, that
2. Pet. 2. ſhe turned through her enchauntments, Vliſſes companions into ſwine. Al fiſhes of the water were permitted to be eaten, which haue ſcales & fins. If they did lacke either of thẽ, they wer forbidden, as the Ele, which although it haue fines, yet it hath no ſcales. For as the bodies of the fiſhes are gouerned by their fynnes: ſo it behoueth mã to be gouerned with a ſtedfaſt fayth. The ſcales are hard, and couer the bodye, ſo except we be conſtaunte, and pacient in the worke of the Lorde, he doth worthely abhorre vs.

Of the foules of the ayre, ſuch as are moſt rauening and ſpoyling, are forbidden, and ſuch as feede vncleanly, and deſire filthye meate. Alſo ſuch birds as flye onely in the twy light, and in the night, aduoyding thẽ day light, and ſuch as are ſubtill, vnſtable, and nothing quicke. By the which the contraries, as beneficiency, abſtinence, temperaunce, alſo ſimplicity, clearnes, conſtancy, alacrity, integritie, and cleannes of lyfe are commended vnto vs.

Finally, not a few of the creping beaſtes are noted. For men which ar altogether ouerwhelmed in filthines, diſpleaſe god. I wil not reherſe the names of al the beaſts which wer forbidden, partly bicauſe it had bene a buſy matter, partly, bicauſe the Expoſitours of the Bible do wonderfully vary & alter in the interpreting of them, in ſomuch ẏ I cãnot inough merueloſly extreme blindnes & frowardnes of ẏ Ieues, in the earneſt obſeruing of the choiſe of meats, wheras the Rabbines in this place are darke and obſcure, nor can declare certainly, what thoſe beaſtes be, which God hath forbidden them to eate.

But I pray you, may we not cal the proctors and doctours of the Romish church, more precise, more scrupulous, and more strait laced about the choise of meates, then euer the Iewes or Rabbines were? They would not suffer a poore man to eate an egge on the Friday, or in the Lent, and other their prescribed daies, vnles he had a pardon from the Pope. Yea, if a man being sicke and ready to die, had tasted of any kinde of flesh, without their dispensations & pardons, he should haue bene cursed with bel, booke, and candle, as blacke as a coale down to hel. O bloudy tiranny, O seruile bondage, wors then the bondage of the Iewes.

Saint Paul commaundeth: Omne quod in macello venditur, manducate, nihil interrogantes propter conscientiam. *VVhatsoeuer is sold in ỹ shambles, eate ye, and aske no question for conscience sake.* 1. Cor. 10.

Agayne to Timothie he sayth: Prohibentium abstinere a cibis quos deus creauit ad percipiendum cum gratiarum actione, fidelibus et iis qui cognouerunt veritatem. Quia omnis creatura dei bona, & nihil reiiciendum, quod cum gratiarum actione percipitur. *That is: Forbidding to abstaine from meats, whiche God hath created to be receiued with geuinge thanks, of thẽ which beleue & know ỹ truth: for euery creature of god is good, & nothing ought to be refused, if it be receiued w̃ thanks geuing.* 1. Tim. 4.

Also to the Colossians: Nemo vos iudicet in cibo aut potu. &c. *That is: Let no man condemne you in meate and drinke. &c.* Colos. 2.

Furthermore, to the Romanes: Qui vescitur, domino vescitur, gratias enim agit deo: & qui non vescitur, domino non vescitur, & gratias agit deo. *He that eateth, eateth to the Lord, for he geueth God thankes: and he that eateth not, eateth not vnto the Lord, and geueth god thanks.* Rom. 14.

And in many other places of the scripture, as in Marke: Nihil est extra hominem introiens in eum, quod possit eũ coinquinare. *Ther is nothing without man, ỹ can defile him, when it entreth into him, but the thinges which procede out of him, are they which defile the man.* Cap. 7

Saint Austen in his booke De ecclesiasticis dogmatibus, *writeth,* quod cibos qvoque credere malos, vel maliciæ accusare percipientes, non est Christianorum, sed potius Herachitarum & Manichæorum. *That is: to beleue meates to be ill, or to accuse them of sinne that do receiue them, is not the part of Christian men but of those heretiks which are called Herarchitæ and Manichæi.* Lib. 1. 66.

Again, writing Ad Ianuariũm, *he saith:* Quod scripsisti quosdam fratres ita temperare a carnibus comedendis, vt immundos qui comederint arbitrentur, apertissime contra fidem sanamque doctrinam est. *That is, wher as you haue written, certain brethren so to abstain from flesh, that they iudge them vncleane, which haue eaten flesh, is most manifeste against the faith and sound doctrine.* Epist. 119.

In the counsell named Concilium Martini Papæ, *it is written after this*

this maner: Si quis etiam non pro abſtinentia, ſed pro execratione eſcarũ a carne abſtinet, placuit ſancto concilio, vt prægustet, & ſi ſic vult abſtinere, abſtineat. Si autem ſpernit ita, vt olera cocta cum carnibus non degustet, iſte non obediens nec ſuſpitionem hæreſis a ſe remouens, deponatur de ordine clericatus. *If any, not for abſtinence, but for the execration & abhorring of meates, do abſtain from fleſh, it hath pleaſed the holy coũſel, that he ſhal at the leaſt taſte of it, and then if he will abſtain, let him abſtaine, but if he ſo contemne, that he wil not taſte herbes ſodden wyth fleſh, then let him (not obeing nor remouing ſuſpition of hereſy frõ him) be depoſed from the order of his clergy.*

Conſider I pray you, how ſaint Auſten in his boke De moribus eccleſiæ, *painteth out, and moſt manifeſtlye deſcribeth the faſt of the Manichies, to be ſuch a faſt as is now adaies the faſt of our Papiſts (that is to ſay) gluttony, & not a meanes to tame the fleſh, as they do pretend. And that the ſober diet of the chriſtian mã, eating ſparely of fleſh, is the right kinde of faſting. Thus ſaint Auſten reaſoneth: if there be a man (as it is poſſible) ſo ſpare of diet, & profitable withal, that he wil eate but twiſe in one day, ruling and tempering with that abſtinence, the appetite of his throte and belly. And be it alſo (ſaith he) that ther be ſet at ſupper before this man, a few herbes, & a litle bacon ſodden with the ſame herbs, ſo much in quantity, as may ſuffice to put away his hunger, & that the ſame man quench his thirſt with three or foure draughtes of pure wine, that is vnmingled with water, and that this be his dayly diet. And againe on the other ſide: if ther be one y^t^ taſteth no fleſh, nor drinketh no wine, but ſtraunge kindes of diſhes, made of ſedes and fruites, with aboundãce of pepper caſt vpon it, wherof he eateth plentifully at nine of the clock in the morning, and againe at night at ſupper. And alſo that the ſame man drinke of the water, wherwith the huſkes of grapes be waſhed, after the preſsing, and of Sider and ſuche other licours, which thogh they bee no wine, yet they ſerue in ſteede of wine, yea & paſſe it alſo in ſwetenes. And be it that this man drink, not onely ſo much as he thurſteth, but ſo much as him luſteth, and that he hath a dayly prouiſion for this diet, and hath plenty of theſe delicates, wherwith to ſerue not only his neceſsities, but alſo his luſt: whether of theſe twayn iudge you, as touching meat & drink, do liue in more abſtinence? I thinke (ſaith ſaint Auſten) ye be not ſo blind but that ye wil prefer the mã which liueth with the litle baken & wine, to the other glotton, for the truth it ſelf driueth you to this anſwer. But you heretickes be of the contrary opinion (ſaith he) for by your opinion if this ſecond man ſhould ſup with the firſte but one night, & ſhoulde but touch his lips, and ſmell of his baken, though it were reſty, ye would ſtraight way condemne him to hell fire, as a breker of your ſeale (that is)*

of

of your religion. Thus farre saint Austen.

Spiridion qualis circa peregrinorum susceptiones fuerit, huic apparet. Instante iam quadragesima, quidam ex itinere venit ad eum, quiuis diebus sine cibo consistens. Videns itaque peregrinum valde defectum, perge (inquit filiæ suæ) laua peregrini pedes, & cibos appone. Cunque virgo dixisset nec panem esse, nec ἄλφιτα, hoc est farinas (quarum rerum solebat nihil habere conditum propter ieiunium) orans primum, veniamque petens, filiæ iussit vt porcinas carnes quas domi salitas habebat, coqueret. Quibus coctis, sedens cum peregrino, positis carnibus comedebat, & rogabat, vt vna cum eo ederet peregrinus. Quo recusante, christianumque se profitéte. Propterea (inquit) recusare non debes. Omnia enim mũda mũdis, sicut sermo diuinus edocuit. Histo. Tripæ Lib. 1. cap. Sozomenus. Tit. 1.

What manner of man, Spiridion, was about the entertaynement of straungers, it appereth by this that followeth: In the beginning of Lent, a certaine mã iourneing, came vnto him, who was without meate. v. daies. Spiridion seing the straunger very weake, said to his daughter, go and wash the straungers feete, and set meate before him. And when the virgin had said that ther was neither bread, nor meate in the house (of the which he was wont then to haue no store, by reason of the fast) Spiridion first praying and asking pardon, commaunded his daughter to seeth pork, which he had in his house salted, which being sod, he sitting with the straunger, did eat of the flesh set before him, and requested, that the straunger would eate with him. Who refusing, and professing himself to be a christian, therfore (saith Spiridion thou oguht not to refuse, for to ỹ cleane al things are cleane, as the woord of God hath taught.

I do not bring in this doctrine to that end, that I would set althinges on cocke and hoope (as they say) or that I do meane, that the euangelical liberty, should be turned into carnal liberty, or that men might eate at al times all maner of meates, without obseruation of the lawes of Princes, made for a common wealth: but I speake it for this end, that we should not put anye religion or righteousnes, or anye vnholynes in the meates themselues, for they be neither of, nor on, as saint Paule writeth to the Corinthians, saying: Atqui esca nos non commendat deo, *and meate doth not commend vs vnto God.*

Cautio.

If the church, or the magistrat do make any lawes, certain condiciõs, and circumstaunces are to be obserued.

First, that their decrees be not repugnaunt with the woord of God.

Secondly, that the true seruice of God, iustification, and remission of sinnes, be not put in them.

Thirdly, they are not to be counted so necessary & inuiolable, but that they may be chaunged, whẽ the state of the faithful shall so require.

Fourthly, they ought not to be made in such sorte, that if any mã shal

not

not without offence, or contempt obſerue them) he ſhalbe thought to offend deadly. Therfore, ſince theſe lawes of the choyce of meates are repugnaunt vnto the word of God, by the which word al meates are made lawful, they appeare to be pernitious and hurtfull. Furthermore, our aduerſaries in this their decree of the choiſe of meates, doo accompt a certayne holines, and ſeruice of God to conſiſt, in ſo much, that they eſteme them, which do not abſtain from ſuche meates, which they haue preſcribed, to be leſſe holy, leſſe good, and leſſe religious. Afterward theſe their ordinaunces ſo encreaſed, and multiplied out of meaſure, that neither almoſt ther was any end of them. Saint Auſten complained that in his time all thinges were full of ſuperſtitions, ſo that the condition, and ſtate of the Chriſtians was wors, then the ſeruitude of the Iewes. Vvhich thing, foraſ much as, he ſpake of his time, what, I pray you woulde he ſay nowe of our time, the church being oppreſſed with ſuch infinite burdens. Firſt of all they ordeined, and inſtituted the Lent, after they added the Friday and the Saterday, and in ſome countries the wedneſday in euery weke. They brought in the imbering daies, foure times in the yeare, alſo the vigils of many ſaintes, in the which not to faſt, Gregory the ſeuenth, made it mortall ſinne. Since that, therfore theſe traditions are ſo greuous vnto the church, that they may be called intollerable burdens, which Chriſt did reprehend, to be layd vpon mens backes of the Scribes & Phariſies, thei ought not to be tollerated, and ſuffered. Finally, they would haue theſe traditions to be ſo neceſſary and inuiolable, that the church could not cõſiſt without them. And they eſteme ſo much their own inuentions, that they puniſh the tranſgreſſours of them more greuouſly, then the breakers of Gods commaundementes, as theeues and adulterers Churche robbers. &c.

Obiectio.

They alledge the Rechabites for an example, who are prayſed in Ieremy, becauſe they obeyed their father, which commaunded them that they ſhould drinke no wine, neither ſhould haue any certain poſſeſſions, but ſhould be wanderers, and ſhould dwel in no city. Vnto whom God, becauſe they performed theſe thinges, promiſed a long life and poſteritie. Here they ſay, that they do as Ionadab the ſonne of Rechab commaunded his ſonnes concerning the choyſe of meates. Vvherfore, the church appereth not to haue erred, in cõmaunding ſuch things. And as god commended the obedience of the Rechabites, ſo alſo he will allow the doings of the Chriſtians, if they obey ſuch decrees of the church.

Reſponſio.

I anſwer: It was commaunded in the the old law, not to drinke wyne, & it did not diſpleaſe God, yea rather in ſome perſons it is cõmẽded, as it

manie

is manifest of the vow of the Nazarits, which vow, Samso & Ihon Baptist receiued, from their mothers wombe. For at that time, such an intēt pertained vnto a certain holy ceremony. Also, their father cōmaunded thē that they should liue a wandring life, bicause perchaunce he appointed them not to husbandry and tillage of the groūd, but to be shepherds, vnto whom it was most conuenient to wander through the woods and hyls. Or els, bicause they wer not of the children of Israel, therfore they could not haue any possession of them in their land, & yet he would not haue them to depart into other countries, bicause he worshipped the true god of Israel. For this Rechab was of the posterity of Iethro, as it appeareth in Paralipome. If thou wilt contend that they wer Ethnickes, and therfore that they dwelt among straungers, I answer, that their father wold not withstāding, that as they differed from thē, among whō they dwelt, in religion, so also they should be known from them, by outward tokens & signes, as to abstain from wines, and to haue no certain dwelling places. Furthermore, God praised their duty done vnto their father, whom they wer bound in moral life, and in maners to obey, for he cōmaunded these things vnto them, as ciuil, proper, & peculiar badges of his family, and not vnder the title of religion. For when they wer bidden of Ieremy to drinke wine, they did not pretēd a holines or a seruice of god, that they would not consent vnto him: they declared onely what their father had cō maūded. Vvhich obedience pleased God, & should haue pleased him, if it had ben exhibited in any other domestical or ciuil actions. But the Pope & his prelats do not cōmaund choice of meate, but vnder the title of holines & diuine honoring of God, which may not be suffred, since it is ỹ office of god, & not of man, to make decrees of religion. If that the Magistrate or officer should commaund vs not to eate or drinke this thing, or that thing, for the common wealthes sake it ought to be obeied. But as concerning diuine honour, or Gods seruice, it is to be sayd, that the easye yoke of the Lord is not to be encombred & agrauated with mans traditions. Lib. 1. Cap. 2.

Obiectio.

They obiect alwaies this saying: Qui vos audit, me audit, qui vos spernit, me spernit, that is: He that heareth you, heareth me, and he that despiseth you, despiseth me. Math. 10.

Responsio.

I graunt that the pastors ar alwaies to be herd, so long as they teach vs Christ and his doctrin. It wer an vniust matter, if that they should think that when they commaund their own traditions, they shoulde be as well heard as Christ. In the old law God would not haue anye thing added or diminished from his lawes. Vvith what face then, durst they to attempt any such thing in the new Testament? Is the doctrine of the new Testament more imperfect, then the old law was?

Chriſt rebuked the Scribes, bicauſe they added their owen traditiõs, who notwithſtanding ſaid vnto the people, that they ſhoulde heare them, bicauſe they ſat in the chaires of Moſes: but they ſit in that chair, whē they teach ſuch things as were written of Moſes, but when they will appoint their own decrees, their authority is worthely diminiſhed. The ſame may be ſaid of our biſhops & paſtours. They rede frugality & ſobriety to be commended in the ſcriptures of Chriſt, and of the holy ghoſt, let them exhort the people vnto that, as earneſtly as they can.

1. Pet. 5. Rom. 13 *Saint Peter writeth,* Fratres ſobrii, eſtote, vigilate in orationibus. &c *Brethren, be ye ſober and watch in praier. And likewiſe Paul:* Nō in cōmeſſationibus et in ebrietatibus &c. *That is: Not in banketting & drōkennes, neither in chambering & wantōnes &c. Alſo Chriſt ſaith:* Videte ne grauentur corda veſtra crapula, & ebrietate, *Se that your minds be not oppreſſed with ſurfet, and dronkēnes. Let them alſo cōmend and ſet forth, faſting and abſtinence as profitable things, which are prayſed in the holy ſcripture, but of the times, maner, & choice of meates, let them leaue to ſpeake of, except by the choice they vnderſtand frugall meat, & ſuch as is eaſy to be gotten, & not ſumptuous & delicate. Theſe thinges are continually to be beaten into the heades of the people, that modeſty, and temperancy may be embraced in the flock of chriſt. But to make eccleſiaſtical lawes concerning theſe things, by the which the conſcience is entangled, it is not good nor requiſite. Saint Auſten ſaith, ẏ the Apoſtles cōmaunded men to faſt, but as cōcerning the daies of faſting, they ſpake nothing. But ſaint Hierom ſaith, ẏ the feſtiual daies, & daies of faſting wer apointed of wiſe mē, for their cauſe, which do not almoſt at any time faſt, & do not alwaies come vnto the church. Vvherfore the lawes both concerning daies, & the choice of meats, are to be counted as the tradicions of men, & not the cōmaundements of god. And we rede, that the faſt of the ſaterday had his beginning, of this, bicauſe, Peter a little before he ſhould diſpute with Simon Magus on the ſonday, cōmaunded a faſt vpon the ſaterday, wherfore vpon a ſuperſtitious zeal of this fact, they did alwaies faſt that day, which thing was not vſed of the churches of Africa, and of the oriental parts. But when ſuch thinges are inſtituted and decreed of the choice of meates, what is to be done of ẏ faithful? Firſt, that they which vſe the liberty graunted of Chriſt and of the church, be well perſwaded in their conſciēce, which Paul moniſheth ſpeaking to the Romanes:* Rom. 14 Quiſque in ſenſu ſuo abundet, *let euery man be perſwaded in his minde, bicauſe nothing is to be attempted againſt the conſcience. Let him alſo geue thāks vnto god, of whō he receiueth this liberty through chriſt as in the ſame Epiſtle the apoſtle cōmaundeth him that doth eate, not to be iudged of the weaker, bicauſe he eateth w̄ geuing of thanks. Farthermore,*

more, that which he doth, let him do it vnto the glory of God, neither let him seeke his own delight, or couet to satisfy his own lusts. For the same apostle saith: Siue manducatis, siue bibitis, omnia in dei gloriam facite. Whether ye eate or drinke, let al things be done to the glory of God. Let him be ware also, least he offend his weake brethren. Let him teach them and instruct them with lenity and gentlenes, but not so, that he nourishe their infirmity. For some are to be suffred for a time, but not continually, except they wil alwaies be lerners, & neuer come vnto knowledge. Neither doth this saying of thapostle make against vs: Si esca offendit fratrē meum, inæternum carnes non manducabo. Rather then I should offende my brother, I wil neuer eate flesh. He doth shew with these words, how he was minded, & doth put a cause, saying: least I should offend my brother. But he that is already taught, and is not offended, but of a certayne stubbournes, we ought not to beare with him, least long dissimulation tend to the detriment of the whole church. 1. Cor. 10. 1. Cor. 8.

Questio.

From whence came this superstition, to abstain from flesh, and wher had it first his original?

Responsio.

It is to be thought, that it came first from the Heathen, bicause the priests of the Egyptians did abstain from flesh. So did Apollonius, Thianeus, & Pythagoras also, and this they did, bicause by this means they thought to make their senses more pure, and to wipe away al grosnes & darknes out of their mind, wherof they hoped for certaine reuelacions by their own industry and labour, but these be the gifts of the holy ghost, which doth distribute them at his pleasure.

Obiectio.

How say you then to Daniel and his felowes, who did abstaine frō the meates of the kinges table, from flesh and from wyne?

Responsio.

They did abstain for none other cause, but that they would not be polluted with meates forbidden in the law, which shoulde haue bene easilye brought to passe, if they had sitten at the kings table. The wine also dyd mouē thē some scruple, least it were not prest out of that vine, which was not yet foure yeres old, wherof to taste the law did forbid.

Lynsey wolsey. 16.

IT is cōmaunded in Deuteronomy, thou shalt not weare a garmēt of diuers sortes, as of wollen and linnen together. Cap. 22.

Iosephus doth expound, that this was forbidden for the dignitie of the priesthood of Aaron, bicause there was such a mixt weauing in the garmēt of the high Priest. And therfore it was not lawful for other to weare the like kinde of garment.

Other doctors doo ſay, that it was forbidden to auoid the maner of idolaters, which worſhipped the conſtellations of heauen, who did weare ſuch kinde of clothes, and other mingled matters, to ſignifie the coniunction of the planets, in the ſolemnity of their ſacrifices.

other do make a moral of this ſaying, that by Wool is ſignified ſimplicity, by linnen is ſignified ſuttlety, and the cloth which is made of linſey woolſey doth couer the linnen in the inſide, and doth ſhewe the Wooll in the outſide.

He weareth a garment of linnen & Wollen, which, vnder the innocēt pretence of faire words, doth couer the ſuttlety of miſchief and craft.

Sabbatum. 17.

SChauath, *agreeth in ſignification with theſe verbs,* Iaſchau, & Schou, Schauah, *but ỹ as they vary in forme, ſo alſo they differ in maner of ſignification. For as* ſchou, *betokneth returning to a place,* ſchauah, *a leding away, or mouing from a place, &* Iaſchau, *remaining in a place, ſo* ſchauath *betokeneth a ceaſing or reſt from mouing & labour. Therfore ye may tranſlate it with the verbe of ceaſing or reſting* Geneſis. 1. Et benedixit deus diem ſeptimum, et ſanctificauit eum, quia in eo ceſſauit ab omni opere ſuo, quod creauit deus, vt faceret, *That is: And God bleſſed the ſeuenth day, and halowed it, bicauſe in it he ceaſed from all his Worke, which he ordayned to doo. And again:* Et ceſſauit die ſeptimo ab omni opificio ſuo. *That is: and God ceaſed from all hys Worke the ſeuenth day.*

Exod. 20 *Of this verb commeth this nowne* Schābbath, *which betokeneth quiet or reſt, as in Exodus:* Quia ſabbatum eſt ipſi Iehouah.

Sabbatum, *therfore doth ſignify a reſt, and vacation from al ſeruile labour. And it is to be obſerued, that the Lord ſaith not, kepe holy the Saboth, but remember that thou keepe holy the Saboth. It doth ſignify that the inſtitution of the Saboth day was moſt auncient, and of moſt antiquitie, being deliuered vnto the fathers a long time before, and now repeated and receiued by the Lord, among the people of Iſrael. But the ſumme of the whole cōmaundement, is this, kepe holy the ſaboth day. The ſame he expoūdeth more at large, nūbring the daies thē ſelues, rehearſing alſo the whole family, vnto whō it was enioyned to kepe the ſaboth. Laſt of al is added the example of God him ſelf, reſting and ſanctifieng the ſaboth.*

This word Sabbatum, *is of a large ſignification. For firſt, ỹ ſcripture maketh mēcion of a certain ſpiritual & perpetuall ſaboth, in ỹ we ceaſe from our ſeruile labour, abſtaining frō ſinne, endeuouring, ỹ we do not folow our own wil, & ỹ we do not employ our labor vpon our own works but ceaſing frō thē, ỹ we ſuffer god to work in vs, & ỹ our bodies be ſubiect vnto ỹ gouernmēt of the ſpirit. After this ſaboth doth folow ỹ ſpirituall ſaboth, or ỹ eternal reſt, of ỹ which Eſaias & Paul to ỹ hebrues intreateth. But*

Eſay 58. et 66
Hebr. 4.

But then we do truly worship God, when resting from euil, and obeying the holy ghost, we are exercised in good workes. It is not requisite to entreate at large of the allegory of the spiritual Saboth. Let vs endeuour rather, while we are in these mortal bodies, to sanctifye a pleasaunt and acceptable Saboth vnto God, wyth a continual and wylling desire, and loue of godlynes.

Furthermore, the Saboth is an externe and outward ordinance of religion, for God would deliuer vnto vs in this precept, an outward religion and worshipping of God, in the which we should all be exercised. But ther must nedes be a time to worship God. He therfore hath appointed a time, in the which we should abstaine from all corporall labours, and should be occupied in the workes of the spirite. For therfore is the outward rest commaunded, that the spiritual operation might not be let & hindered by the corporal actions. This operation of the spirite with the fathers, was occupied about foure things, that is, in reading, interpreting and hearing of the scriptures, in priuate and publike prayer, in celebration of sacramentes and sacrifices, and in collecting and distributing to the poore. In these pointes consisted the outward keping of the Saboth: for the people (al busines laid apart, and being at rest) gathered them selues together into the synagoge, wher the prophets did read, and interprete the word of God, and did instruct the auditory in true godlynes. After this, the faythfull prayed together with one accord and common assent, for all their necessities. They praised the name of god, and thanked him for all his benefites. Furthermore, they offered sacrifice according vnto the word of god, celebrating the misteries and sacraments of god, and so exercised their fayth.

And they were admonished of their office and dutye, and that they should offer them selues a liuely sacrifice vnto god. Finally, they laied together their gifts liberally vnto the vse of the church. These gifts were emploied partly vpō the necessary vses of the church, vpō the ministers, and to the relefe of the poore. These truly were the holy workes of God, which as long as they vsed, being instructed in faith and charity, thei did sanctify the Saboth, and the name of the Lord, that is, they persourmed those workes in the Saboth, which doo both sanctifye the name of God, and also adourne the doers of them, & they are verily the workes, which are holy and acceptable vnto God. If thou require a manifest and worthy example, and paterne of the Saboth or feast truly sanctified, thou shalt finde it in Nehemias, for ther the priestes expounde and interprete the Cap. 8.
word of God, they praise his name, they pray with the people, they offer sacrifice, they are liberal in their gifts, and finally behaue them selues holy and religious in al pointes

But ſome man wil obiect and ſay: idlenes bringeth vice, & men muſt labour with their handes, that they may haue to relieue themſelues and their family, leaſt they ſhould periſh through famine. To this, it maye be anſwered, that ther is other time ſufficient permitted of God, wherein thou maiſt labour, and wherin euery man may prouide ſuſtentation ſufficient for his family. For it is lawfull to labour ſixe daies, but the ſeuenth day God requireth to be conſecrated vnto him ſelfe. Euery weeke is complete, and ended in ſeuen daies, & of theſe ſeuen daies, God chalẽgeth but one onely vnto him ſelfe. VVho can worthely complaine, that ther is iniury done vnto him? Ther is more time appointed for thy labours, then for holy reſt. And it is God who doth require this reſte, the creator of man, his father and Lord.

Furthermore, the Lord commaundeth this holye reſt, this diſcipline, and worſhipping of him, to be obſerued of al thy family. VVherof we gather, that ỹ office of a good gouernour of a houſe, is to ſee, that his whole family do ſanctify the ſaboth, that is, that they do theſe good workes in ỹ Saboth, which before were reherſed. And for bicauſe God knoweth the nature of man, who, when he is promoted vnto gouernment, for the moſt part is inſolent and proud, therfore, leſt that fathers and maiſters ſhould vſe their family ouer ſtraightly and rigorouſly, or ſhould be an impediment vnto them in keping the Saboth, he commaundeth in plain words and diligent reherſal, that they ſhould graunt vnto their familye, and to euery one of their houſhold, a holy reſt and quietnes, wherein he maketh no exception of the ſtraunger. He wil not haue them to folow the rule of certaine ſlothful perſonnes, whiche ſay, that faith and religion ought to be free, and that no man ought to be compelled vnto religion. For God cõmaundeth thee to force vnto religion, the ſtraunger that is within thy gates, that is, being in thy iuriſdiction and gouernment. This reſt is not commaunded for it ſelf. for reſt, and idlenes are wont alwaies to be blamed: but is commaunded for theſe cauſes following. God will haue a time and place reſerued for religion. Theſe muſt nedes be hindred by external labours. He is not in the fellowſhip of the holy congregation, he doth not heare Gods word, he praieth not with the church, he is not preſent at the celebration of the ſacraments, who, at the commaundemẽt of his maiſter, either taketh a iourney, or ſelleth thinges for his maiſter in the market, or clenſeth the corne in the barne, & doth exerciſe ruſtical labour in the field, or woorketh at home at the ſtithe, or mendeth his hoſen or ſhooes. Therfore faith and godlines biddeth thee to ſuffer thy ſeruaunts to be at leaſure and vacation, yea and it commaũdeth thee to prouoke & enforce ſuch as are otherwiſe ſluggiſh, to be godly occupied. Alſo God wold haue ỹ ſuch as haue laboured, ſhould ſomtimes ceaſe, & take their reſt, accor-

ding

ding vnto this verse of Ouid. Quod caret alterna requie, durabile nõ est.

That whiche of rest sometymes is not sure,
Cannot continewe long tyme, nor endure.

Therfore the mercifull Lord, who hath alwayes a respecte vnto the obseruation of his creatures, doth appoynte a meane and measure, and prouideth, that the couetousnes and rigorousnes of their maisters do not to much afflicte the creature of God. In Deuteronomie, Moses addeth the affection of Gods mercifulnes, saying: Remember, that thou also wast a bondeman in Egipte. Charitie therfore and humanitie require a measure, that we do not greue and vexe our seruauntes with to much labour. Deut. 5.

Farthermore, fathers and maisters in plantyng of godlinesse, in their housholdes, do not a litle promote their owne vtilitie and profite: for wicked seruauntes are commenly theuishe and vntrusty, but the godly seruauntes are faithfull and diligent. There is also mention made of the beastes and cattell, not onely bycause man is Lord and maister of the beasts, but bicause without the ministerie and seruice of man, the beasts cannot be exercised. Therfore we are plucked away from the religion of the Sabbaoth, through our beastes, from the which, least we should be let and troubled, it is commaunded, that we should permit our cattell to take their rest.

Last of all God bringeth an example, by the whiche he teacheth vs to keepe holy the Sabbaoth. Because (sayth he) in sixe dayes the Lord made heauen, and earth, the sea, and all that in them is, but the seuenth day he rested, therfore God blessed the seuenth daye, and hallowed it. God laboured seuen dayes in creatyng the heauen, the earth, the sea, and all that is therin, but in the seuenth day he rested, consecrating a certain appoynted day to rest in. In the seuenth day, we must consider the works, which God did the sixe dayes before. The children of God must call to remembraunce, what, and how great benefites they haue receyued the whole weeke before. Then God is to be thancked, praysed, and to be learned in his worckes. We must consecrate vnto hym our whole body and soule, and we must consecrate vnto hym all our sayinges, and doynges. The Lord rested from creating, but he rested not from preseruing, and gouernyng such thinges as he had created. We must rest therfore from handie and bodilie worckes, but we must not ceasse from such worckes as pertayne vnto the worshipping of God. Wherfore, the diuine rest hurted not the thinges created, and restyng, and seruing of God in the Sabbaoth day, wilbe no hynderaunce vnto our worldly businesse, and affaires: for God blessed the Sabbaoth, he will therfore blesse thee and thy house, thy doynges and all thy possessions, if thou be carefull to kepe holy the Sabbaoth of the Lorde, that is, if thou do those worckes whiche he commaunded to be done vpon the Sabbaoth. They do erre

therfore and are much deceyued, whiche deſpiſe the religion and the holy reſt of the Saboth, and call it an vnprofitable idlenes, and do labour in the Saboth day like as they do in other prophane dayes, pretendyng the care and neceſsitie of their familie.

All theſe thinges muſt be applyed alſo vnto vs Chriſtians, and to our Churches. It is moſt certaine, that the ſpirituall Saboth is before all other thinges commaunded vnto Chriſtians. Neither is it to be doubted, but that god will haue a iuſt ordre to be obſerued in our churches as wel as afore tyme in the Churches of the Iewes, and eſpecially an exerciſing of externall Religion, we knowe that the Sabboth is ceremoniall, in that, it is ioyned wyth Sacryfices and other Iudaicall ceremonies, and in that, it is tyed vnto a certayne tyme: but in that Relygion and godlines, is furthered in the Saboth daye, and a iuſte order is retayned in the Churche, and charitie keept with our neighbour: It is morall and not ceremoniall: we muſt in this tyme alſo ſpare our familie, and we muſt in theſe dayes inſtruct our houſhold in Religion. God did no where diſsipate or put a ſonder the holy congregations, but he chiefly gathered them together. As there ought to be a certayne place, ſo there ought to be a certayne and a preſcribed tyme, conſecrated vnto the exerciſe of religion, and therfore there muſt be a holy reſt alſo. Therfore the primatiue Churche chaunged the day of the Saboth, leaſt they ſhould ſeeme to be like the Iewes, and to ſticke vnto ceremonies, and celebrated the holy reſt the next day after the Saboth day, whiche Saint Iohn calleth Dominica, ỳ is, the ſonday, or the day of the Lord, becauſe God in that day glorioufly roſe agayne from the dead. And although the ſonday is commaunded in no place of the new Teſtament, yet becauſe in the fourth precepte of the firſt Table, the care of Religion and the exerciſe of the externe worſhippyng of God is earneſtly required, it were contrary to godlines and Chriſtian charitie, not to ſanctifie the ſonday, eſpeciallie ſince this externe worſhipping cannot conſiſte without an appoynted tyme of holy reſt. The ſame is to be thought of certayne other feaſtes and holydayes dedicated vnto our Lord Chriſt, in the whiche we celebrate the memoriall of his natiuitie, incarnation, circumciſion, paſsion, reſurrection, his aſſention into heauen, and the ſendyng downe of the holy Ghoſt vpon his Diſciples. For this is not the Chriſtian libertie to breake and violate Eccleſiaſticall and godly obſeruations, whiche helpe and ſet foorth both the glory of God and the charitie of our neighbour. But becauſe the Lord will haue holy dayes onely vnto hym ſelfe, ſuch feſtiuall dayes as are dedicated vnto creatures, are not to be allowed This glory and ſeruice onely appertayneth vnto God. Saint Paule ſayth, I will not that any man ſhould iudge you in the parte of any feſtiuall day or Saboth,

Apoc. 1.

Col. 2.

both, whiche are but the shadowes of thinges to come. And in an other place he sayth. Ye obserue dayes and monethes, tymes, and yeares. I feare least I haue bestowed my labour vpon you in vayne. And therfore we haue nothyng to do at this tyme with the obseruation of the Iewes, in the Churche of Christ. Let vs keepe onely the Christian obseruation, and the exercise of Christian Religion.

¶ The sanctifieng of the Saboth of the Christians.

The sanctifieng and exercise of our Sonday, doth consiste also in foure thinges, whiche must be founde in the holy congregation of the Christians, if it be holy in dede.

First, all holy men ought to enter into the Church, where the Gospell must be expounded and declared, by the which the auditory may learne what to thincke of God, what is the true seruice of god, & how y name of God may be glorified. Next there must be petitions and prayers made in the congregation for the necessities of all men. We must extolle the goodnes of God geuing thanckes for his dayly and inestimable benefites. And (if the tyme, occasion and custome of the Churche do so require) the Sacramentes must religiously be celebrated: for it is chiefly required in this fourth precept, that we should diligently obserue and deuoutly exercise the holy Sacraments, and rites of the Churche, beyng lawfull, profitable, and necessarie.

Finally, humanitie, and beneficence must take place in the congregation, al men must learn dayly to be beneficial in geuing of almes priuately, but to be most liberall publiquely, whensoeuer the necessitie of the tyme, and oportunitie shall so require.

By these offices and duties, the Saboth is also sanctified in the Christian Churche, especially, if there be added vnto this a continuall endeuour of an vpright and innocent life.

This discipline and order is aswell to be vsed in euery housholde of the fathers and maistres among the Christians, as among the Iewes. Of the whiche matter it is not nedefull to make many wordes, where as I haue so intreated of this place a litle before, that it is agreable in all pointes vnto our Christian Churche. This onely will I adde at this present, that it is the office of a christian Magistrate, or at the least wise of a good father, to bring and keepe in order all such as do violate and contemne the Sabboth of the Lord, and his diuine seruice. The chief of the Iewes and the people of God by the commaundement of God, stoned to death one that contemptuously gathered stickes on the Sabboth daye. Numer. Why therfore is it not lawfull for a christian Magistrate, to punish in body, goods, or lyfe the despisers of Religion, and the true and lawfull seruice of the Sabboth? If that in this corrupt and wicked tyme the negligent

gligent Magiſtrate do not his dutie, yet euery father and maſter muſt endeuour, that his familie be not wicked, let hym puniſhe his owne ſeruauntes by ſuch lawfull meanes and wayes as is permitted vnto him: for it is lawfull for euery houſeholder, although he dwell among Idolaters to gather a holy congregation in his owne houſe, (as we read that Loth did in Sodome, and Abraham, Iſaac and Iacob, in the land of Canaan, and in Egypt.) And it is a great offence and a deteſtable ſciſme, if when lawfull companies and conuenticles be aſſembled together in townes & villages, a Chriſtian man ſhould deſpiſe the Churche of Chriſt and the congregation of Saintes, as the Anabaptiſtes do.

The abuſe of the Sabboth.

Here is requiſite, that we recite the abuſes and offences committed agaynſte this commaundement. They offende agaynſte this precepte, whiche ceaſe not from euell worckes, yea rather abuſe this holy reſt, vnto the entiſement and pleaſures of the fleſhe: for ſuch keepe not the Sabboth of God, but they ſerue the deuill in playeng at dice, in eatyng and drynkyng, in daunſing, and followyng other vanities of the world, by the whiche worcks, we are not onely ledde awaye from the holy congregation but pollute and defile our owne bodies, whiche we ought to ſanctifie. They offende alſo whiche exerciſe handye worckes in the Sabboth, or wrapped and couchyng in their beddes, ſleepe much parte of the day, neglectyng the congregation of God. They offende, whiche burdenyng their ſeruauntes with labour, let them from the ſeruyng of God, preferryng other corruptible and filthy thynges before the honourryng of God. But they offende moſt of all, whiche do not onely not ſanctifie the Sabboth, but are an occaſion alſo vnto others by their impure tauntes and euill example of prophanyng the holy day, whiche diſprayſe and diſdayne the holye rites, the miniſtery, the Miniſters, the ſchooles, & al godly exerciſes. And all gouernours of houſeholdes offende greatly agaynſte this precepte, if they do not their diligence to vſe, and to retayne the ſanctifieng of the Sabboth in their houſes: Who ſoeuer deſpiſe the Religion of the Sabboth, do geue an euident teſtimonie in themſelues of impietie and contempte of God. Therefore, the obſeruation and contempte of the Sabboth, hath greate promiſes and threatninges in the Scripture.

For the declaration of the whiche thyng, I will recite the wordes of Ieremie, whiche are theſe: Thus hath the Lord ſayd vnto me, go, and ſtande in the gate of the children of the people, wherby the kynges of Iudah come in, and by the whiche they go out, and in all the gates of Hieruſalem, And ſay vnto them: heare the words of the Lord, ye kinges of

Iudah,

Iudah, and all Iudah, and all the inhabitauntes of Hieruſalem, that entre in by theſe gates. Thus ſayth the Lord: take hede to your ſoules, and beare no burden in the Sabboth daye, nor bryng it in by the gates of Hieruſalem, neyther cary foorth burdens out of your houſes in the Sabboth day, neyther do ye any worcke, but ſanctifie the Saboth, as I commaunded your fathers. But they obeyed not, neyther enclined their eares, but made their neckes ſtiffe, and would not here, nor receiue corſtion. Neuertheles, if ye wil here me (ſayth the Lord) and beare no burden through the gates of the Citie in the Sabboth day, ſo that ye do no worcke therin, then ſhall the kyngs, and the princes entre in at the gates of this Citie, and ſhall ſitte vpon the throne of Dauid, and ſhall ride vpon the charettes, and vpon horſes, both they and their princes, the men of Iudah and the inhabitauntes of Hieruſalem, and this Citie ſhall remayne for euer, and they ſhall come from the Cities of Iudah and from about Hieruſalem, & from the land of Beniamin, and from the plaine, & from the mountayns, and from the South, which ſhal bring burnt offringes and Sacrifices, and meate offringes and incenſe, and ſhall bryng Sacrifice of prayſe into the houſe of the Lord. But if ye will not here me to ſanctifie ỹ Sabboth day, and not to beare a burden, nor to go through the gates of Hieruſalem in the Sabboth day, then will I kindle a fire in the gates therof, and it ſhall deuoure the palace of Hieruſalem, and it ſhall not be quenched. Hetherto Ieremie.

Not without good cauſe therfore Leo, and Anthemius beyng religious princes, writing vnto Armaſius, commaunded hym in theſe wordes: That the feſtiuall dayes beyng dedicate vnto the excellent maieſtie of God, ſhould neyther be occupyed in paſtime & pleaſure, neyther be prophaned in exacting of tributes.

Likewiſe we decree, that the ſonday ſhalbe reuerently honored, that it ſhalbe excepted from al buſines. In this day let no ſuretyſhip be takē, let no man be ſummoned to appeare, let no pleadyng be vſed, and let no cauſes or matters of controuerſie be heard &c. And a litle after it followeth. Neyther do we ſuffer, that this day (beyng exempted from all trauell) ſhould be ſpent in wantonnes, and filthy delightes, let there be no enterlude or pagent played one the dominicall day, nor any game or paſtime in the place of exerciſe called Circus, nor the lamentable ſpectacle of wylde beaſts, yea although the ſolemnitie of our birth happen vpon this day, let it be deferred. If any man on this day ſhall haue any acceſſe vnto ſpectacles, or vnder the pretēce of publique or priuate affaires, ſhalbe an apparitor or ſergeant to any Iudge, violating and breakyng theſe ſtatutes, let him ſuſtayne, let hym leeſe the commoditie of warfare,

and

and runne into the daunger of preſcription & atteinder.

But in the meane time, the Chriſtian men do not forget theſe wordes of Chriſt in the Goſpell. The Sabboth was made for man, and not man for the Sabboth. And therfore is the ſonne of man Lord alſo of the Sabboth. The godly do vnderſtand, that the Sabboth was inſtituted of God, to conſerue, and not to deſtroy man: and therfore the Sabboth is to be diſpenſed withall, as often as it ſhalbe through our neceſſitie or health ſo required. Of the which thing our ſauiour Chriſt diſputeth in Mathew and in Luke, for in ſuch thinges the libertie of the Chriſtians doth conſiſte. And wheras the Prieſtes and Leuites are excuſed openly ſlayeng of beaſtes in the Temple, ſkinning, ſeething and burning them, that is, preparing their Sacrifice in ſuch ſorte, that they be not counted gilty of the breach of the Sabboth. In like ſort it ſhalbe lawfull to prepare meate for our neceſſitie on the Sabboth day, and to feede the body. It ſhalbe lawfull alſo to heale the ſicke, to viſite the impotent and diſeaſed perſons, to ſuccour the nedy, that we may preſerue the creature of God. In this, the exãple of our ſauiour Chriſt doth inſtruct vs, executing the workes of charitie and mercy on the Sabboth day. Of this there are ſondry examples in the Hiſtory of the Goſpell, but eſpecially in Luke and Iohn. If it be lawfull to plucke a beaſt out of the dich or mier on the Sabboth, why is it not lawfull on the Sabboth to poſt and ſuccour an olde houſe beyng ready to fall to the ground? VVhy is it not lawfull vpon the Sabboth, to gather together or cary in haye or corne, which hath layne abroad a long tyme, and to ſaue it, leaſt it ſhould through the iniury of the weather periſhe, and be vtterly deſtroyed? Conſtantine the Emperour in his ſtatutes writing to Elpedius, ſayth thus: Let all Iudges and the common people of the Cities, and all offices and craftes, ceaſſe, and be at reſt vpon the Sonday. But the people of the countrey may ſometimes frely and lawfully attend their tillage and ground: becauſe it oftentimes happeneth, that the corne cannot be committed vnto the earth, nor the vyne tree be ſet in the trenches more commodiouſly and conueniently on any other day. And let not the commoditie which is geuen by Gods prouiſion, periſh through the occaſion of a momentary or ſhort tyme. Theſe be the woordes of Conſtantine. He doth not permit vnto the men of the countrey, al maner of violatyng of the Sabboth: for it is required alſo of thẽ, that they ſerue God, and that they do not breake this fourth precepte, but they haue a libertie graunted thẽ in their vrgẽt neceſſitie, but herein, godlines, and charitie ought to be our beſt maiſters, and to diſpenſe with vs in this caſe, leaſt vnder the pretence of libertie and neceſſitie, we exerciſe impietie, and do the workes of couetous, and not of religious perſonnes.

Math. 12.

12. Cap. 6. et 13. cap.

Luk. 6. et. 13. Iohn. 5.

Thirdly

Thirdly, the Sabboth hath a misticall signification: for it is a perpetuall token, that it is God onely whiche doth sanctifie his worshippers, for thus Lord speaketh vnto Moses: Thou shalt kepe my Sabothes, because it is a sign betwixt me & you vnto your posterities, ỳ ye may knowe that I am the Lord whiche doth sanctifie you. And the rest as followeth in Exodus. And it is repeted in Ezechiel. To this vse it doth also conferre it causeth mutuall helpe and charitie, whiche was spoken of before in the declaration of the second vse: for God doth sanctifie his faithfull through the holy Ghost, the whiche thyng he declareth vnto his Churche by the worde of his Gospell, whiche he testifieth and sealeth with his Sacramentes: and he commaundeth vs, to desire of hym this sanctification with continuall prayers. All whiche thynges are exercised chiefly in the Sabboth day, in this, that we may receyue our sanctification of God whiche is onely holy. Exod. 13. Ezech. 20.

Vnction. 18.

Saint Iohn in his Epistle sayth. The annointing whiche you receiued of him, dwelleth in you, and you nede not that any man teach you, but as the same annoyntyng teacheth you of all thinges &c. This worde Vngere, *and* Vnctio, *do signifie many thinges in the Scriptures.* 1. Iohn. 2.

First, by the trope Synecdoche, it signifieth to constitute and ordayne a kyng or a Priest.

Secondly, it signifieth all ciuil and humaine furniture and dealing as in the booke of kinges. Surrexit Dauid, & vnctus & lotus est, *that is Dauid arose from the earth, and annoynting and washed him selfe.*

Likewise, saint Luke speaking of Mary, sayth, Vnxit oleo caput eius, *she annoynted his head with Oyle.* Luk. 7.

Thirly, by this word vnction is vnderstãd the holy ghost, as Paul writeth to the Corinth. saying: Et qui vnxit nos deus est, qui etiã obsignauit nos, deditq; arrã spiritus in cordibus nostris, *that is And it is God which hath annoynted vs, who also hath sealed vs, and hath geuen the erneste of the spirite in our hartes.* 2. Cor. 1.

Also, in this place of Iohn, this worde Vnctio *signifieth the holy ghost: And ỳ meaning of this sentẽce is this after the minde of Chrisostome. The faithfull in ỳ primatiue church had not much nede of bokes (ỳ holy ghost teaching thẽ all things necessarie to saluation) and that which Iohn speaketh here, that the vnction, that is the holy Ghost, teacheth you of, all is true. Remayne therfore in that vnctiõ, that is in the doctrine of the holy Ghost, and ye shalbe preserued from deceiuers.* 1. Iohn. 2.

Iustification. 19.

Iustificare, & iustificari, *to iustifie, and to be iustified, is* Verbum forense, *in the Scriptures, and chiefly among the Hebrues, and*

it signifieth properly, to be iudged, & assoiled by some man, as if I should say, the people of Rome hath iustified Scipio, *beyng accused of the Tribunes, that is to say, they haue assoyled or pronounced him to be a iust man. Likewise in the holy Scriptures, as in Deuteronomie* Cum inter li-
Cap. 25 tigantes iudicandum est, iustum iustificent, & impium condemnent, *that is, whē there shalbe strife betwene men, they shall come vnto iudgement, and sentence shalbe geuen vpon them, and the righteous shalbe iustified and the wicked condemned. And in Mathew.* Ex verbis tuis iusti-
Cap. 12. ficaberis, *that is, by thy wordes thou shalt be iustified, that is to say, thou shalt be made free and deliuered.*

Secondly, it signifieth any man to be approued, knowne, and praysed to be iust. Hereupon Saint Luke writeth, that the people and publicanes
Luk. 12. *whiche were Baptised at Iohns preaching, did iustifie God, ý is, acknowledged, iudged, confessed, and praysed God to be iust.*

Thirdly, this worde Iustificari, *to be iustified, signifieth also a man to be allowed for doing well, the whiche signification S. Iames vseth, when he concludeth, that Abraham was iustified by workes, and not by faith onely, because God praised Abraham for his obediēce, which he was ready to do by the offering vp of his sonne, and also confirmed the promise of multiplieng Abrahams posteritie, and geuing him a blessed seede which was our sauiour Christ. This iustification was coumpted nothing els but a prayse and reward of his well doyng, and not receyuinge of hys personne vnto grace and state of adoption by his worckes. It is manifest therfore, that this worde is taken also to signifie a mans good cause to be*
Cap. 22 *allowed, that is, for any man to be praysed and rewarded of GOD for ryghteousnes and obedience done vnto hym. VVe see this worde to be so vsed of Saint Paule, when he wrote that the hearers are not iustified before God, but the doers of the lawe. Likewise we see it to be vsed in the Apocalipse, for to profite in righteousnes. Therfore, to be iustified by worckes, signifieth to obtayne remission, and to be ryghteous and accepted vnto God by our owne power and dedes, which is a false doctrin. But contrary wise to be iustified by faith in Christ, signifieth to obtayne remission, & to be coumpted righteous, that is accepted to God, not by our owne powers, but by the fre grace of our mediatour, the sonne of God.*

Fourthly, Iustificare, *to iustifie, sometime is vsed for* Excusare, *to excuse, as in Genesis,* Quid loquemur? & quo nos iustificabimus? *that is,*
Cap. 44 *what shall we speake? and how can we iustifie and excuse our selues? And*
Cap. 18. *in Luke.* Ille autem volens iustificare seipsum, id est, expurgare, &c. *that is to say. And he willing to iustifie, that is, to cleare him selfe. & c. Agayne*
Cap. 16 *in Luke, Iesus saith to ý Pharisеis.* Vos estis qui iustificastis vos coram hominibus. &c. id est, existimastis vos probos, iustos, *that is, you are they*

they, whiche haue iustified your selues before men. &c. that is, haue thought your selues to be good and iust men.

Therfore properly iustification is none other thing, than a remission, reconciliation, or acceptation of a person to eternall life, that is iustification signifieth remission of sinnes, a quiet conscience, and a sure hope of eternall life giuen frely by the onely mercy of God.

The iustifications of God are the wordes of his promises, which whē we beleue, we are iustified before God, like as we be condemned for beleuing lyes. Psalme. Vtinam dirigantur viæ meæ ad custodiendas iustificationes tuas, *that is. O, that my wayes were directed to kepe thy statutes, that is to say. O that my wayes were right, that is, the affection of my harte, and my conuersation, and that I might not be seduced with straūge doctrine, with other mens commaundements and with other statutes.*

Heb. 9.

Saint Paul in the Epistle to the Hebrues calleth not, Iustificationes, *the word and promises of God, but he calleth thē those things which declare iustification after a sorte, although they do not geue it, as are the Sacrifices, and purifications of the law.*

Luc. 1.

Saint Luke semeth to put, Iustificationes, *for externe and outwarde religion, rites (I say) and ceremonies ordeined of God. These rites and ceremonies are called, Iustifications, not because they iustifie by thē selues, but because they are done of them that be iustified, and do Sacramentally represent the maner of Iustification by Christ, and also do exercise them that be iustified in the worshipping of God.*

Pelagius. 20.

PElagius was a moncke and a wicked heretike, who came from Rome about the yeare of the incarnation of Christ. 400. into England, or as some do say, he was a Briton borne, he infected the whole realme with cursed and execrable errours: for he preached, ỳ man might be saued without the grace of God, and that euery man is iustified by his owne merites and power. He sayd also, that infantes are borne without originall sinne, and therfore ought not to be Baptised that they might be deliuered from sinne, as is declared in the Canon. Also he sayd, man may liue without sinne in this life. Saint Austen confuted most profoundly these errours in his six bookes written against Iulianus, *whiche with one* Cælestinus, *defended Pelagius faction and errours. Also in three bookes* De peccatorum meritis & remissione & Baptismo paruulorum, *and in his booke,* De natura et gratia.

24. q. 3. cā. Pelagiani.

This Pelagius (before he was vttered to be an heretike) made three bookes De Trinitate fidei: *and after he was pronounced and published an heretike, he wrote doctrines consonant to his heresies.*

Prælectio ſexta.



Entẽd at this prẽſẽt by ẏ help of gods holy ſpirit to diſcourſe vnto you the fourth and laſt member of my general partitiõ, which ſhalbe of the church and of the authority of the ſame, with certayn obiections of our aduerſaries ⁊ anſweares vnto the ſame. And firſt I wil entreat whether there, hath bene, is, and ought to be a church alway or no.

Of the Church.

First whether there be a church or no.

God, 1. Neither ther hath ben, nor hereafter ſhalbe any age in which god hath not ſãctified, or doth not ſanctify at the leaſt ſome people in whom he dwelleth being his holy and peculier houſe: For the Prophetes do teſtifie, that ẏ Churche is continuall. It is written in the Pſalme. Dominus elegit Syon, elegit eam inhabitationem ſibi, hæc requies mea in ſeculum ſeculi, hic habitabo, quoniam elegi eam. That is, The Lord hath choſen Syon, he hath choſen it, for an habitation to him ſelfe, ſaying, this is my reſt for euer, here I dwell for I haue choſen it. Pſal.

How neceſſary the faith of the Church is, it appeareth by this, Becauſe, that we may be regenerate to eternall life, we muſt firſt be conceyued in her wombe, and that we may be preſerued. And if we ſwarue frõ the Church, yet we may return to her agayne by repentaunce. We muſt be cherished in her lap, for the Churche is the mother of vs all: without the vnitie wherof the Scriptures declare, that there is no ſaluation. For ſo are theſe prophetical ſpeaches to be vnderſtanded. In Sion et in Hieruſalem erit ſaluatio. In Sion ⁊ Hieruſalẽ ſhalbe ſaluation. Ezech. In concilio populi mei non erũt, et in ſcriptura domus Iſrael non ſcribẽtur, that is They ſhall not be in the aſſẽbly of my people, neither ſhall they be written in the writing of ẏ houſe of Iſrael. And ſ. Paul ſaith to the Epheſiãs. Vnũ corpus, vnus ſpiritus, vnus dñs, vna fides, vnum baptiſma, vnus deus et pater omniũ. &c. That is, Ther is one body, one ſpirit, one Lord, one faith, one baptiſme, one God ⁊ father of all. ⁊c. Unto theſe teſtimonies the wordes of the auncient fathers do agree. Repentance 2. Cip. Cyp.

S. Cyprã ſaith. Eccleſia vna eſt quę in latitudinẽ latius incremẽto fæcũditatis extenditur, quomodo ſolis multi radii ſed lumẽ vnũ: & rami arboris multi, ſed robur vnũ, tenaci radice fũdatũ, & quũ de fõte vno riui plurimi defluũt, numeroſitas licet diffuſa videatur ex vndãtis copiæ largitate, vnitas tamẽ ſeruatur in origine. Auelle radiũ ſolis a corpore, diuiſionẽ lucis vnitas nõ capit. &c. The church is one, which is largly ſtretched forth by a plẽteous increaſe, Cuẽ as there be many beames of ẏ ſone, ⁊ but one light, ⁊ many boughes of a tre, ⁊ yet there is but one body ſtrõgly rooted, And as out of one ſpring many riuers do flow, though many ſtreames of water do ſeme to be ſcattered abroad, yet notwſtãdyng the vnitie is kept in ẏ head of the ſpring. Take away the beame of the ſon from the body the vnitie taketh no participation of the light.

Breake ẏ bough frõ the tre ⁊ it wil not bud. Separate ẏ riuer frõ the foũtain ⁊ it wilbe dried vp. So ẏ church beig diſperſed by ẏ light of ẏ Lord reacheth out her beames through ẏ whole world, ⁊ yet there is but one light which is ſcattered abrod ito al places, neither is ẏ vnity of ẏ body ſeparated, ſhe extẽdeth her beames into the whole world by her plentifulnes, ſhe largly ſpreadeth out her flowing riuers, and yet there is but one head, one begynning, ⁊ one mother of plentie.

Therfore ſeing ẏ diuers names are read to be attributed to ẏ church, we muſt not imagine ẏ there be many churches in ẏ world, nor we muſt pull in ſonder the body which receiueth not nor ſuffreth any diuiſiõ. The writers do call ẏ catholike church vniuerſal, cõſidig of mẽ womẽ ⁊ childrẽ, becauſe it is one, neither cã there be many churches, for although ẏ church be diſtinguiſhed into a triũphant ⁊ militãt church, ⁊ into a churche of ẏ old fathers, ⁊ of ẏ new people: yet notwſtãdyng

all

al these mẽbers remain alwayes in one body, beig vnited vnder one head Christ. As ẏ sodyr cõditiõs of bond mẽ & fre mẽ do not deuide ẏ cõmõ wealth into parts, so ẏ felicity of ẏ blessed cõpanies in heauẽ, & the labours wherũ we are exercised in this world fighting vnder Christ his bäner, do not make ii. churches. The aungel saith to s. John. Cõseruus tuus sũ et, fratrũ tuorũ prophætarũ, ẏ is. I am thy fe- Feloweser-
low seruaũt & of thy brethren ẏ prophetes. Ye knowleogeth both ẏ Prophetes & uant, 4.
also ẏ Apostles to be the sonnes & household seruaũts of one God. We read in the gospel but of one vineyard, & not of ii. or diuers vineyards to be placed diuerslỹ, & so ther is but one church of the old fathers going before christs cõming, & of ẏ people takẽ of the gẽtils after the cõmig of christ, of this we haue spoke largly before.

The vnitie & society of this church of god is so great, ẏ wõut ẏ felowship of it, ther is foũd no people acceptable vnto god. If any mã in times past had offred sacrifice to god wõut ẏ tabernacle or tẽple in ẏ high places, he was thought to haue sacrificed altogether to deuils, & to haue shed innocẽt bloud. And therfore Cyprã writeth wel saying. Quisquis ab ecclesia segregatus iũgitur adulteræ, a promissis ecclesiæ separatur, nec ptinet ad xpi pmia qui reliquerit ecclesiã xpi. &c. ẏ is. Whosoeuer being separated frõ ẏ church, is ioyned to a coũterfeit or adulterous church, he is seuered frõ ẏ promises of the church, nor the rewards of christ do appertain vnto ẏ mã which hath forsakẽ the church of christ. He is an alien, a prophane mã, & an enemi: he now cãnot haue god to his father, which hath not the church to his mother. If he could escape whiche was wõut the Arke: he also which is wõut the church doth escape. That man must be very wicked whiche forsaketh his owne countrey, and the felowship of very good men, and goeth to hys enemy.

Lactãtius said, it is onely the church ẏ retaineth true religiõ. This is (saith he) Lactantius
the foũtaine of truth, this is the household of faith, this is the temple of god, in the 5. —
which who so entreth not, or frõ the which who soeuer goeth, he is without hope of eternall life. For our sauiour first said, without me there is not found life.

Austen writeth, without the societie of the catholike church, neither baptisme cã profit any mã, nor the workes of mercy. The same s. Austẽ saith in an other place. Whosoeuer shalbe separated from the catholike church, although he iudgeth himselfe to liue commendably, by this onely wickednes that he is separated from the Anger, 6.
vnitie of christ, he shal not haue life, but the wrath & ãger of god abideth vpõ him.

S. Hierome saith, It is not to be thought ẏ there is one church of Rome, & an other church of the whole world Fraunce, Britanie, Persia, the east countrey and India, and al the barbarous nations, do worship one Christ, and do obserue one Britaine. 7
rule of veritie. If authoritie be asked, the whole world is greater then one citie.

¶ What the Churche is, and first wherof this word Ecclesia, that is the Church, is derived, and why it is so called.

This word Ecclesia, (signifieng ẏ Church) is derued of this Greke word καλέω, whiche betokeneth Vocare, to cal, for no man can haue any parte of the Church, whiche hath not come vnto it by the calling of God.

Ecclesia, is a Greke word, but it is vsed of the Latines, as their owne, and signifieth Cętũ, a companie, a communion, an assemble of people gathered together to heare matters pertayning to the common wealth: for so doth Saint Luke vse this word in the Actes of the Apostles.

It is trãslated to an holy vse, & so Ecclesia, is called a cõpanie of ẏ faithful, inuocating & calling vpõ the name of God. S. Paul saith ẏ he persecuted the churche of god, & in the acts of the apostles, Accepi potestatẽ a principib⁹ sacerdotũ vinciẽdi omnes qui inuocãt nomẽ xpi, ẏ is. I receiued power of ẏ chief of ẏ priests to bind al those which do inuocate ẏ name of christ. For now he calleth thosemẽ christiãs & inuocatours of ẏ name of Christ, which before he had called Ecclesiã, ẏ church.

In times past ẏ cõpanie or church of ẏ Iewes (whiche were ẏ peculiar people of god) was called Sinagoga, a sinagoge for Synagoga, & Ecclesia, do signifi one thig, but for the stubburnes of the Iewes & their vnappeasable hatred against Christs religion, this word synagoge hath almost ceased to be vsed, and is become vile.

The Northẽ men of our countrey do cal Ecclesiã, the kirk, alluding perchaũce

to the Greke worde κυριακη. For the Grekes do cal κυριακη, Domum, that is, a house or a common place, or the people of the Lord, and the place also in the whiche the people are gathered, to the worshipping of God.

VVhat the Churche is.

We may call Ecclesiam, the Churche, a company of them that beleue, and of them that are regenerate, whiche God gathereth in Christ by the worde and the holy Ghost, and ruleth them by the Ministers and teachers of pure doctrine, and by the lawfull vse of the Sacramentes, and by discipline.

It is called the body of Christ because all his members take him for their head, of whom they take their increasing, and do obtayne lyfe by the sendyng abroad of the holy Ghost. And these members are so fast ioyned to the head, that they be called flesh of his flesh, and bone of his bones.

The notes of the Churche.

And it hath alwayes three notes or markes whereby it is knowne. The first note is pure & sound doctrine. The second note are the Sacramẽts ministred according to Christes holy institution. The third note is the right vse of ecclesiasticall discipline. This description of the Church is agreable both to the scriptures of God, & also to ỹ doctrine of the auncient fathers, so that none may iustly find fault therwith, for Paul to the Ephesiãs saith. Christus semetipsũ exposuit pro ecclesia, vt il
Auncient. lã sanctificaret mundatã lauacro aquæ per verbum, that is. Christe gaue him selfe for the Churche that he might sanctifie, it and clense it by the washing of water Cap.
through the worde.

The notes of ỹ Church in this testimony of Paul, is the word & the sacrament, for grace calleth & purifieth through ỹ blood of Christ. These things he sheweth by the word, ỹ he may be receiued by faith, & he sealeth it with the Sacrament, ỹ the faithfull may not doubt any thing of saluation gotten by Christ.

These things are properly mete for the faithfull and holy members of Christ. As touching that the hypocrites are not purged, the fault is in them selues, and not in God or in the holy ministerie. They are visible sanctified, whereby they are taken and counted for Saintes.

When Peter had preached the worde of God at Hierusalem, & the people asked Act.
him what they should do, Peter answered them: Repente you, and let euery of you be baptised in the name of Iesu Christ for the remission of sinnes. Peter ioyned baptisme to doctrine, the Sacrament to the worde.

Also in the actes of the Apostles. Erãt perseuerãtes in doctrina apostolorũ & bene
ficẽtia, ac fractione panis ac præcatione, that is, the disciples cõtinued in ỹ apostles Cap.
doctrine & folowship, & breakyng of bread & prayers. And thus you see the supper of the Lord, and the Sacrament of baptisme, to be added to the worde.

Question.

what maner a worde that ought to be whiche is a note of the Churche.

It is not enough to boast of ỹ word of god, vnles we do also embrace the native sẽse agreable to the articles of our faith. For if ye do corrupt the sense of ỹ Scriptures, and bryge the same in the church, ye do not speake the Scriptures, but your own opinion, inuented if your owne minde.

The Churche of the Arrians did not refuse the word of God, but did as it were mainteine & defend their errours by the testimonies of the Scriptures. By this one exãple a man maye iudge the Churches of all heretikes, which although they do not seeme to lacke the testimonie of Gods worde, yet in dede they haue not the pure worde of God, nor the true sense of the same.

So the Papisticall Churche doth not forsake the word of God, but yet taketh away the true sense, & doth substitute a straunge sense, which that it may haue the fairer shew, they call it the sense of the holy mother ỹ Church. In so much that vnlesse, ye speake and wrest the whole scriptures to their minues and commoditie, that is, temper them with their decrees, ye shalbe said to preach heresies.

By

By examples the matter shal be made more playn and manifest.

The holy scriptures do teache, that Christ is the onely head of the church: they teache that the Pope is the head of the church militant vpon earth.

The scripture teacheth, that Jesus Christ is the onely intercessour or mediatour: they adde, that Christ is the mediatour of redemption, and the sayntes to be mediatours of intercession.

The scripture teacheth, that onely Christ is the only host expiatory of the faithful: They teache that Priests do offer dayly vnbloudy host or sacrifice, for the remission of synnes, both of the quicke and the dead. Host. 9.

The scripture teacheth, that Jesus Christ is the righteousnes of the faythfull, which is receiued of vs by fayth: They teach, that righteousnes is gotten by our own workes and merites.

The scripture teacheth that bread and wine remaine in the sacrament: They teach, that they are transubstantiated into the body and bloud of Christ, and that no part remayneth, but onely accidentes. Bread and wyne remaine. 10.

The scripture teacheth, that both kindes must be geuen: They teache, that one kinde onely, must be geuen to lay people. Both kinds 11.

The scripture teacheth, that all things necessary to our saluation, are written in the scriptures: They teach, that some things are nedefull to saluation, which are not contayned in the sacred scriptures. But Tertullian sayth, happy is that church, to the which the Apostles did exhibite with their bloud all doctrine. Augustine also saith: Cum dominus Iesus multa fecisset, non omnia scripta sunt, sicut Euangelista testatur, multa dominum et dixisse et fecisse quæ scripta non sunt: electa autem sunt quæ scriberentur, quæ saluti credentium sufficere videbantur. That is: When the Lord Jesus had done many things, all were not written, as witnesseth the euangelist, that all things were not written, which the Lord both sayd and did. But there wer chosen to be written those things, which seemed to suffise to the saluation of the beleuers.

Who seeth not here these most filthy men to treade down the holye worde of God, and to establish lawes, & to vndo them againe by their tyrannical boldnes?

The second note of the Church is the Sacraments.

Sacraments, vnles they be vsed as the Lord him selfe ordayned them, they be not markes and tokens of the church of God.

Jeroboam offred sacrifice, but because he did it vnlawfully, he is called a straunger, and a swaruer from the true church of God. Ieroboam. 12.

David also, with very great deuotion and ioy, caried himself the Arke of God, and daunced before it, but because it was not lawfullye caried vpon the Priestes shoulders, forthwith in stede of great gladnes, a great mourning arising, argued and proued that it is not enough for a man to vse the sacraments and ordinaunces of God, vnles they be lawfully and rightly vsed.

The auncient Catholiques, would not rebaptize them, that were baptized of heretickes, because the heretickes did not baptize them in the name of any man, or for the felowship of their heresy, but in the name of the father, of the sonne, & of the holy ghost, neither they inuocated their own name, but the name of Christ, therfore that fourme of baptising was lawful enough.

Obiectio.

The churche of Rome hath a most sure marke of the Apostolicke church, that is, the perpetual succession of Bishops, from saynt Peter, by Clement the first, vnto Clement the seuenth, and so to this present bishop that now is. Furthermore these members are cut away, which haue seperated them selues from that church. Therfore onely in the church of Rome is the apostolicke succession found.

Responsio.

The certayne succession of Pastours, was greatlye esteemed in the primatiue

church: for they that were then called, were true pastours, and executed the offices of true pastors. But ther haue bene such other maner of pastors for these many yeres, as Zacharias describeth saing. Dixit dominꝰ ad me: adhuc sume tibi vasa pastoris stulti: quia ecce ego suscitabo pastorem in terra, qui derelicta non visitabit, dispersum non quæret, et contritum non sanabit, & id quod stat, non enutriet, & carnes pinguium comedet, & vngulas eorum dissoluet. O pastor et idolum derelinquens gregem. &c. That is. The Lord sayd vnto me: Take to thee yet the instruments of a foolish shepheard, for lo, I will raise vp a shepheard in the land, which shal not looke for the thing which is lost, nor seeke the tender Lambes, nor heale that that is hurt, nor feede that that standeth vp, but he shal eate the flesche of the fat, and teare their clawes in peeces. O idol shepheard that leaueth the flocke. &c. Cap. xi.

Therefore the Churche is no more proued by the continuall succession of Bishops, specially as oft as they doo not preach the woord of God, nor do the office of pastors, than if there were a great number of idoles set forth to the face of the world to proue the same.

Who can deny, but that the most part of the Romish Bishops after Gregorius Magnus, were suche lyke Idolles, suche maner of Wolues, and deuourers as Zachary described?

In the old church of Israel the order of Bishops was common, & the succession was vnbroken from Aaron, to Urias, and from him to Achas, and to other wycked Bishops that swarued to idolatry.

But that succession did not proue those idolatrous bishops to be true pastours, neither their church to be the true church of God.

The prophets, Orthodores, and Catholickes, teaching the pure woord of God, could not rehearse a succession of priests, that went before them, and yet they were most bright lights of the church, and they which beleued their preaching, wer called neither schismatickes nor heretickes.

When Christ taught vpon earth, and gathered the church, the aduersaries had the succession of Bishops, which wer before them: but they therfore ruled not the true church, and Christ the heretical church.

The Apostles of the Lord could not shew for them and their doctrine a succession of Bishops going before them, for they were appointed of the Lorde, whom God made bishop for euer, after the new order of Melchisedech, without the succession of the Leuitical order. And yet notwithstanding the Churche gathered of them, is knowen to be a holy and a true church.

The Apostles would haue none to be counted their fellowes and successours, vnlesse they walked the right way, and in the doctrine of Christ.

Paule sayth: Imitatores mei estote, sicut et ego Christi, that is: Be you the followers of me, as I am the follower of Christ. And although he speaketh this to all the faithful, and not onely to the ministers of the woord, yet neuertheles he would haue them especially to be such, as he would haue al other Christian people to be euery one in his vocation and calling. 1. Cor.

Also he sayth in the Actes. Ego noui quod ingressuri sunt post discessum meum lupi graues in vos, non parcentes gregi: et ex vobis ipsis exorientur viri loquentes peruersa, vt abducant discipulos post se. That is. I know (he spake this at Miletū, to the bishops of Asia) that after my departing, shal grieuous Wolues enter in amonge you, not sparing the flocke. Moreouer, out of your own selues shal men arise, speaking peruers things, to draw disciples after them. Cap. xx.

Saynt Paule fetcheth out wolues and deuourers from none other place, then from the apostolicke church, yea out of the company of Bishops.

Could not they haue alledged for their cause, the apostolicke succession, that is, that they discended from the apostolike pastors? But bicause they swarued frō the Apostolicke doctrine, the apostolicke succession made nothing for them.

It is

It is concluded therfore, that the continual succession of Bishoppes can proue nothing of it self, yea, and that it is not a iust succession, that lacketh the purity of the apostolicke doctrine, and the right vse of the sacraments.

Tertullian greatly esteming, and that worthely, the continuall succession of Pastours in the Church, requireth notwithstanding the same to be approued by the sincerity of the apostolike doctrine, and willeth the Churches to be instructed with pure doctrine, neither he acknowledgeth them for apostolikes, which could onely alledge the succession of Bishops. His wordes be these. Cæterum si quæ audent interserere se ætati apostolicæ, vt ideo videantur ab apostolis traditæ, quæ sub apostolis fuerunt, possumus dicere: Aedant igitur origines ecclesiarum suarum, euoluant ordinem episcoporum suorum. &c. That is: But if anye heresies dare intermingle them selues vnto the time of the Apostles, that therfore they maye seeme to be deliuered of the Apostles, because they were vnder the Apostles, we may say thus: Let them shew the beginnings of their churches, let them search the order of their Bishops so discending from the beginning by successions, that the first Bishop haue for his author and antecessour some of the Apostles, or some of the apostolike men, which notwithstanding haue persewered with the Apostles.

After this manner the apostolicall churches did shewe their censures. As the church of the Smyrneis (hauing Polycarpus placed by saint John) reporteth, as also the church of the Romaines (hauing Clement appointed of Peter) recorded. Ita ex ipso ordine manifestatur, id esse dominicum, et verum quod sit prius traditū: id autem extraneum et falsum, quod sit posterius immissum. Ea sententia manebit aduersus posteriores quasque hæreses quibus nulla constantia de conscientia competit ad defendam sibi veritatem. That is. It appeareth by the very order, that that is of the Lord, which hath bene first deliuered, and that to be straunge & false, which hath bene last put in. This sentence shal remaine to serue against all heresies that shall come hereafter, which wyl agree with no stedfast conscience to defend the truth.

Let the heretickes pretend any such thing (for what thing doo they thinke vnlawfull for them to do after their blasphemy) but they do faine, they shall not preuaile. For their doctrine being compared wyth the apostolicke doctrine, wil vtter, and shew it selfe by the diuersity therof, that it hath neither Apostle, nor any apostolicke man to be the author. For like as the Apostles taught not diuers thinges among them selues, so also none of the apostolickes woulde haue spoken thinges contrary to the Apostles, vnles it were they whiche swarued from the Apostles, and taught otherwise.

After this maner therfore, shall be prouoked from them vnto those churches, which (although they bring foorth none of the Apostles or apostolickes for their author, as whiche succeded longe after, and dayly are instituted) yet neuertheless condescending and agreing in one faith, they are to be counted apostolicke for the affinity of the doctrine.

Furthermore, other churches also do exhibite and geue what originall of the apostolicke seede they had which were constituted Byshops of the Apostles. Thus farre Tertullian.

Questio.

In whom than, or wher standeth the church? We say that it standeth in learned Bishops, generall Counsels, and auncient fathers.

Responsio.

If you say, that the church remayneth among Bishops, you are very much deceiued, and ignorant in the scriptures. And it is manifestlye declared in the sacred Bible, that the church consisteth not in the company of Bishops. The Iewes had a true church in the time of the prophets. And if a general Counsel of prestes and Bishops should haue bene then gathered, what manner of face shoulde the

church

church haue had? The Lord declareth his wil not to one or two, but to the whole order of priests. Jeremy saith: Obstupescent sacerdotes, et prophetæ terrebuntur. That is: The Priests shalbe astonied, and the prophets shalbe afraid. Also Micheas saith. Nox vobis pro visione erit, et tenebræ pro diuinatione, et occumbet sol super prophætas, et obtenebrabitur super eos dies. That is: the night shalbe to you for a vision, & the darknes for diuination, and the sonne shal go down from the prophetes, and the day shalbe darkened vpon them. And if al that were of one minde and iudgement should haue bene then gathered together, what spirit would haue ruled? We haue an euident proofe in the assemblye that Achab called together. Ther wer conuented. 400. prophets, but bicause they assembled to flatter the wicked king, the Lord sent Sathan to leade them into al lies, & there the veritie was condemned, Micha was condemned of heresy, he was smitten, and cast into prison. And so was Jeremy and the other prophetes handled. As touching the outward apparance of a church, what lacked in that coũsel, which the bishops gathered against our sauiour Christ? For vnles the church had bene then among thẽ, Christ would neuer haue bene partaker of their sacrifices and other ceremonies. Ther was a solemn conuenticle, the high bishop went formost, the whole company of priestes sat with him, and yet notwithstanding Christe was there condemned, and his doctrine abolished. This fact teacheth vs, that the Churche was not included and shut vp in that assembly. Wherefore, it is not to be graunted, that the church consisteth onely in the assembly of pastors and Bishops. Cap. Nic. 3. Reg.

Of the fathers.

If they wyl say, we must go to the fathers for the veritie of the scriptures, it may be that they did many times teache the same, but not alwaies. For oftentimes they disagre among them selues, they do alter and reuoke their opinions, and sometimes they write and contend one against an other, and do often times fal into most manifest errours.

Irenæus, Victorius, Papias, Lactantius, Methodius, and manye other famous and worthy writers fel into the heresies of the Millinares. Al men doo not subscribe vnto Ambrose, when he graunteth a manne leaue to be diuorsed, and to marry againe after the diuorse made. Neither do all men consent vnto Augustine, when he sayth that infants dying vnbaptized, do go vnto hell, nor when he iudged the Eucharist shoulde bee geuen vnto them, nor when he affirmed all the workes of Infidels to be synfull. Millinares. 13.

Tertullian is gaynsayd, for that he sayde, that the soule hath hys begynning, ex traduce.

Cyprian is refused, bicause he affirmed, that heretickes comming again to the church, ought to be baptized againe.

Epiphanius is not allowed, when writing against Aerius, he affirmed that it was the tradition of the Apostles, that fiue daies before Easter, nothing shuld be eaten but bread and salt. He also interpreteth the saying of Christ, Pater maior me est, to be spoken of the diuine nature, and not as the other Orthodox men doo say, of the humaine nature.

He also expounded, that Christ when he prayed in the garden, did not aske it as though he would haue it so to be done, but that he might deceiue the deuil, and might prouoke him to a singuler fight, as though Christ, dissembled in his prayer.

Hierome is not to be allowed, for that hee was so vnfauourable to mariage, writing against Iouinianus, that he counted bigamie, second or third mariages whoredome.

Dionisius. 14. Dionisius writing De cælesti hierarchia, is not receiued, when he sheweth the maner of burieng the bodies of the faithful, for he saith that oyle ought to be powred vpon the coarse.

Benedictus cõmaunded the sacrament to be geuen into a womans mouth that

that was dead.

Therfore we muſt not agree vnto all thinges that the fathers haue ſayde ex toncifer, if we do, we ſhould graunt many abſurdities.

Obiectio.

Ne tranſgrediamur antiquos terminos, quos poſuerunt patres noſtri. That is: let vs not paſſe beyond the auncient boundes that our fathers haue made.

Reſponſio.

The rule of the boundes in the fieldes, is not to be compared to the obedience of faith, which ought to be ſo eſtabliſhed, that it do not forget the people and houſe of the father. And if they ſay, it is an allegory, why do we not interpreate the apoſtles to be fathers, rather then any other, whoſe preſcribed bounds it is vnlawful to pull a ſunder, ſo expoundeth Hierome, ſaying: Quod ſi fixos eſſe volunt patrū terminos, cur ipſi eos tranſgrediuntur. That is: And if they will haue the boundes of the fathers to be ſure, why do they them ſelues paſſe beyond them?

Acatius was a father, whiche ſayd that God neither did eate nor drincke, and therfore he needed not chalices nor diſhes. Acatius. 15.

Ambroſe was a father, which ſayd that holy thinges did not ſeeke for gold, nor that thoſe things were pleaſed with gold, which are not bought with gold.

They do paſſe beyond this bound, when they thinke that God is not wel worſhipped, vnleſſe that all thinges do gorgeouſly abound wyth gold, ſiluer, Iuory, ſtones and ſylkes.

Spiridion was a father, which ſayd that he did freely eate fleſhe on that daye, that others abſtained, becauſe he was a Chriſtian. Spiridion, 16.

This bound they do paſſe beyond, when they do curſe that ſoule, which wyll taſte fleſh in the time of Lent, without the Popes pardon.

Epiphanius was a father, which ſaid, that it was an horrible abhomination to ſee the image of Chriſt, either of any other ſaint painted in the churches of the Chriſtians. Nor it was ſpoken by his mouth onely, but it was decreed alſo by the counſell, that that thing which is worſhipped, ſhould not be painted in walles.

Theſe boundes they keepe not, when they leaue not one corner in the temple voyde of Images.

Gelaſius was a father, who teſtifieth, that the ſubſtaunce of bread and wyne remaineth, and ceaſeth not to be in the ſacrament, euen as the ſubſtaunce and nature of man is ioyned to the diuine nature.

They do paſſe this bound, which faine that the ſubſtaunce of bread and wyne doth ceaſe after the word of God is ſpoken, that they maye be tranſubſtantiated into the body and blood of Chriſt.

Chryſoſtom and Caliſtus were fathers, which exhibited to the whole church, but one communion, and from thence kept away al wicked perſons, and condemned greuouſly al thoſe which being preſent, did not communicate.

Theſe boundes they kepe not, when they fyl not onely churches, but alſo houſes wyth priuate maſſes.

Gelaſius was a father, which decreed, that they ſhoulde be excluded from the whole vſe of the ſacrament, which being contented with the partaking of the one kinde, abſtained from the other kinde.

Cipſian was a father, which ſtrongly contendeth, that Chriſtians ought not to be dented their maiſters bloud, for whoſe confeſſion they are commaunded to ſhed their bloud.

They haue taken awaye theſe boundes, in that they geue the Laye communicantes but one kinde.

Apollonius was a father, which vpbraided Montanus with this, among other hereſies, that he was the firſt that made lawes for faſting.

They went from this bound when they made very straight lawes for faſting.

Papa

Paphnutius was a father, which denied that prieſtes ſhoulde be forbidden to
Prieſtes to marrie. 17. marry, and he affirmed that it was chaſtity for a man to lye with his own wyfe, and they were fathers which agreed to his authority.

Theſe bounds they ouer leaped, when they commaunded prieſtes to liue a ſyngle lyfe.

Auguſtine was a father, which contendeth that the church ought not to prefer it ſelfe before Chriſt, becauſe he alwaies iudgeth truly, but the eccleſiaſticall Iudges many times are deceiued like men.

They paſſe theſe bounds, whiles they will haue the authority of the ſcriptures to depend of the iudgement of the church.

To be ſhort, why do they vrge the fathers and do not embrace the ſayinges of all the fathers? The church of Chriſt cannot be quiet through the decrees of men. Then is the church confirmed, when it heareth the woord of God. Therefore the ſpouſe ſaith in the canticles. En dilectus meus loquitur mihi, Beholde my beloued ſpeaketh vnto me. Conſtantine the Emperour, in the counſel of Nice (as the eccleſiaſtical hiſtory declareth) required of the biſhops, that thoſe things which were called in controuerſy, ſhould be defined out of the holy ſcriptures.

Of the councels.

If they will haue the church to conſiſt in councels, many of them haue greuouſly erred. The Ariminenſe counſel defended the Arrians. The ſecond Epheſine counſel, fauoured Eutiches his hereſy.

Eutiches. 18. The counſel of Calcedon fell into ſuch an errour, that it would geue the biſhop of Rome authority to be called vniuerſal biſhop. But the holye man (for he was abſent (hearing of it, vtterly ſpoke againſt it.

The counſel gathered of Cipzian (wherin ſat. 86. biſhops) greuouſly erred, while it defined, that hereticks which were baptized out of the church, if they were conuerted, ought to be chriſtened againe.

Counſel of Conſtance. 19. The Counſel of Conſtantia conſented, that the halfe part of the Sacrament ſhould be miniſtred to the lay people. This counſel hath two contraries. Firſt, it decreed that the counſel was aboue the Pope, which thing is true. For Hierome writeth to Euagrius. Si authoritas quæritur, **maior eſt** orbis vrbe. If authority be aſked, the world is greater then the Citye. **So the whole** churche is greater then the churche of Rome, being but one Church. **Secondly**, that Counſel condemned this article. The Pope is not aboue al churches, by the law of God. This decree plainly gaynſayeth the former decree.

It is about. 900. yeares ago, ſince the Counſel of Conſtantinople aſſembled in Leo the Emperors time, decreed, that Images ſet in the Churches, ſhoulde be broken in peeces.

Not long after the Counſel of Nice, which Irene the Empreſſe gathered, decreed, that images ſhould be reſtored agayne to the churches. Whether of them two ſhal we take to be lawfull? The latter obtayned their purpoſe. But Saynt Auguſtine denieth that images may be in the church, wythout very great daunger of Idolatry.

Epiphani⁹ 20. Epiphanius being of an elder time, teacheth, that it is abhomination to behold images in the churches of the Chriſtians. If they were now aliue, would they allow thinke you, that ſecond counſel of Nice?

Gregorius Nazianzenus writeth to Procopius, that he neuer ſaw a good ende of any counſel. Therfore, affirming that al had euil endes, he left not muche authority to be attributed to the Councels.

Obiectio.

You bring in here Councels which were not general, as the ſecond counſell of Epheſus, which the counſel of Chalcedon denieth to be general. Agayne, it hath no place in the booke of Councels.

Reſpon-

Responsio.

Nicephorus and Euagrius, which wrote the storie of the whole Councel, never denied it to be general. Theodosius the Emperour tooke it to be general, for he saith of this Councel. Cogitantes non esse tutum absque vestra sancta Synodo et vbique sanctarũ ecclesiarum præsulibus. These wordes of al churches which be euery wher doth importe a generality of al churches through the world.

Dioscorus that was president of the same councel, saith thus. Theodosius hath confirmed al such things as wer determined by this vniuersal & general counsel. Dioscorus. 21.

In the counsel of Calcedon it is writtẽ thus: To the holy beloued in the lord, the vniuersal counsel gathered in the mother city of Ephesus.

Liberatus, who liued. 400. yeres ago, who wrote the story of this councell doth say: Ther is appointed at Ephesus a general councel, in the which Flauian and Eutiches made there apparance, as men stãding to be iudged. Here may ye plainly see, that this councel of Ephesus was a general councel.

Obiectio.

Wher two or three shalbe gathered together in my name (saith Christ) there wyl I be in the middest of them.

Responsio.

They are not gathered in the name of Christ, which calling alwaye the commãdement of God, that forbiddeth vs to adde any thing, or to take alway ought from his woord, do determine al thinges according to their own wyll, and (not being contented with the authority of the scriptures) do inuent some newe thing of their own braines. For almuch as Christ promised that he would not be present at al maner of councels, but gaue a peculiar & sure token, wherby we might discerne the true and lawful councels. We muste not neglecte this same discrete note, which is his woord. The same couenaunt did God make in times past with the priests of the Leuites, that they shoulde teache out of his mouth. Thys thing he alwayes required of the prophets: we see also, that this lawe was geuen to the Apostles. They that violate, and breake this law are not counted worthy of God to haue the honor or authority of priesthood.

Questio.

If the authoritye of the scriptures be grounded vpon the approbation of the church, by what councel was it decreed? By none: Wherfore then did Arrius suffer him selfe to be conuinced by testimonies alledged out of saint Johns Gospel? For (according to these mens mindes) it was free for him to refuse the scriptures, bicause they had none approbation of general councels going before. They doo alledge the old Cannõ, which (they say) had his beginning of the churches iudgement. But I aske them againe, in what councel was that Canon put forth? Here they must nedes hold their peace.

When the decree of any councell is alledged, it must first be diligently waighed at what time it was made: for what cause, and for what entent, and also what maner of men were ther present. Than afterward the thing that was handled, must be examined by the iudgement of the scriptures.

Would God, al men did keepe that way, which Augustine prescribeth in hys booke against Arminius. For when he would represse an hereticke, contending about the decrees of Synodes, he said thus. Nec ego Nycænum Synodum tibi, nec tu mihi Ariminensem debes tanquam præiudicaturus obiicere, nec ego huius authoritate, nec tu illius detineris. Scripturarum authoritatibus non quorumcunque propriis, sed que vtrisque sint communes, res cum re, causa cum causa, ratio cum ratione certet. That is: Neither I ought to obiect agaynst thee, the Councell of Nice, neyther thou oughtest to obiect against me the councel of Ariminense, neither art thou bound to the authority of this, nor I to that. &c. Arimenits

Also writing agaynst the Donatistes, he sayth thus: Episcoporum literæ, & conciliorum prouincialium decreta cedunt maioribus conciliis, canonica scriptura nulli cedit. That is: The writinges of the Bysshops, and the decrees of the prouinciall Counsels do geue place to the elder councels: the canonical scripture doth geue place to none, Lib.

Reprehension of Peter. 22.

Also disputing against Hierome about the reprehension of Peter he appealed from the fathers that Hierome alledged, vnto the holy scriptures.

So should they do in the Councels, that they might retayne and keepe their dignities: but yet so, that the scripture might haue the vpper place. For they all must be subiect to the obedience of it.

The old and auncient Synodes are to be embraced gladly, and must be taken as touching the opinions of faith, for holye Councels, as the Councels of Nice, Constantinople, Ephesus the first, of Calcidon, and such like, which were assembled for the confuting of errours. For they doo containe nothing, but the pure and native interpretation of the scriptures, which the holye Fathers applyed to daslye downe and ouerthrow the enemies of true religion. In the latter Councels, the Church did degenerate from the purity of that golden worlde, yet notwithstanding those councels had some Bishops, that were knowen to bee better then the rest. But it chaunced in these Counsels in the ende, euen as the Senatours of Rome did complaine of that whiche was done amisse in their statutes and decrees. For whylest the sentences were numbred, and not waighed and considered, the better parte often tymes muste needes haue bene ouercome of the greater.

Questio.

It is not likely that general Councels should erre, for general Councels doo represent the Church. Now God hath promised his holy spirite vnto the church, and so vnto the Councels, for Gods holy spirit cannot erre, Ergo no more can generall Councels erre.

Responsio.

Pighius the captaine and ringleader of al Papists, writeth in his booke entituled, Ecclesiastica Hierarchi, after this maner: Consilia vniuersalia etiam congregata legitime, vt bene, ita perperam, iniuste impieque iudicare, ac definire possunt. That is: General Councels, yea euen suche as be lawfullye sommoned, as they may conclude thinges well, so maye they likewise iudge and determine thinges rashly, vniustly, and wyckedly.

Furthermore, he sayth that the Councels of Constance and Basile decreed against reason, and against nature, and against al examples of antiquity, and also against the word of God, and yet both these Councels wer general. But bicause you shal not say that we haue no other shift to defend our doctrine, but the testimonies of your own men, you shal heare what saint Austine sayth, both of particular and also of general Councels. His wordes be these: Ipsa concilia quæ per singulos regiones vel prouincias fiunt plænariorum conciliorum authoritati quæ fiunt ex vniuerso orbe christiano sine vllis ambagibus cedere. &c. The Councels themselues which are gathered by regions and prouinces oughte to geue place without any ambagies vnto the authority of general councels which are assēbled out of the whole christian world, & the former general counsels thē selues may be amended with the latter general councels, when by some experiment, that thing is opened whiche before was shut, and when that thing is known, which before was hidden. Thys may be done without any shew or signe of sacrilegious pride, wout any arogant hawtines. wout contention of kreating enuy, it may be done with holy humility, with christian peace & catholike charity. By these words of Saynt Augustin, it doth appeare, ỹ general councels do not alway rightly & truly define and debate causes, if they may be amēded and corrected by latter councels.

Gerson

Gerſõ of Paris doth write: In ſacris literis erudito, et ſacram ſcripturam profe-renti plus eſt credendum quam generaly Concilio. More credite is to be geuen to one learned man in the holy ſcriptures, and bringing forth authoritye out of the ſcriptures, than to a whole general councell.

Panormitanus. Plus (inquit) credendum vel ſimplici laico ſcripturam produ-centi, quam toti ſimul conſilio. More credit (ſayth hee) is to bee geuen to a ſimple and playne lay man, alledging the ſcriptures, then to a whole generall councell. By theſe teſtimonies before rehearſed, it may appeere, that generall Councels both may, and do often times erre.

Well, tyme wyll not ſuffer me to declare throughlye ſuche thinges as I had determined, concerning the church and argumentes of our aduerſaries, and cer-taine other obiections whych they lay againſt vs. And bicauſe the houre is paſt, I wyll referre the diſcourſe therof, vntyl the nert reading daye. In the meane time I commit you to the eternal God, through Jeſus Chriſte our Lorde, in the ſanctifieng of the holy Ghoſt. Amen.

Hic ſequuntur Miſcellanea
Prelectionis ſextæ.

Deus. *God.* 1.



God is named of the Latines Deus, *whom the Grecians cal* θεὸς ἀπὸ θεῖν, *of his readynes in ſuccouring, bicauſe he neuer lacketh, and abſenteth himſelfe, when he is called vpon of mortal men, but at al times, and in al places doth help and preſerue them. Likewyſe Plato & his Interpreter Proctus be of this minde, that* θεὸς *is deriued* ἀπὸ τοῦ θεῖν, *that is, of running. But they do not refer that running vnto the preſence of the helpe of God, but vnto ſome other thing. For when men ſawe the Sunne, Moone, and the Starꝛ, yea the whole heauen it ſelfe, to be alwaies moued, and to run about, they thought thẽ to be gods. Some ther ar which would haue it to be deduced* ἀπὸ τοῦ δεδιέναι, *that is of feare, for feare & religion do perſwade men, that ther is a God, according vnto this ſaying of Statius.* Primus in orbe deos fecit timor, *Feare firſt of al made Gods in the worlde. Other ſay, that it commeth* ἀπὸ τοῦ θεωρέω, *which ſignifieth: I ſee or behold, bicauſe God doth behold and vew althinges. It may be that the Latines haue formed their woord* Deus *God, of the Greeke word* θεος. *But ſome thyncke* Deus *commeth of* dando, *that is, of geuing, bicauſe god geueth al things vnto al men So he is called of the Hebrues* Schaddai, *as one yͭ ſuffiſeth vnto himſelfe, and lacketh nothing, but hath ſufficient of all good and neceſſary things for al men. Other wyl haue God to be called of the Latines* Deus, *of* deeſſe, *to lacke, bycauſe ther lacketh nothing vnto God.*

Quid ſit deus. what God is.

Simonides a Poet very famous for his learning and wiſdome, being demaunded of Hiero king of the Siracuſanes, what God is: firſt that he might pronounce ſome certainty of ſo hidden a matter to be diſcuſſed, he deſired the ſpace of one whole day, to be geuen vnto him to try his wits, and to beate his braines about it. When this day was ended, Simonides being aſked againe the day following of Hiero, what he did thinke that God was. He required two daies more of deliberation to be geuen him. After this maner the time being ſpent to no purpoſe, Simonides alwaies deſiring his daies to be doubled, when Hiero marueiling aſked him, for what cauſe in al this time he gaue him no anſwer vnto his queſtion: becauſe (ſaith he) how much the more I conſider, ponder, and ſearche the matter, ſo much the more hard, obſcure and hidden it ſeemeth to be. By this example we are taught, not to be curious in ſearching and boulting out the arcane miſteries of the diuine godhed, vnto the which the imbecillity of mans wit cannot reach & attain. For it is a vain thing to deſire to know theſe things which a man cānot compas. Cæleſtial things are incomprehenſible, and impenetrable vnto mortall creatures. God is to be ſought with faith, & not with reaſon. Reaſon is of no power in diuine things, wher ther is nede of a ſincere faith and purity of the mind. As the eye is daſeled at the beames of the ſon, ſo is the ſharpnes of the mind dulled & diſmaied at the contemplacion of the diuine maieſty, wherof thou maiſt perceiue diuers through an vnſaciable curioſity to attain to knowledge & wiſdome, to haue fallen into deteſtable errors. Wherfore ſince we are preſerued by the onely faith in Chriſt, & not by the ſtrong opinions of the philoſophers, & by the miſtical ſpeculations of the diuine nature, I thinke it better, & more ſafely for a chriſtian man to be ignorant of ſomthings, then to be ouer wiſe, for as in al other things, ſo in the ſtudy of wiſdome a meane is to be prayſed. And they that are ouerwiſe, are cōmonly moſt foliſh, wheras a chriſten man ought rather to endeuour to liue wel, then to clime to high, in matters paſsing his reache.

Of repentaunce. 2.

Vpolis the ſonne of Nitias emperor of Athens in the firſt night of his mariage, died, being ſlain together with his new married wife, with the fal of his chamber wherin he lay. Wheras there happeneth nothing more certaine & ſure vnto vs, then death, yet ther is nothing more vncertain, then the kinde of death. We ought to geue all diligence and endeuour, leaſt that if the Lord, when we litle thinke of it, ſhal call vs out of this mortal and ſhort life, he finde vs careles and vnready, for thei are diſceiued which deferre and prolong the amendement of their life, vntil they be old, then beginning to liue wel, when they muſt

geue

geue ouer their life and all together. For who can promise vnto himselfe, that he shal liue from morning to night?

Vitamus incerti, nec quos lux crastina casus,
Adferat humano pectori nosse datur.

Our life is nothing permanent, vncertaine and vnsure,
What mortal man can say, my time to morrow shall endure?

It is therfore our part, that we thinking euery day to be the last dayt of our life, should so liue dayly as though we should die to morrow. For the soldiour of Christ ought alwaies to be in a redines, and to be prepared vnto euery chaunce which shal happen, being not ignoraunt how he was borne a mortal man, & that no man in this often change of mortal things, cã liue lõg. They haue nede of this herb called Helleborus, which being like vnto Mydas and Sardanapalus, & blinded with the desire of riches & pleasure, do promise vnto them selues the yeares of Nestor or Mathusela. For if the strength and ability of man, how socuer it be esteemed, be wayed in a iust balaunce, O mercifull God, what stedfastnes, what certainty, what safety shall a man finde? He shall see rather all things to be most frail, friuolous, doutful & vaine. Ther is nothing more brickle than man, nothing more vnstable and more slipper. The which thing (except they had ben mad) mẽ might haue learned by this commõ prouerbe, Homo bulla, that is: Man is but a boubble of water: by the which being warned, it might be, that they would not so greedely gape after riches, nothing profiting a christian life, neither would they geue them selues so much to riot and surfeting, by the which a great part of men do hasten their own death before their time, but would vse some meane, & so cõming vnto a better mind, would cal to remembrãce that they shoulde once die. Vvherof I knowe not whether the iust anger of God be more greuously prouoked, thã euẽ thã when it doth come to passe (as it doth oftentimes) that they which neyther obey Gods commaundement, neither are moued by mans example, wickedly and disorderly spending the whole course of their life, become wise at the last, but to late & to their great euil and destruction. I know, that a long talk of death is nothing plausible vnto such as set their felicity in the worlde. Yet the truth is not to be kept in scilence. Verely a christian death is most agreable vnto christian men, which happeneth vnto no man, vnles a christian life go before. For it is vnpossible that he who liueth lyke an Ethnicke continually, should die like a christian, neither if a man lyue christianlike but for a time, he shal be sure of a christian death, except he continue in thys lyfe, and so end in the same. For herein lyeth all the matter, howe, and in what sorte wee departe oute of thys lyfe. Vvherby thou mayest perceiue howe perilously wee lyue, as oft as beyng cir-

cumuented ꝓ the engines of the deuil, either allured by the entiſementes of the world, leaue our duty, and the office of our religion vndone, whereas no man is free from death, and no man is ſure of life, no not for a moment of time. For no man doth know the end of his daies, nor the houre of his death, before it be at hand.

Quo minime remur, mors trux nos tempore mactat.

At what time man doth litle know,
Death ſlayeth him wyth her mortall bow.

VVe are ſet vpon vnwares, and we are beaten downe ſodeinly, no legate being ſent to require againe our ſpoile, and without ſending of any embaſſadour to take a leage of truce VVherfore, ſince that al our ſaluation conſiſteth in this point, that we die chriſtianlike, and we cannot die chriſtianlike, except we liue like Chriſtians, and we cānot liue like chriſtians, except we deſpiſe the world, and paſſe our life, according to the preſcript rule of Chriſt. It doth follow of neceſsity, that if we wil be partakers of the ſaluation of Chriſt, whatſoeuer Chriſte hath commaunded vs, this onely we follow, this onely we obſerue and embrace, finally, that we expreſſe this, both in our wordes and dedes, being nothing carefull what the world doth either iudge ſpeake, or determine of vs. For they which wil pleaſe the world, and alſo ſerue Chriſt, they are far out of the way. Vvherfore, Athanaſius writeth worthely, and like a faithfull paſtour of the Chriſtian flocke. Hæc eſt voluntas Chriſti, vt quiſquis ipſi adhereret, nihil prorſus afferat ſecum ſeculi huiꝰ, neque terrenarum rerum cura teneatur, ſed ſola crucifixi cruce glorietur, eāque ferat & nocte pariter & interdiu curam eius & ſolicitudinem gerat. *This is the wil of Chriſt (ſaith he) that whoſoeuer leaneth vnto him, he bring nothing with him of this world, neither that he be led with the care of earthlye things, but ẏ he glory & reioyce onely in ẏ croſſe of Chriſt crucified, & beare that croſſe, carieng the care & loue of it in his minde, both night and day. Finally, it is the propertye of man to erre, it is the propertye of man to offend, and it is the frailty of man, through the inſtinction of the deuil to fal many times into moſt horrible and damnable ſinnes, but to growe in vice, and to wax old in wickednes, it is not the property of mā, but of a moſt wicked, careles, & damnable reprobate. Vvhereſore, ſinners ought to repent, & they muſt repent in time, leaſt while we be to much ſtifnecked, and to long obſtinate, death ſodainly & vnwares come vpon vs (as it happeneth often times) preuenting vs of our intent & purpoſe. For ther is no ſmal accompt to be made what maners, & what kind of life he ſhal vſe, and what maner of death he dieth, that is once regenerate vnto Chriſt by baptiſme. Neither the ſodaine chaunge of a naughtie purpoſe, and an alteration of the whole life ought to be a ſhame vnto any man, which is done to a good end.*

Ney-

Neither it ought to repent any man of his enterprise, if he change vncertaine things, for certain, small things for great, euill for good, temporall for eternall and euerlasting. What is more certayn, than the diuine promises? what is better than the kingdome of God? what is more eternall than the heauenly felicitie: which no yeares, no time shall ende.

Obiectio.

But man perchaunce will say here. How shall the promises of Christ be certayne? how can they be but doubtfull, which hitherto were neuer yet exactly proued, nor could neuer yet by reason or sense be vnderstood? Whiche we are bid to looke for through bare hope onely, without any tast or feeling of them. Of the whiche promises, if Christ would put vs in a surety, by geuing vs some tast of his promised felicitie, no man would refuse to take any paynes, yea to wade through fire and water (as they say) to enioy this benefit.

Responsio.

First, whatsoeuer thou art that doubtest, know that it is one thing to beleue, and an other thing to know. It is not geuen vnto any mortal man, to know the rewardes whiche are prepared for them which runne in the Christian course striuing for the best game, the whiche rewardes, what soeuer they be, we beleue them to be such and so excellent, that they can not be comprehended by mans sense, nor vnderstanded by mans wit, for the aboundaunce, of Gods plentifull goodnes farre excedeth all worldly felicitie. furthermore, it hath so pleased the eternall wisedome of God, that the meane to attayne to our saluation should consiste in faith onely, and not in knowledge, and that all nations should be saued by fayth and not by science.

Also, consider that God hym selfe hath promised these eternall rewardes vnto vs, and how that he is trew and the truth it selfe, and that it is impossible for him to be false and deceiptfull. Waigh this, and thou canst not doubt. To be short, except thou geue credite vnto the worde of God, and vnfaynedly beleue his sayings, although thou were Christened, yet it shall litle preuaile thee.

Children

IT was the maner and custome of certaine Philosophers of India called Gymnosophistæ, to call their schollers vnto them euery day a litle before supper, and to demaunde how euery man had profited that day. They whiche were commended for their diligence & industrie, were permitted to take their supper, but the other sorte as idle drones wer expelled out of the dores with ignominie and shame, to do some seruile labour and worcke. Maisters ought to be carefull, that their schollers may appeare to excell and to be good, as-

well in mynde as in toung aſwell in dede as in worde. For true vertue that is Chriſtian faith which onely openeth vnto men the way vnto eternall ſaluation, is alwayes doyng and full of good worckes, not onely conſiſting in prayer, but alſo in the exerciſe of godly dedes proceding from a pure harte and deuout mynde vnto God. It is a good thing and much commendable of all men to ſpeake well, but to do well it is much more excellent and more godly. With a wiſe and eloquent talke we winne vnto vs the mindes of men, we turn them, entiſe them, & procure their beneuolence. But with godly doynges and mete for Chriſtian religion we winne vnto vs God himſelfe, and we ſhall receiue of him an ineſtimable reward, that is the felicitie of the heauenly kingdome whiche ſhall neuer haue ende, but endure for euer for although what ſoeuer good thing we do, it commeth from God, in ſo much, that accordyng to the ſaying of the bleſſed martir Saint Cipriane. Nihil habemus de quo velut noſtro gloriemur. &c. We haue nothing of the which we may glory (as of our own) and therfore our iuſtification and ſaluation is to be imputed vnto fayth onely, and not vnto our worckes, yet notwithſtandyng God himſelfe doth aſcribe his gifts vnto all that beleue in him, and doth alwayes moſt aboundantlye reward them as thoughe they were oure owne. It is not one thing therfore to ſay well and to do well, but there is difference betwixt wordes and dedes both in younge and olde. Wherfore it is the part of them which be Magiſtrates, and ſuch as haue regard of the common wealth, to appoynt vnto ſcholes of learning graue men, and men aſwell vertuous as eloquent, whiche may teache ſuch thinges as are not after to be repented, and to be vntaught agayne, whiche ſhal not onely forme and frame their toung, but alſo ſhall inſtructe the maners and mindes of the youth vnto the preſcript and rule of the Goſpell. finally, whiche aſwell by their owne example as by their preceptes, may inſtille and poure into their tender and ſimple minds the loue of Chriſt, and the true vnderſtandyng of Chriſtian religion. for in a common wealth well ordered, and no leſſe beautified with good and godly Citizens as with wealth and riches, the chief treaſure ought to be the ſchole of good literature. Ariſtotle hath this ſētēce, ἐν μικρὸν διαφέρει τὸ οὕτως ἢ οὕτως ἐκ νέων ἐθίζεσθαι, ἀλλὰ παμπολὺ, μᾶλλον δὲ τὸ πᾶν. ἡ is. It is no ſmal matter for a mā to be taught this way or that way from his youth, but it is a great matter, yea rather it is the whole matter. It is learnedly written of Ariſtotle and very aptly, for there are among childrē which may in time to come gouerne a cōmon wealth, well, if they be well taught, euell, if they be euell brought vp. And it is ꝟ part of a wiſe Magiſtrate not onely for the preſent time to prouide for the common wealth, but alſo for the time to come, for men are made, by induſtrie, and not borne by nature good and profitable citi-

zens,

zens. And maiſters do abſolue and make perfect (ſuch as are vnperfectly begon of nature) by erudition and doctrine, for learning doth adde the beſt part of man vnto man, if that it beyng applied in due time happen vpon a toward wit and a diſpoſition voyde of filthines.

The Grecians haue a very pithie ſaying, ὁ γραμμάτων ἀπειρος οὐ βλεπει βλέπων, he that is ignoraunt and vnlearned, ſeith nothing although he haue eyes. For this cauſe, I thincke it good to follow the example of the Perſians amonges whome there are certaine ſelected and choſen out of the nombre of the elders, to gouerne & inſtruct their youth, and ſuch as they thincke will bryng them vp moſt vertuouſly, as Xenophon Socrates ſcholler maketh mention in a noble worcke of his entituled Cyri Pædia, the inſtitutiõ of Cyrus. farthermore if theſe things following be accõpted a praiſe vnto Cities, and an ornament and a profite vnto the ſame, as a rich treaſure, broad & depe dikes, ſtrong and high walles, how much more better & more profitable is it to haue lawes circũſpectly & wiſely made? how much more rich, beautiful & happy are Cities to be iudged, if they haue aboundance of good & lerned men, if they be adourned w̃ a great nomber of Citizens, being indued w̃ good diſciplines from their childhood, for the true riches, ỹ true firmament and ſtrenght, alſo the defences, & the true ornaments, and aides of a common wealth, do not conſiſt in the treaſure houſe, not in trenches and walles, finally not in armour and weapons, but in the wiſedome, vertues, and true pietie of the Citizens, for the Citizẽs are the beſt walles. &c. towers, munitions and ornamentes and alſo the riches of a Chriſtian Citie: ſo that they be ſobre, fearing God, followers of the Goſpel, and inſtructed in Gods word. Other wiſe what treaſure is rich enough? what trẽches are depe enough? what wals ar ſtrõg enough? what lawes are wittily enough made, vnto wicked and fooliſh Citizens? The Prophet Dauid ſayth. Ἐὰν μὴ κύριος φυλάξῃ πόλιν, εἰς μάτην ἠγρύπνησεν ὁ φυλάσσων. Wherfore diligent hede is to be taken that children be ſo inſtructed wherby they may waxe moſt vertuous and godly, and that ſhalbe very profitable both for them ſelues and for the common wealth, for not the earthly, but the eternal wealth and health ought to be the onely ſcope vnto all Chriſtian common wealthes health, whiche can be purchaſed by none other meanes or arte than through fayth and the obſeruation of the preceptes of Chriſt. Pſal. 127

Felow ſeruaunt. 4.

Saint Iohn writeth in his reuelation how, he fell downe before thefete of the angel to worſhip him, but the angell ſayd, ſee thou do it not, for I am thy felow ſeruaunt. This place maketh much againſt our aduerſaries, who do ſtoutly defẽd, that we ought to worſhip,

to

to pray and call vpon aungels and ſaintes in our prayers. But that their
Apoc. 22 reaſons may be the better knowne, I will recite all their obiections and argumentes, and will alſo make aunſwere vnto them. First I will aunſwere to the teſtimonies whiche they alledge out of the Scriptures, and after that to the authorities whiche they bryng out of the fathers and Doctors.

Obiectio prima.

Gen. 48. Iacob ſayd, the aungell whiche hath deliuered me from all euel, bleſſe theſe children, and let my name be named vpon them, and the name of my fathers Abraham & Iſaac. In this teſtimonie they vrge two things. The firſt is, that Iacob doth confeſſe him ſelfe to be redemed of the aungell, and that the aungell doth bleſſe. The ſecond is, that he ſaith, and let my name, and the name of my fathers be named vpon them: for that is as much as though he had ſayd, They ſhall call vpon my name and the name of my fathers.

Reſponſio.

VVhere they ſay, that the aungels bleſſe vs, and pray for vs, and be the defenders and kepers both of men and of kingdomes, agaynſt that, I had leauer bring the aunſwers of fathers, then mine owne reaſons. Saint Auſten writeth thus. Quæcunque miracula ſiue per angelos. &c. What ſoeuer miracles are done, either by ỹ angels or by any other meanes from aboue, commending and ſetting forth vnto vs the honour and religion of God onely, in whom is euerlaſting life, it is to be beleued of them whiche loue the aungels (according vnto truth and godlines,) that thoſe miracles are wrought of them and by them, by Gods operation working in them. And a litle after he ſaith. And when the aungels here vs, God him ſelfe hereth in them as in his true Churche, not made with handes.
Cap 16. And agayne he writeth, If any aungels deſire Sacrifice, let them be preferred whiche ſerue not them ſelues, but God the creatour of all thinges: for by this they ſhew, what a loue they beare towarde vs, when by Sacrifice they would make vs ſubiect, not vnto them ſelues, but vnto hym, through whoſe contemplation they are happie, and they deſire to bryng vs vnto him from whom they neuer departed.

Although this be ſufficient to aunſwere to al the obiections touching angels, yet for perſpicuities ſake I will adde this diſtinction. That which is proper and pertayning onely vnto the Lord, is attributed vnto the angels, Vt remotiori cauſæ, as to Gods meſſengers and Miniſters, for as it
Exod. 23. is written in Exodus: Nomen meum eſt in medio illius. and what other thing is this to ſay, but that which the angel doth, he doth it by my name, by my vertue, commaundement, and power. Saint Stephen ſayth in the
Actes. 7. Actes of the Apoſtles, when fourty yeares were expired, the aungell of

the

the lord appered vnto him (Moses) in the mount Sina, & a litle after he saith: Et facta est vox Domini ad eum: And the voyce of the Lord sayth vnto him, I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Iacob. Here ye may see, that he called him God, whom a litle before he called aungell, because he meaned that the angell did that which he did, in the name and commaundement of God. To this appertaineth that place, where it is said, that the aungell of the Lord deliuered the Citie of Hierusalem, when he slew of the host of the Assirians an hundred foure score and fiue thousand men.

Agayne the aungels in many places did beare the type, and did signifie the Lord, wherupon saith Austen: Clamauit ad eum Dominus de rubo, dominus in Angelo, an dominus Angelus ille, qui dictus est magni consilii angelus, & intelligitur Christus, that is. The Lord cried vnto him out of the bushe, whether it were the Lorde in the aungell, or that aungell was the Lord, who is called the aungell of the greate counsell, and is vnderstand Christ?

This you may see, that deliueraunce, & redemption & such like ar attributed in the Scriptures vnto angels, for they be attributed for Christ, and in Christ. So in this place, for asmuch as benediction was promysed vnto Abraham, Iacob could not better expresse the faith of his mynde, than with these wordes: the aungell whiche hath deliuered me from all ill, bless these children. He vnderstode the aungell of the great counsell, the Lord Iesus, who is benediction, saluation, rightousnes and the sanctification of his people.

Obiectio secunda.

In the Prophet Zacharie, the aungel of the Lord is sayd to complaine, and to be greened for the exile of the people of Israell, yea and to pray vnto the Lord to haue mercy vpon the people.

Responsio.

In that place is a figure, whiche is called, Hypotiposis, or, Suffiguratio, & est schema in quo persona, res, locus, tempus, aut aliud quippiam tum scribendo, tum dicendo ita verbis exprimitur, vt cerni potius ac coram geri, quam legi, aut audiri videatur. Such sightes are often geuen to the Prophetes, and they are brought forth, not as true histories, or as formes and playne examples to teach and shew the thinges, as it were before the eyes. Micheas prophecieng before the kings Achab and Iosaphat, cried out saying: I saw the Lord sit vpon his throne, & al the host of heauen stode by him, on his right hand, and on his left hand. And the Lord sayd, who will entise Achab, that he may go and fall at Ramoth Gilead, and one sayd on this maner, and an other said on that maner. Then there came forth a spirit, and stode before the Lord, and sayd, I wil entise him. And the Lord sayd vnto him: wher with? and he said: I will go out, and be

after

a falſe ſpirite in the mouth of all his Prophetes. Then ſayd the Lord. thou ſhalt entiſe him, and ſhalt alſo preuaile, go forth, and do ſo. &c. Nowe, this was not done in deede in ſuch ſort, as the Prophet deſcribeth. But it is, Hypotypoſis, a figure to ſhew forth a mater before the eies, as it were done in deede. For who will gather of theſe wordes of the Prophet, that God did communicate with ſpirites? and to vtter his decrees one after an other, after the maner of men? It is ſufficient, if by a certaine collation or compariſon, we vnderſtand by this ſuffiguration, God to be angrie with Achab, and therfore purpoſed by iuſt iudgement, and by lyeng Prophets to bring him to deſtruction, which would not geue eare to the truth.

So in the Prophet Zacharie it is ſufficient to vnderſtand, ỹ God did ſhew (Hypotypoſi quadã) that he had pitie of his people, which had ben greatly afflicted & puniſhed, & ỹ nowe he purpoſed to bryng ỹ ſcourge vpõ ỹ barbarous natiõs. VVhen he might haue ſpokẽ this thing plainli, he had leuer vſe the ſcheme (Hypotypoſis) for an enargy or plain euidẽcy. They therfore be ignoraũt of ỹ phraſes of ỹ ſcripture, which will gather by ſuch figures the patrocinie & aide of ſaintes. The prophet ſpeaketh in this place of ỹ mercy, ỹ helpe, & the iuſt iudgemẽt of God, & nothing of ỹ aſſiſtãce or helpe of ſaints. Let vs therfore worſhip & call vpõ the Lord whiche is the Lorde of Angelles, and the Lorde of all men. VVhẽ Iohn fel before the feete of ỹ angell, he heard ỹ angell ſay: Vide ne feceris, ſee that thou do it not, for I am thy felow ſeruaunt, & the felow ſeruaunt of thy brethrẽ, the prophets, and of al thẽ which kepe the words of this booke, worſhip, and pray vnto God.

As for the latter part of the obiectiõ, which is this: Inuocate nomẽ meũ ſuper eos, let my name be called vpon thẽ, and the names of my fathers Abrahã and Iſaac. I aunſwere ỹ dolts & vnlearned aſſes vnderſtand not the maner of ſpeach in ỹ holy tong, & therfore, Ex falſo colligũt falſam. The ſenſe of thoſe wordes is this: Iacob adopted Ioſephs ſonnes, Ephraim & Manaſſes into ỹ nõber of his owne childrẽ, that wᵗ thẽ they might enioy equall porciõ of inheritaũce. Therfore ſaith Iacob, they ſhall haue my name, & not ỹ name of my ſon Ioſeph, they ſhalbe called Iacobs childrẽ, & not the ſons of Ioſeph, nor they ſhalbe called ỹ nephewes of Iacob, but ỹ ſons of Iacob. Now ſir, frame your argument out of theſe woordes for ỹ praing to ſaints: They ſhal bear the names of Iacob, Ergo they muſt pray to Iacob. Guppe with a gald backe, & ſtũble no more.

The like phraſe, is in ỹ prophet Eſay, wher the womẽ cry, ſaying: Panẽ noſtrũ comedem⁹, et veſtim. ẽtis noſtris operiemur, tãtũmodo inuocetur nomẽ tuũ ſup nos, & auſer opprobriũ noſtrũ In ỹ day (ſaith ỹ prophet) ſhal vii. womẽ take hold of one mã ſaying: VVe wil eat our own bread, & we wil wear our own garmẽts, only let vs be called by thy name, & take away our reproch. That is, be ỹ our huſ bãd, & let vs be called thy wiues for they thought it to be a reproch, to be wout an head & huſ bãd. And I

pray

pray you, who wil gather of theſe wordes, ỹ men muſt call vpon women? The Prophet meaneth no more, but that there ſhalbe ſuch a ſlaughter of men, that ſeuen women ſhall ſtriue and deſire one man to be their huſband, and to be called his wiues, and to be named after his name, as women in theſe dayes be called after their huſbandes names.

Obiectio. 3.

Moſes in his prayer ſayth: Recordare Abraham, Iſaac & Iſrael ſeruorum tuorum, quibus iuraſti per temetipſum. Remember, O Lord Abraham, Iſaac and Iſraell thy ſeruauntes, vnto whom thou haſt ſworne by thy ſelfe. &c. Behold (ſay they) Moſes prayeth for the people, and prayeth by the name of the holy Prophetes which were dead. Ergo. &c. Exod. 32.

Reſponſio.

Herein they betray their ignoraunce, which obiect this for the proſe of interceſsion to ſaintes, becauſe Moſes cried vnto the Lord Recordare dñe patrũ noſtrorum. &c. As though that it were equiualente vnto this ſaying, holy Abraham pray for vs, or forgeue vs our ſinnes, or bryng to paſſe by thy prayers, that god may forgeue our offẽces. But Eſay writeth afarre other thing, and cleane contrarie vnto their doctrine, ſaying: Vbi eſt zelus tuus & fortitudo tua? &c, where is thy zeale and thy ſtrẽgth? O Lord, the multitude of thy mercies and compaſsions, they are reſtrayned frõ me, doubtles thou art our father, though Abrahã be ignoraunt of vs, & Iſrael knoweth vs not, yet ỹ, O Lord art our father & our redemer, thy name is for euer. Moſes did not inuocat thẽ, whõ he knew aſsuredly ỹ they wer ignorant of him, but he doth cal vpon god ỹ father, & onely one redemer, putting him in remẽbrãce of his promiſes. For he ſaith in plaine wordes: Recordare ſeruorũ tuorũ. &c. Remẽber thy ſeruaunts vnto whõ thou haſt ſworne by thy ſelf, and ſaideſt vnto thẽ. &c, for this cauſe he ſayd, Remẽber our fathers, becauſe God had ſworne vnto them, that he would be the God of their ſeede. Of ỹ which promiſe he putteth god in remẽbrãnce in this place. And to this appertaineth that which god himſelf ſpeaketh in Exodus, Dñs deus patrũ veſtrorũ. &c. The Lord god of your fathers, ỹ god of Abrahã, the god of Iſaac, & ỹ god of Iacob ſent me vnto you, this is my name for euer, & this is my memoriall frõ generatiõ to generatiõ. Wherefore god would be ſo called & ſo prayed vnto, ỹ is, to be put in remembraunce of his promiſes, not for him ſelf, but for our ſakes, and maketh this for praying to ſaintes. Isa. 63.

Obiectio. 4.

We read in the booke of the kinges. Ego protegã ciuitatẽ iſtã, dicit dñs, vt ſaluẽ eã propter me, & Dauid ſeruũ meũ. I will defend this citie (ſaith the Lord) that I may preſerue her for my ſeruaunt ſake. Is it not manifeſt (ſay they) that god ſpareth ſinners for the merites and prayers of the Saintes, and that whoſe countreis and Cities are preſerued through their ayde? as in this place (for Dauids ſake.) Lib. 4. cap. 19.

Reſponſio.

VVe anſwere, that the citie & kingdome of Hieruſalē was ſpared for gods ſake, & for our ſauiour Chriſts ſake, for the prophetes called Chriſt
Cap. 34. *Dauid by this figure* Antonomaſia. *The lord ſpeaketh in Ezechiel. I wil raiſe vp ouer my ſhepe a ſhepheard, which ſhal feede thē, which is my ſeruant Dauid. He ſhal feede thē & ſhalbe their ſhepheard, and I the Lord God wilbe vnto thē as a God, and my ſeruaūt Dauid chief in the middle of thē. I the Lord haue ſpokē. The like place is in Ieremie. None of all the*
Cap. 23. Cap. 10. *interpreters haue expounded theſe places otherwiſe thā of Chriſt. And the Euāgeliſt S. Iohn doth proue thē to be meant of Chriſt. Therfore the Lord ſpared the kings citie, becauſe of Chriſt our Lord, whō it behoued, to haue ben famous in Hieruſalē, and his name & doctrine to be ſpread throughout the whole world.* Obiectio. 5.

Cap. 5. *They bring this place out of Iob.* Voca obſecro, eſt ne aliquis qui reſpō deat tibi? & ad aliquē ſanctorū cōuertere. *VVe are commaūded opēly (ſay they) to turn vnto ſome of the ſaints in our tribulatiōs, as it appeareth in this place.* Reſponſio.

Iob did contend, that trouble and aduerſitie doth not alway come for ſinnes ſake, which he proueth by his owne example. The Lord (ſaith he) hath caſt me into this calamitie, not by the reaſon of my wickednes, but through his owne good will, now his aduerſaries, and eſpecially Eliphas doth reply and ſay, that God puniſheth none but for ſinne, yea & that al men be ſinners, and none cleane in the ſight of God. VVherby he touched (as he thought) Iob. As thogh he ſhould ſay: name thou any one mā if thou can, liue he neuer ſo holy, which hath not deſerued miſerie and payne for his ſinnes. Thou canſt ſhewe none, for it is impoſſible to finde any ſuch. This is the very meaning of this place. And I pray you, what maketh this for praying to ſaints, which is the way to Lōdon a poke full of Plummes. Again this Hebrue word Kedoſhim, *ſignifieth thoſe properly, which ar ſeparate & clean frō the inquination & abhomination of the Gētils, the holy men that liue here, & not the ſaintes in heauē. Certayne learned mē to take away ỹ ambiguitie of the wordes, do call the ſaintes in heauē* Cæ-lites, *whiche they call in the Hebrue* Abbidim, *and the holy men which lyue vpon the earth they call* Sanctos, *whiche they call in the Hebrue* Kedoſhim, *but theſe wordes be vſed ſometimes indifferently.*

Other doo expounde this place after this maner. Eliphas doth rebuke Iob of impacience, and ſayth, no iuſt man doth, or hath done as Iob doth, that is, ſpurne, murmure, & grudge againſt God in his dolours & paines both the ſenſes are good. Obiectio. 6.

Apoc. 5. *It is writtē in the Apocalips, that when the angell had taken the boke, the foure beaſtes and the foure and twenty elders fell downe before the Lambe, hauing euery one harpes, and golden vialles full of odours, which*

are

are the prayers of the saintes. Howe say ye, is not here mention made of the prayers of Saintes?

Agayne in an other place it is said: An other angell came, and stode before the altar, hauing a golden censer, and much odours was geuen vnto hym, that he should offer with ỹ prayers of all saints vpon the golden altar, whiche is before the throne; what can be spoken more playne than this for the proufe of praying to saintes? Apoc. 8

Responsio.

For the first place it may be answered, that there is the figure Synecdoche. for prayer doth consiste of two partes: Inuocation, and thākes geuing, as it may be proued by S. Paul to the Philippians. Now we do inuocate, when we desire any thing to be geuen vnto vs of God, but we rēdre thanks, whē we praise and celebrate God and his holy name, for his benefites already geuen. And that the Apostle Iohn meaneth this last, and not the first, it is euident by these wordes folowing. Canūt canticū nouū dicentes. They sing a new song saying. Thou art worthy to take the booke and to open the seales therof, because thou wast killed, and hast redemed vs to God by thy bloud, out of euery kindred and tongue, and people and nation. And I beseche you, what maketh this for the interceßion vnto Saintes? It is no good consequent, this man doth prayse God, therfore I must call vpon this man. Nego argumentum.

For the second place, here is no other thing sayd, but that the angell and the elders praysed God together. Yet S. Austen examining this place, doth say, that this angell is Iesus Christ, hauing the golden censer, that is his holy body, for he was made the censer, out of the which God receiued a swete sauour, and he is made gracious vnto the world, because Christ offred him for a swete sauour. The angell tooke the censer and filled it wᵗʰ the fire of the altar, that is, God tooke a body ỹ is the Church, and fulfilling his fathers will, filled it with the fire of the holy Ghost.

Obiectio. 7.

Baruch sayth in his prayer. Domine deus Israel audi nunc orationem mortuorum Israel. O Lord God of Israell, here now the prayers of the dead Israelites, loe, heare Baruch desireth god to here the prayers of thē, that be dead. Ergo, Saintes do pray for vs. Cap. 3

Responsio.

Baruch in this place doth not speake of thē which are deade and departed this worlde, but of the wicked liuers, who although they lyue in the world, yet before God they are dead. And this phrase is often vsed in the scriptures, as in ỹ Gospell where Christ saith, let the dead bury the dead. Math. 8.
And S. Paul speaking of the widow saith. Vidua in delitiis agens, viuēs, mortua est. A widow liuyng in wantonnes, being aliue is dead. Baruch

Alley, W.

ſpeaketh here, of ſinners whiche were yet liuyng.

Other do expoũd it after this ſort, as Lyranus, whoſe wordes be theſe. Audi dñe orationẽ ſanctorũ patriarcharũ & prophætarũ qui viuẽtes orauerunt ad te pro bono ſtatu poſterorũ. *Here (Lord) the praiers of the holy patriarches and prophetes, who when they lyued did pray for the good ſtate of their poſterity, as though he ſhould ſay: O Lord haue a regarde to that prayer, which they made vnto thee when they wer aliue.*

Obiectio, 8.

Lib. 2. Ca. 15. *Iudas Machabeus ſaw plainly with his eies Onias, which was the high Prieſt, & Ieremy the prophet, to pray for the people of Iurie, Ergo, &c.*

Reſponſio.

This is but a certain viſion and dreame, by the whiche it was repreſented, as by a certaine figure, that the Lord would not forſake the prayers of the Iewes. If this place ſhould proue the interceſſion of ſaints, then Iudas would haue cõmended him ſelf to the prayers of Onias and Ieremias, but he conuerting vnto God onely, cried & prayed (whẽ he was in great diſtreſſe & daũger) after this ſort. O Lord, thou that diddeſt ſend thine angel, in the time of Ezechias king of Iuda, who in the hoſt of Sennacherib, ſlew an hundred ſoureſchore and fiue thouſand, Send now alſo thy good angell before vs, O Lord, for a feare and dread vnto thẽ. And let thẽ be diſcõfited by the ſtrẽght of thine arme, which come againſt thine holy people to blaſpheme. This prayer was made vnto God and not to Onias or Ieremy the Prophet.

Agayne of what authoritie is the ſecond booke, of the Machabees to cõfirme any doctrine? truly of none, as both S. Hierome, Cypriane, Auſten and other do declare, but of theſe bokes I haue ſpoken ſufficiently before.

Replicatio.

Origenes doth alledge this booke, for the confirmation of praying to ſaintes. His wordes be theſe. Sed & omnes ſãcti qui de hac vita diſceſſerunt habẽtes adhuc charitatẽ erga nos qui in hoc mũdo ſumus, ſi dicãtur curã gerere ſalutis eorũ & iuuare eos præcibus ſuis, atq; interuẽtu ſuo apud deũ, non erit inconueniẽs. Scriptũ nãq; eſt in libris Machabæorum. Hic eſt Hieremias prophæta dei, qui ſemp orat pro populo, *that is, al the ſaintes whiche are departed out of this life hauing charitie and loue toward vs whiche be in this world, it is not inconuenient, if they be ſayd to take ſome regarde of our health and to helpe vs with their prayers and interceſſion with God, for it is written in the booke of Machabees. This is Hieremie the Prophet of God, which alwayes prayeth for the people.*

Reſponſio.

theſe homilies ar in Hieromes works ſet after his cõmentary in Eccleſi. Auſten. *Bruno Amorbachius a mã of incõparable learning doth doubt of theſe homilies which goeth in Origenes name, for he ſuppoſeth many things to be in thẽ whiche ſhew, that they be not the workes of a Græcian but of a Latin man, and what matter is it if they wer Origenes own, ſhall the au-*

thori-

thoritie of man be of more force with vs than the authoritie of the holy Scriptures? God forbid. Agayn, of what authoritie the booke of the Machabees is, it is declared Satis superque.

Obiectio. 9.

It is written in the Psalmes. Laudate dominum in sanctis eius. praise God in his saintes, Ergo, saintes are to be prayed vnto.

Responsio.

If this phrase were formall, prayse God in his saintes, Ergo, praye to saints, than this kind of reasoning were good also. Praise God in ỹ sound of trõpet, in cimbals, in harpe. &c. Ergo, we must pray to trõpets, to cimbals & to harpes. O coræbos, ô Terebynthos, ô melicides, ô sues Bæoticas, & pallade viduas.

Obiectio. 10.

The spirite doth make intercession for vs accordyng as the Apostle teacheth, therfore Christ onely maketh not intercession. Rom. 8.

Responsio.

Paul speaketh not of any intercessour in heauen, but of the spirite of man prayng in this world, whiche beyng incensed and illuminated with the spirite of God, doth sigh and make intercession, the words of the Apostle are euident and playne.

Obiectio. 11.

We read in the scriptures of the prayers of angels, and that they offre vp the petitions of the faithfull vnto the sight of God: therfore Christ alone doth not pray & make intercession for vs, but the aungels & saints also.

Responsio.

We deny this to be a good consequent, for the scriptures do teach, that the aungels ar ministring spirites, & their office requireth to offer onely our prayers, as ministers, vnto the sight of God. But the scripture doth not teache that they make intercession for vs, or that men are heard through aungels, but through Christ, who maketh intercession for vs, and for whose sake our prayers beyng presented vnto God the father, are acceptable vnto him. If that any man will affirme the same of the blessed spirites of the saintes and holy fathers, and will fourme his argument, A simili, let him first proue, that the soules of saints ar made ministryng spirites, but this cannot be proued. And although it could be proued, yet this doth not argue, that the saintes in heauen are intercessours for men here in earth, for neither ỹ aungels them selues are therfore intercessours, because they offer prayers of men vnto God.

Obiectio. 12.

The Saintes are ioyned with vs in charitie, and because the spirites of them dwelling in heauen, haue a loue vnto vs liuing on the earth, in the respect of this loue and charitie they pray for vs.

Responsio.

They that thus dispute, reason besides, and contrary vnto the Scrip-

Alley, W.

ture, for although we gladly graunt, that the ſaintes in heauen are not without charitie, yet this charitie in the heauenly Citizens hath not this nature, nor theſe offices now, whiche it had once vpon the earth. Otherwiſe we ſhoulde attribute many fonde abſurdities vnto them, as though they ſhould either ſuffer or do ſuch thinges, whiche in dede they neither ſuffer nor do, whiles the ſaintes lined on earth for the nature of their charitie, they ſorowed, reioyced, and prayed with vs, and for vs. Now, whereas they haue put of this corruption, and haue forſaken vs, they liuing with God in heauen, do not know our doynges, nor are moued with any earthly affections. They knowe that we are very well prouided for, without their helpe. They perceyue that the ſaluation of man is ſo wrought, that they themſelues reſt from their labours, and reioyce in Chriſt, vnderſtandyng that Chriſt is the onely interceſſour for men lyuing in miſerie, becauſe he is omnipotente and knoweth all thinges, and ý he is neuer moued or weried, nor is ignoraũt of any thing, but doth execute and performe moſt perfectly al parts of an interceſſour. They know this glory to pertayne onely vnto the ſonne of God, and therfore they do not take this honour vpon them, that they ſhould make them ſelues interceſſours in the ſtead of Chriſt, for this charitie of God doth farre excell the charitie of man toward his neighbour.

Obiectio. 13.

They do obiect, that the Saintes do not pray for vs after ſuch a ſort as Chriſt doth, which is the onely mediatour, but after that ſort as they wer wont to pray for their brethren when they were vpon the earth.

Reſponſio.

It doth not folowe, they did this liuyng in the worlde, Ergo they do the ſame nowe in heauen, neither can it be proued by Scripture, that the Saintes pray for vs in heauen. Wherfore then ſhould we beleue doubtfull and vncertaine doctrines, for true and certaine? But let vs graunt that the Saintes pray for vs in heauen, as certaine of the fathers haue written, yet it doth not folow, that we ſhould pray or call vpon them. For it is well knowne what Saint Auſten writeth. Gentiles diis ſuis & templa ædificauerunt & ſtatuerunt aras. &c. The Gentiles erected Churches vnto their goddes, they builded them aultars, they appoynted them prieſts & ordained ſacrifices. But we do not build churches vnto our martyrs as vnto gods, but ordain memorials as to dead mẽ, whoſe ſpirits liue with God Neither do we erect aultars, vpon the which we may ſacrifice vnto martyrs, but wee offer ſacrifice vnto one God, beinge both the God of the martyrs and alſo our God. At the whyche ſacrifice, the martyrs are named in their place and ordre, as menne of God, who ouercame the world in profeſſing of his name. But yet they are not called vpon of ỹ Prieſt ỹ doth ỹ ſacrifice, becauſe he is gods prieſt & not theirs.

But

But the ſacrifice it ſelfe is the body of Chriſt, which is not offered vnto them, for they are the ſame them ſelues. Thus farre Auguſtin manifeſtly declaring, that the ſaintes are not to be inuocated, bicauſe ſacrifice doth appertaine vnto God, and not vnto the ſaints. The ſame Auguſtine writeth alſo in his booke De cura pro mortuis gerenda, *theſe woordes.* Ibi ergo ſunt beatorum ſpiritus, vbi non vident nec cognoſcunt quæcunque aguntur in hac mortali vita. *The ſpirites of Saintes be there where they neither ſe nor know what things be done in this mortal life.*

Obiectio. 14

They obiect, that the church for the ſpace of many yeares hath inuocated ſaintes, and that the church cãnot erre, wherfore, the church doth not erre in teaching the inuocation of ſaintes.

Reſponſio.

VVe anſwer, that the church doth not erre, as long as ſhe heareth the voice of her huſband and paſtour, but when ſhe deſpiſeth the words of her paſtoure, and followeth her owne decrees and inuentions, ſhee doth erre and is deceiued. The whole churche of the Iſraelites, wyth the high prieſt Aaron, and the Elders of the people erred, when neglecting the law of God, they worſhipped an image for god with daunſing & ſinging, contrary to Gods will. And the Iſraelites wer not excuſed from errour and ſinne, bicauſe they did not cut downe their groues and hyll aultars in long time.

Replicatio.

The ſaintes being called vpon, haue holpen vs ſundry tymes, therfore they ought to be called vpon.

Reſponſio.

It ſomtimes taketh luckie ſucceſſe, which is done againſt gods word. But who would inferre of this, that to be therfore good and commendable, which is inſtituted againſt the word of God? VVho would ſay, that it is good to ſpoile and rob the innocent in battail, bicauſe the bloudy ſoldiours do proſper and are enriched oftentimes by war? The Gods of the Gentiles alſo ſemed to heare the petitions of ſuch as prayed vnto them. But ought therfore the Gods of the Gentiles to be prayed vnto? God forbydde.

I conclude therfore, that the woorde of truth pronounced out of the mouth of God, doth teache vs to call vpon his name, by the interuention of Ieſus Chriſt. Neither can we reade of any of the old or new Teſtament (of whom the ſcipture maketh mention) that euer praied vnto any ſaint, or vnto any Patriarche or Prophet being deade, nor vnto anye of the Apoſtles or their Diſciples, but vnto god onelye through Chriſte. Vvherfore let vs ſtedfaſtly beleue, that to be the moſt perfect and ſureſt doctrine, which biddeth vs to call vpon god alone through his onely be-

gotten ſonne, and that God doth require this thing of euery man, whom we cannot pleaſe, except we obey him.

Now folow the obiections which they bring out of the fathers.

Queſtio.

First, they alledge the example of the moſt holy Emperour Theodoſius, of whom Ruffinus writeth thus. Circumibat cum ſacerdotibus & populo omnia orationum loca. &c. That is: He went with the prieſts and the people, about al the places of praier, laye proſtrate before the ſhrines and tombes of the Martyrs and Apoſtles, and made interceſſion to the ſaintes, to ſend him ſure helpe.

Lib. 11. eccleſ. hiſtoria.

Reſponſio.

We do not reade in al the holy ſcripture, that any of the kinges did proſtrate them ſelues before the tombes or ſhrines of the ſaints, and aſked helpe of the dead, for they al cried: Auxilium meum a domino, qui fecit cœlum & terram, My helpe is from the Lord, who hath made both heauen and earth. Againe, Dominus cuſtodiet te ab omni malo, dominus cuſtodiet animam tuã, The Lord wyl keepe thee from all euyll, the Lord wyl keepe thy ſoule. Alſo, Dominus cuſtodiet egreſſum tuum, & ingreſſum tuum a modo, et vſque in ſeculum. That is: The Lorde wyll keepe thy going out, and thy comming in, from henceforth world without end.

Pſal. 120.

Pſalm. 121.

Furthermore, Ruffinus wordes ſeme to importe the interceſſion of the ſayntes vpon earth: for the Emperour ſemeth to haue gone about al the Oratories, in which the congregation of holy men were gathered, & to haue deſired their harty commendations and prayers to God, that he would graunt him victory, and ſafely defend the Empire, for the ſafegard of many.

That place of Ruffinus confirmeth this other ſentence, wher he writeth thus: Interea Conſtantinus pietate fretus Sarmatas, Gothos, aliaſque barbaras nationes. &c. That is to ſay: In the meane time Conſtantinus the godly Emperour, ſubdued the Sarmates, Gothes, and the other barbarous nations, ſauing them that preuented peace, either ſubmitted them ſelues to god, ſo much the more did god ſubdue al things vnto him. He ſent alſo letters to Antony the firſt Heremite, that he would make ſupplication to the Lord for him and his children. And by this meanes he deſired to commend him ſelf to god, not onely by his own merites, and by the deuout religion of his mother, but alſo by the interceſſion of the Saintes.

Lib. 10. cap. 8

Loe, in what ſignification he taketh the interceſſion of ſaints, nor ther is any great cauſe why we may not interprete the place of Theodoſius to meane the interceſſion of the ſaintes, liuing here in earth.

But, as touching that Theodoretus writeth, that Iohn and Philip the

Tripart. hiſt. Lib. 9. Ca. 43

Apoſtles

Apostles appeared to the Emperour Theodosius, it semeth to haue bene the like vision to that which is sayd to haue happened to Iudas Machabeus, for Iudas was instructed by that vision, that he should haue the victory, and not that he should inuocate and cal vpon Oniias and Hieremi, wherupon, he called vpon God, and not vpon saintes in present daunger. Euen so also the vision of the Apostles did shew vnto Theodosius, that the victory should be geuen vnto him of God, whom he called vpon, and not the Apostles, when he saw his armies turned & said: Tu omnipotens deus noster. &c. That is: Almighty God thou knowest, that I haue take in hand this battel to reuenge Christe, for thy sonne his name, if it be other wise, then take reuengmēt vpon me. But if I came hether for a probable cause, trusting in thee, stretch forth thy right hād to thy people, least peraduenture the Heathen do say, where is now their God?

Vnto this sentence, that also belongeth, which saint Augustine testifieth of this most holy Prince, how that he did put al his trust in God, as the onely safegard, being most sure and stedfast.

Obiectio. 2.

They do greatly commend and set forth the felicity of them that haue worshipped the sayntes, and the misfortunes of them that haue neglected the worshipping of them.

Responsio.

The Lord sayth by the prophete Oseas: Fornicata est mater vestra, quia dixit, vadam post eos, qui me amant, et dant mihi panem et aquas. &c. Cap. 2.
That is: Your mother hath committed fornication, bicause she said, I wil go after them that loue me, and geue me bread, water, wool and flaxe, oyle and drinke, & she knew not that I my selfe gaue her corne, wine, & oyle, and that I augmented her siluer and gold, which she made for Baal. Therfore I wil be turned, and wil take my corne in his time, and my wine in his time, and I wil violently take my wool and flaxe, and wil cause all her ioye to cease, I wil also destroy her vineyards and figtrees, of whom she said: These ar my marchādizes, which my louers haue geuē to me. &c

By these words we vnderstand, how greatly it displeaseth God to sai, that we receyue external felicity and goods of the Gods. For as god ofely geueth all thinges aboundantly, so he alone wilbe knowen and taken for the geuer. He calleth that fornication, which these men call deuotiō. God hath coupled our soules vnto him selfe by the bonde of wedlocke, that we may depend of hym alone, euen as the spouse dependeth of the husband.

Than we commit fornication, when we say, that we haue receiued the gifts geuen vnto vs of God, being our husband, of other louers, that is, of other Gods.

It is God that geueth all things necessary for our life, meate, drinke, clo-

clothing, and moderate recreations, not that we ſhould beſtow them vpon Gods, and vpon their idols, but that we ſhould occupye them, and be thankful to the Lord being the geuer. But theſe idolaters ſaid: theſe are our wares, which our louers gaue vnto vs. But our aduerſaries ſay: we haue receiued theſe gifts by the bountifulnes of God, but yet by the merites of the ſaints. Some men forgetting God, do thinke, that they haue receiued al things by the benefite of the ſaints. But the Lord ſaith to both theſe ſortes: Propterea conuertar, & accipiam frumentum meũ. &c *Therfore I wyll be turned, and wyll take my corne. &c. For he threateneth barrenneſſe, ſo that our aduerſaries proue nothing by their obiection.*

VVe muſt rather beleue the Prophet, entreating of true felicitye, and ſaying thus: Beatus vir qui timet dominum, & in mandatis eius complacet ſibi valde. Potens in terra erit ſemen eius, generatio rectorum benedicetur. &c. *That is: Bleſſed is the man that feareth the Lord, he hath great delight in his commaundements. His ſeede ſhalbe mighty in earth, the generation of the righteous ſhalbe bleſſed.*

Pſal. 112.

Obiectio.

It is a very auncient cuſtome to inuocate the Saints. For not to ſpeake of many other things, hath not the Eaſt and weſt Churches, for theſe many yeares prayed and ſonge: Sancta Maria ora pro nobis, Omnes ſancti, orate pro nobis. *That is. Holy Mary pray for vs, All ſaintes, pray for vs. Is not the Letany a very old inuention of the fathers? It is not like to be true, that ſo many holy & learned men, yea the whole church haue erred ſo many yeares in praying to ſaints.*

Reſponſio.

Ther is nothing proued by antiquitie, which the authoritie of the ſcriptures hath not firſt approued, and beautified. The ſcripture teacheth many examples and precepts of praying and inuocating God, neyther yet hath it any precept, promiſe, or euident example of inuocatinge the ſaints. And if antiquity can do any thing at this preſent, vndoubtedly we haue the victory, which antiquity teacheth, that god only in chriſt is to be inuocated. For this is the moſt auncienteſt doctrine which far excedeth that opinion of inuocating the ſaintes.

The Letanie was found out long after the Apoſtles time, neither any auncient father mentioned one word of it. Durandus ſaith, that the Letany is deuided into a greater & a leſſer. The greter is vſed in the feaſt of ſaint Marke, and was inuented of ſaint Gregory. The leſſer, which is the elder, was inuented at Vienna, of Mamerus the biſhop, when Zeno was Emperour. The firſt was ordained about the yere of our Lord 490. The latter was inſtituted in the yere. 590.

Cere. Lib. 6.

It is

It is called in Greke, λιταρία, and signifieth supplication, in which the Gentiles made their vowes, and offred their giftes to the Gods.

But seing that al antiquity hath made their vowes onely to God, by Christ Iesu, and haue offred their spiritual gifts to God onelye, let these men take heede with what spirit they were inspired to institute ỹ Letanies, in which the glory onely due to Christ, is cõmunicated to the saints. For the auncient Catholicke Churches of the East, and of the west, by the space of .500. and .600. yeres & more, praied onely to god by christ.

Therfore, they that are pleased with a new doctrine and late institution, let them haue in reuerence the Letanie inuented by certain priuate men, and deliuered to the churches, without the authority of the scriptures. I iudge Christ onely to be followed, which sayd: Quæcunque petieritis patrem in nomine meo, dabit vobis. That is: Vvhatsoeuer ye shall aske of my father in my name, he wil geue it vnto you. Iohn. 16.

Let them not obiect vnto vs the errours of so many yeares. For they haue that old time which inuocated God by Christ onely, they haue the scriptures, that is, the Canonicall verity, which they ought woorthely to beleue. This verity confuteth all the sayinges that our aduersaries wyth great stoutnes obiect against vs.

Furthermore, Helias being but one and alone, set him selfe agaynst many hundreds of Balaams priests. Christ being but one, put himselfe against the whole assembly of Priests and Pharisies. The Apostles being but few in number, and going through the whole world, had against thẽ the religon and custome that was vsed in many yeares, the rites of countries, the iudgements, wordes, and doinges of very wise, deuout, and righteous men, as they were counted.

But I pray you, why taught the Apostles true things, and the other wise worldlings, false things? Ye shal not finde the cause by external, but bicause what soeuer the Apostles taught, they taught it by the will of God, according to his woord, & the other fetched their doings frõ men, of whom it is written: Omnis homo mendax, All men be liars. 2. Pet. 1. Psal. 115.

Obiectio.

They say, that ther is a certain order with God, wherby men do come by inferiour meanes vnto the higheſt, and that is by saintes, to god himselfe, euen as in earth by the princes frends, men come to the prince himselfe. Againe they say, it is an impudency if any man, being a sinner, doo forth with thrust himselfe before the sight of gods maiesty. It is a point of humility, when we commit our selues to God by intercessours.

Responsio.

VVe do graunt, that ther is an order and certeine rule with God, by the which our praiers are commended vnto him. For first the faythfull

commend themſelues vnto God by praying one for an other, and they doo alſo beleue, that al their praiers are accepted of God by Chriſt, & by faith in his promiſe, which he made to receiue our peticions. This order to be with God, the ſcripture teſtifieth.

But we do not knowledge that order which our aduerſaries haue inuented and made of their own heads, that is, that we ought to commend our praiers, firſt vnto ſaints, as to interceſſours, which may bring them in the end vnto God.

Other being fooliſher and more phantaſtical, inuenting a fooliſh and much more vaine thing, haue fained that ſinners doo make ſupplication vnto ſaintes, which ſayntes after doo entreate the virgin Marye, and that ſhe ſhewing out her breſts, doth beſech her ſonne, which at the laſt taketh al the cauſe vpon him, and than that he ſhewing his woundes, cõmeth before his father, of whom at the length he obtaineth the petitions of them that pray. But out of what ſcriptures wyl they proue theſe dreames? Doo they not here paynt foorth God to be an hater of man. God deſtroye ſuche wycked blaſphemers, wyth all their degrees and payntinges.

The ſcripture ſetteth forth vnto vs in all pointes, God to be a louer of man, and to be a moſt mercifull father. And God the Sonne, in the Goſpell of ſaynt Iohn, ſaith plainly: Non dico vobis quod ego rogaturus ſim patrem pro vobis, Ipſe enim pater amat vos, quia vos me amaſtis, & credidiſtis quod a deo exiuerim. That is: I ſay not vnto you that I wyl pray the Father for you, for the Father him ſelfe loueth you, bycauſe ye haue loued me, and haue beleued that I proceeded from the father. By the which woords, nothing is derogated from the Prieſthoode of Chriſt, for otherwiſe it appeareth that he is our aduocate, whych maketh interceſſion for vs vnto God the father. But the fauour of God the father is ſhewed towardes the faithfull, and that we are ioyned to God the Father by Chriſt, ſo that we aſke in the name of Chriſt, and beleue in him.

Iohn. 16.

To be ſhort, the Lord moniſheth vs, that we neede not to imagine groſly, that our ſauiour ſitteth at the right hand of God the father wyth bowed hammes, nor to vſe any vocal talke, for the vertue & merite of Chriſt our reconciler, is alwaies in the ſight and preſence of the father.

Concerning the ſimilitude by the which they iudge that men come to God by the meane of ſaintes, euen as a man commeth to his Prince by one of hys frendes, we ſay, that it is not ſimile, but diſsimile, For the Lord ſaith in Eſay: Non ſunt cogitationes meæ, cogitationes veſtræ, neque viæ veſtræ, viæ meæ. That is: Your thoughtes are not my thoughtes, nor your waies, be my wayes.

Eſay. 55.

If the

If the similitude and authority of man preuaile so much with them, comment. in
why doth not that place of saint Ambrose preuail, which writing against opi. ad Rom.
the Gentiles, defending their error with almost like argumentes, sayth thus: Solent misera vti excusatione, dicentes, per istos posse ire ad deum, sicut per comites peruenitur ad regem. &c. *That is: They are wont to vse a miserable excuse, sayinge, that men maye go vnto God by the saintes, euen as they come vnto the king by his Lords and officers. But is a man so mad or so forgetful of his own weale, that he will geue the kinges honour to the officer? If any be found to entreate after this sort they might rightly be condemned of treason. But these mē do not thinke them selues to be gilty, which geue the honour due vnto God, to a creature, and forsaking the Lord, do worship their felow seruauntes, as thoughe it is somewhat a greater thing then to serue God. For men go vnto the king by officers and waiters, bicause the king also is a man, and knoweth not to whom he may commit the gouernmēt of his realme. But to deserue that we may go vnto God, which knoweth al things, and all mens merites, we nede none intercessour, but onely a deuout minde.*

Furthermore, these shameles men call the constaunt and holy confidence of faith, impudencie: but if in the torments of sinne it be an impudency to go first vnto Christ, then was the sinfull woman in the Gospell an impudent woman, which going to the feast, fel not at the feete of Peter, Andrew, or Iohn, but she lay prostrate at the Lorde Iesu his feete. Luk. 7.
The Cananit also should be shameles, which with so great cōstancy cried Math. 15
and desired helpe of Christ, and not of the Apostles, insomuch that they at the length being weary of her crying, sayd: Send her away, for she filleth the heauen with her cry, and wearieth al mens eares.

Now let vs heare what the Lord himselfe pronounced of this impudency of synnes and sinners.

To the synfull woman he said: Fides tua saluam te fecit, vade in pace, *That is: Thy fayth hath saued thee, go thy way in peace. To the Cananite he sayd:* O mulier, magna est fides tua, fiat tibi sicut vis. *O woman, great is thy faith, be it done to thee as thou wylt. Againe in an other place the* Math. 11.
Lord sayth to sinners, Venite ad me omnes qui laboratis. &c. *That is. Come vnto me all ye that labour and are laden, and I wyll refreshe you. Vpon Paul said to Timothy:* Certus sermo et dignus, quem omnibus modis amplectamur, quod Iesus Christus venit in mundum vt peccatores saluos faceret. *That is. It is a sure saying, & worthy by al meanes to be embraced of vs, that Christ came into the world to saue sinners.*

Againe he saith: Habentes ergo pontificem magnum qui penetrauit cælos. &c. *That is to say. Vve hauing an high prieſt which pearced the* Heb. 4.
heauen, Iesus the Sonne of God, let vs holde the confession and fayth.

Alley, W.

For we haue not a prieſt which cannot feele our infirmities, but which was tempted as we are, proued in al things, and in al pointes (ſinne onely excepted.) Let vs come therfore with ſure hope to ỹ throne of grace, that we may obtaine mercy. &c.

Let vs heare and beleue theſe woordes, rather then the ſayinges that theſe wretches do bring of hipocritical humility, which is none other thing then a ſlendernes, and want of faith.

They thinke it to be an vnwoorthy thing, that a ſinfull man ſhould thruſt himſelf firſt into the ſight of Chriſt: but vnleſſe we do come before Chriſt with this confidence of faith, our ſaluation is loſt, we ſhal not be clenſed frō ſinne. For they onely are purged, which come vnto Chriſt himſelf, that is, to the throne of grace, with a true faith.

homil. de profectu euang.

Chriſoſtome ſayth: Non opus eſt patronis apud deum. &c. *That is: We nede not to haue patrones vnto God, nor much running about to entreat other men: but although thou be alone, and lackeſt a patrone, and praieſt by thy ſelfe vnto God, notwithſtanding thou ſhalt obtain thy petition. For God doth not ſo eaſily graunt our peticions when other men pray for vs, as when we our ſelues pray, although we be full of very many euils.*

Eadem hom.

Agayne he ſayth vpon theſe woordes: O mulier, magna eſt fides tua, *That is, O woman, great is thy faith,* Vides quomodo mulier quæ indigna erat. &c. *Thou ſeeſt how the woman, which before was vnworthy, is now made worthy, by her continual crying. Vilt thou learne, that we preuaile more with God by our ſelues, than whyle others pray for vs? This woman cried, and the Diſciples came vnto Chriſt, ſaying: ſende her away, for ſhe crieth after vs: but he aunſwered,* Non ſum miſſus niſi ad oues quæ perierunt domus Iſrael. *But when ſhe perſeuered in crieng, ſaying:* Domine, nunquid & catuli edunt de menſa dominorum ſuorum? *That is: Lord, do not the whelpes alſo eate the bread of their maiſters table? Then he dyd benefite her and ſayd:* Fiat tibi ſicut vs, *be it done vnto thee as thou wylt.*

Thou ſeeſt how he put her backe when others prayed for her, but when ſhe her ſelfe praied and cryed for the gift, he graunted it vnto her. He ſayd to the Diſciples: I am not ſent, but to the loſt ſheepe of Iſrael. And he ſaith to this womā: great is thy faith, be it done to thee as ỹ wilt.

Theſe be Chriſoſtomes woordes, neither our aduerſaries haue any thing to anſwer vnto theſe ſo plain wordes.

Concluſio.

Let vs cōſider, in what maner we ought to inuocate the lord. This queſtiō cānot be better diſſolued, thē by waighing the principal circūſtāces. Let vs ſee therfore who ought to be inuocated of them that pray, truly

no

no man, but God onely and alone. For thre thinges are required of hym that is prayed vnto.

The first is, that he do heare the praiers of all men that be in the whole world, that he perce their harts, and do narrowli behold them, adde also this, that he do knowe al the praiers of men, better then the men themselues can declare.

The second is, that he be present in al places, & that he cā do al things in heauen, earth, & hel, which knoweth al waies & meanes to help mē.

The third is, that his wil be very prompt and ready, that he wyl also do that he can do.

But these condicions are found onely in God. For god alone searcheth the raines and the hartes. He alone heareth and seeth all things, he onely knoweth more perfectly the things that are within and without a mā, than doth the man himselfe: He alone is present in al places, he onelye is omnipotent, he onely is wise, the most perfect will of God onelye geueth good thinges to man, and his wil is alwaies readye, and onelye doth most faithfully procure that which is profitable to man. Therfore God alone must be inuocated.

NVho is he that can attribute these condicions to the saintes in heauen, without blasphemy and sacriledge? Therfore the saints liuing in heauen with God, ought not to be inuocated, chieflye for that the scripture with plain words testifieth, that Abraham & Iacob knew vs not, and it commaundeth vs to call vpon God, and prohibiteth vs to communicate those things that pertaine vnto God, to creatures.

To be short, to which of the saints liuing in heauen, can we say without shame: Our father which art in heauen, & as foloweth in ỹ lords praier?

Let vs therfore inuocate & cal vpon god alone that heauēly father, to whom al the saints ỹ euer wer in the church did praye. Again, S. Paul saith: quomodo inuocabunt, in quē non credunt? how shal they cal vpon him, on whō they beleue not? now none wil be so fond, as to sai, I beleue in Mary, I beleue in Peter, Iohn or Iames, it wer extreme madnes so to say.

Lactantius. 5.

Hierom doth declare ỹ Lactantius was Arnobius his scholar (as it is thought) at Rome, wher Arnobius taught a certain space.

Lactantius was born in a castle called Firmium, in the country of Picenum in Italy. He tooke his name of eloquence, flowing with swete milke, or els of the perfect kinde of eloquence.

Hierome calleth him a riuer, flowing with Tullies eloquence, wherin he excelled (as many times it happeneth) his maister, whom Hierom declareth to be to cōfuse in declaring matters. But Lactantius few bokes which ar now extāt, do shew ỹ he was a perfect & wel exercised rethori- Epist. ad Paulinum.

and Philoſopher, in which bookes he letteth ſcape no authours (what diſcipline and profeſſion ſo euer they were of) but would vſe their teſtimonies.

He liued in the times of Deocleſian and Conſtantine, Emperours of Rome. Hierome teſtifieth, that Diocleſian called him to Nicomedia, wher he profeſſed and taught Rethorique a certaine ſpace. The whych thing alſo he him ſelfe wrote in his fift booke, wher he ſheweth, that he had to do with two impure Philoſophers, that wrote two bokes againſt the religion and name of Chriſt. When he lacked audience in a citye of Greece, for that he taught in the Latin toung. He gaue him ſelf to write & to compoſe bookes, hauing embraced Chriſtes religion, before he cam to Bethynia. Some do write, that Diocleſian ſent for him to Rome, but Hieroms authority is to be preferred before them.

Cap. 2

Euſebius writeth in his chronicle, that he was the eloqueteſt in hys time, and ſo poore in al his life, that he lacked euen neceſſary thinges for his vſe. He taught in Fraunce (as Hierome declareth) being an old mã, wher he was made maiſter to Criſpus Conſtantine his ſonne, whom his father afterward ſlew, which crime Euagrius remoued and did put from him, being an Emperour of very great praiſe.

Lib. 3 eccleſ hiſto. cap. 41.

Of hys doctrine.

He taught many errours. Firſt, he ſpeaketh ſomtimes vnaptly and daungerouſly in wordes and ſentences, both of God and of Chriſt. He ſaith that God was created of him ſelf, and that Chriſt once had no being as the doting Arrians alſo did contend He ſaith alſo, wheras ther was yet nothing beſide God the father. &c. He brought foorth a ſpirit like to him ſelf, which was indued with the vertues of God the father. He diſputeth alſo, that Chriſt once had a beginning, and to confirm that his opinion, he inuẽteth two natiuities of Chriſt, affirming many abſurdities, touching the office and ſending of Chriſt.

Lib. 1. cap. 9. Lib. 2. cap. 9.

First, he ſaith thus: It behoued God the ſonne to be twiſe born, that he might be as the father was, ἀπάτωρ, and ἀμήτωρ, that is, without father & mother. For in the firſt ſpiritual birth, he was ἀμήτωρ, that is, without mother, and in the ſecond carnal nauity, he was ἀπάτωρ that is, wout father.

He ſaith alſo thus: when God perceiued and ſaw the malice & worſhippings of falſe Gods to preuaile and take place, throughe the whole world, inſomuch that his name was almoſt out of mens mindes (for the Iewes alſo, to whom onely the ſecret counſel of god was committed, forſaking the liuing god, & being entangled with deceites of the diuel, had ſtrayed to the worſhipping of vanities, nor would not returne again to god by the counſel of the prophets) he ſent his Sonne, bring chiefe of the angels, vnto men, that he might conuert them from wicked & vain worſhippinges,

shippings, vnto the knowledging & worshipping of the true God, & also that he might bring their mindes from foolishnes to wisdome, from iniquity, to do the workes of iustice. These be the waies of God the father in which he commaunded him to walke, these are the preceptes that he commaunded him to kepe, and he faithfully did that God bad him to do. For he taught that ther is a true God, and that he alone ought to be worshipped, neither at any time he called him selfe God, for he shoulde not haue obserued his fidelity toward God the father, being sent to take away straunge Gods, & to affirme to be but one God, if he shoulde haue brought any other beside one God.

He iudgeth also, that Christ tooke flesh, for no other end, but that he might declare, that flesh might participate vertue. Lib. 4. ca. 24.

He saith further, that Christ went into Galile after his resurrection, bicause he would not shew himself to the Iewes, least he might moue them to repentaunce. Cap. 20

Also he sayth thus: Seing that the father maketh the sonne, and the sonne the father, there is but one minde, one spirite, and one substaunce to them both. But the father is as it were a plentifull wel or fountaine, and the sonne is as a riuer flowing from him, the father is as the sunne, & Christ as the beame extended from the sunne. Cap. 29.

He hath many superstitious and old wiues tales, of the eficacy of the image of the crosse of Christ. But who can rehearse al his errours? A mã may iustly say, that Lactantius neuer vnderstood either the person, no nor the office of the sonne of God: for he maketh him to be nothing els but a teacher, a ciuil law maker, & a refourmer of mens liues. Li. 4. cap. 27. Cap. 24. et. 26

Like as he neuer well vnderstood the person and office of Christ, so al so he was vtterly ignoraunt of the holy ghost. Looke Hierome in his epistle to Pammachius and Oceanus, and in his commentaries vpon the epistle to the Galathians, and ther shal ye see more.

He saith, that the angels were appointed to kepe man, at suche tyme as mankinde began first to be increased, God fearing, least men might be destroyed by the wickednes of the deuil. He affirmed also, that god from the beginning gaue ỹ diuel power vpon earth, & that he made. 2. kindes of diuels, that is, the one earthly, and the other heauenly.

As touching the creation of man, although he aunswereth the Epicure, that asked why God made man mortal and frail, when he made the world for mans sake: yet he is of one iudgement with the Epicure, that is, that God made man at the first fraile, and such one as he was after hys fall. For he sayth thus: Cur mortalem finxit, et fragilem, cum illius causa mundum ædificasset? &c. *That is: Vvhy did god make man mortall and fraile, forsomuch as he had made the world for hys sake. & c.* Lib. 7. cap. 5.

Firſt, that an infinite number of ſoules might be brought forth, and that he might repleniſh the whole earth with the multitude of them, & that he might geue vnto man vertue and power, that is pacience of aduerſities and labours, by the which he might obtain ý reward of immortality.

Againe he ſaith: Mortalis atque imperfectus homo e terra factus eſt. *That is. Man was made of earth, mortal and vnperfect. Furthermore, he iudged, that God ſuffred euil to raigne, that the way of vertue might appeare: for how could pacience keepe properly his name, if ther were nothing that could not be ſuffred, for which cauſe alſo he ſaith, that God ſtirred vp the deuill.*

Making no mencion in any place of faith, he ſaith, that the true worſhipping of God conſiſteth in good workes.

Hierome declareth, that he held the errors of the Millinaries, which imagined, that the ſaints after their reſurrection ſhould liue in earth a pleaſant & delitate life with Chriſt, by the ſpace of a thouſand yeares.

Catalogo. 36. Ezec. in. Li. 3. cap. 30

He encountreth with al the ſectes of Philoſophers, whom he calleth blind and ſicke men in their own philoſophy.

Epito. diuin. inſti. 3.

Finally, he refuteth the opinion of the Stoickes, which taught, that al things which moued, ar to be had and numbred among Gods. He confuteth alſo other triſles touching the two parts of nature. He confuteth the errours and original of the Epicures doctrine, & condemneth Epicurus himſelf, bicauſe he ſaid, that the world began by his owne accord, and that it was not gouerned by the prouidence of God.

Lib. 2. Cap 5. Lib. 7. Cap. 3

Lib. 3. Cap. 17 Lib 7. Cap. 3 Epito diui. inſti. Cap 9 Lib. de epiſt. Dei.

Againſt which error, he ſetteth the induſtry, cunning, & artificiall ſtate and condicion, both of the world, & alſo of man. He refuteth alſo the dotage of Leucippus, which iudged al the world to be made of ſmall mothes. He reprehendeth the foliſh μεταμψύχωσιν of Pythagoras, bicauſe he ſaid the ſoules went from one body into an other bodye, when the bodies were dead.

Lib. de ira. de. cap. 10 Lib. 7. cap. 23

It ſhal not be ſuperfluous to rehearſe his words of the cõming of the ſon of God at the laſt day, & of the ſtate of the time following, his words be theſe: Veniet ſummi et maximi dei filius. &c. *That is, Almighty God his ſonne ſhal come, who after he ſhal take awai vnrighteouſnes, & ſhal geue general iudgemene, & reſtore to life them ý wer iuſt, from the beginning, he ſhalbe conuerſãt among men, by the ſpace of a thouſãd yeres, & ſhal gouern them wᵗ the rule of equity: then they ý ſhalbe aliue, ſhall not die, but ſhal beget an infinite multitude in the ſaid ſpace of the .1000. yeres, & their offſpring ſhalbe holy & loued of god, & they ý ſhalbe raiſed frõ death, ſhal rule as iudges ouer ý liuing. The Gentils ſhal not be vtterly extinguiſhed, but ſom of thẽ ſhalbe reſerued for a victori vnto god, ý the rightous mai triũphe ouer thẽ, & ſubdue thẽ to perpetual bondage.*

About

About that time alſo the prince of the deuils ſhalbe boũd with chaines, and ſhalbe in warde of the cæleſtiall Empire a thouſand yeares, wherby righteouſnes ſhall raigne in the world, leaſt the deuil might imagine any hurt agaynſt the people of god.

After the comming of Chriſt, the righteous ſhalbe gathered out of all the earth, and the iudgement beyng done, the holy Citie ſhalbe placed in in the middeſt of the earth, in whiche God him ſelfe ſhall abide with the righteous bearing rule. Then darcknes wherwith the elemẽt was darckned, ſhalbe taken out of ỹ world, and the moone, ſhall receyue the clearenes of the ſonne, nor ſhalbe chaunged any more.

The ſunne ſhalbe made clearer then it is now by ſeuẽ times, The earth, ſhall bring forth fruites plentifully of his owne accord. The rockes ſhall ſweate with hony, and the riuers ſhall runne with milke.

To be ſhort, the world ſhall reioyce, and all nature ſhalbe glad beyng deliuered from the dominion of euell, impietie, wickednes and errour. At that time the beaſtes ſhall not be fedde with bloud, nor the birdes with prayes, but all things ſhalbe quiet and at reſt. Lions and Calues ſhal ſtãd together at one racke, the VVolfe ſhall not rauen the Shepe, The Dogge ſhall not hunt, The Hawke and Egles ſhall do no harme, The infant ſhal play with Serpentes.

To make an end, then ſhall thoſe thinges come to paſſe, whiche the Poetes ſayd were done in the golden world, when Saturne reigned. &c. Theſe be the fonde opinions of Lactantius.

Furthermore, how Lactantius ended his life, it is not mentioned in any writers.

Anger. 6.

WHen Athenodorus the Philoſopher, which liued verie familiarlie with Auguſtus the Emperour, being of great age & of many yeares, had obtained a ſafe conduct or paſſeporte of the king, to departe into his countrie, the laſt day whiche he minded to leaue Rome, geuing thanks vnto ỹ Emperor, taking his leaue, & entring into his iourney, amongs other things he left this profitable & worthy precept & admonition vnto Auguſtus, as a monument and token of him ſelfe beyng abſent. At what time (O Cæſar ſayth he) anger ſhall ſtirre and moue thee, ſpeake thou or do nothing before thou haue rehearſed with thy ſelfe the. 24. Letters of the Alphabete in order. At theſe wordes Auguſtus beholdyng him with a chearefull countenaunce, and taking him gentlie by the hand, ſaith in this ſorte: O frend Athenodorus, I haue geuen the leue to depart into thy countrie at thy requeſt, being moued with thy hore head and olde age. But ſeyng that I haue more nede of thi preſẽce now thã I haue had before this, let it not be greuous vnto thee

at my requeſt likewiſe, to deffer thy haſty iourney vntill an other tyme. VVherfore Athenodorus was cõſtrayned to tary a yeare longer in Rome with Auguſtus. By this leſſon I gather, that there can be nothing well done whiche is done with an vnquiet and angry mind. VVherfore angry and wayward men, being prone and geuen of them ſelues vnto ireſull paſſions, are vnfit to haue any publique affaires in their handes, but are to be reſtrayned and kept backe from all offices and gouernementes, as troubleſome perſonnes and prone to moue debate. For it is vnlikely, that he which is throughly kindled with anger, will kepe him ſelfe within the boundes of equitie and iuſtice: for the angrie man differeth in no other pointe from a madde man, but that the angrie man is madde but a tyme, vncircumſpect and to raſhe harted. Many men by anger, haue done many thinges, of whiche it earneſtly repented them afterward, for repentaunce is the fellowe companion of anger. Anger hath puniſhed and deſtroyed many men, yea and hath caſt downe men, that otherwiſe were worthy and noble, from the high eſtate of worldly felicitie vnto extreme miſerie. Furthermore it hath vexed and deſtroyed many Cities, much people and many realmes and countreis. VVherupon ſome do ſaye, that a wrathfull man becauſe he is alſo out of his witte, is not to be reputed and taken for a man, but for a fearce and brute beaſt. For what other thyng is man, when witte and reaſon is taken awaye, but a mere beaſt. VVhat a monſter and miſerable thing may we thincke that to be, which tranſformeth a man into a brute beaſt? It is a moſt vnworthy thyng for a man to degenerate ſo farre from him ſelfe and from his owne nature, that he be diſpoſſeſſed from the right title of this name, man. VVe muſt therfore diligẽtly labour, not onely to ſtrue againſt, but alſo to our powers to ouercome this euell, this peſtilence ſo fonde and ſo hartfull to mankind. And firſt of all let vs ſet the mekenes and pacience of Chriſt, which is to be followed of all men, againſt wrath and anger, which is an euident and plaine ſnare of Sathan, wherwith he goeth about to catch and to draw vs into the nette of deſtructiõ. If we do folow the doctrine & example of Chriſt with feruẽt deſire, we ſhall not cauſe other men to rage and to be angrie. And being prouoked and ſtirred our ſelues, we ſhall boldly ouercome all maner of wrathfull affectiõs. For he may be thought to be a good and true chriſtiã man, that (caſting all his hope and care vpon god in the variable and ſondry chaũces of this deceiptful world) can with much pacience ſuffer a like both right and wrong. And if any proſperitie chaunce, he geueth all prayſe to god: and if aduerſitie do happen, he remitteth all reuẽgement to god. Alſo neither he cã be moued frõ the veritie by threatninges or promiſes, nor by violence or flatterings: but beyng alwayes one mã, regardeth one and the ſelfe ſame ſcope, that is to wit, ỹ preceptes & wil of god, & euermore is carefull, leaſte by any meanes he ſwarue from them.

them. For nothing is more contrarie to Christian pietie, then burning anger and a minde flaming with reuengement. And contrarywise nothing more becommeth a Christian man, then a quiet and milde disposition. Whereunto agreeth Iohn Chrisostome whose woordes be these. πολλαὶ μὲν οὖν εἰσιν αρεταὶ χριστιανοῖς ανδρασι πρεπουσαι, μείζων δε απασων ἡ πραοτις, τους γαρ μεν ταυτην διαλαμποντας μονους, τῶ θεῶ φιλους ὁ χριστὸς ονομαζει, that is, ther be truly many vertues whiche become a Christian man, but the chiefest of all is myldenes and pacience. For Christ doth name them onely, whiche doth shine with this vertue, to be the folowers and louers of God.

Mekenes is a frend to brotherly charitie, but anger is an enimy, without whiche charitie no man can be a Christian.

But if there be any that cannot rule them selues through their naturall crabbed disposition, wherby they may the lesse vexe and grieue their aduersaries when occasion is offred: let thē by Athenodorus councell kepe silence, and stay their violent furie for a tyme, vntill the burning and whote stomackes be asswaged and somewhat appeased.

Nor this counsell ought to be contemned, as though it wer a trifle, vayne and notking worth. For Theodosius also the elder Emperour of Rome. Besides Augustus disdayned not to vse thys counsell. And euery man may learne by daylye experience, how much worth is the calling backe of mans irefull minde, euen in the short tyme of the rehearsall of the. 24. letters: and of how great force it is to pacifie and quiet the spirites of furious mindes, and to moderate all importunitie of furious rages.

Neuertheles that which Athenodorus spake of the. 24. letters, we may speake it of the Lordes prayer, for the wordes of Christ haue in them, a certaine priuie and wholesome soueraigne vertue, though they be pronounced sometimes not with a thorough deuout minde. And whatsoeuer hath ben wisely inuented and disputed of the Philosophers, that beyng ioined and lincked to the Christian faith is made much better.

It shall not be much impertinent in this place, to speake somewhat of rayling and taunting, which doth budde forth (as naturall braunches do out of a tree) out of hasty ire and anger.

Of rayling and taunting.

Leo Bizantius when a certayne railer among other euell wordes, obiected & vpbraided him with the disease of his eyes as a shamefull fault, αἰσχρὰπινειν, inquit, παθος ὀνειδιζεις ἐπιτοῦ νάτου φερωμ τὴμ νεμεσιν, he ought to be without fault, whiche will raile agaynst any man: otherwise he that speaketh what he lusteth, shall heare agayne that he would not heare, for Sophocles sayth very well.

φιλεῖ γὰρ, γλῶτταμ ἐκχεὰς μάτἀω,
Ακῶν ἀκουειν ὄυς ἐκώ ἐιπῃ λόγους.

He that loueth a tonge full of vaine babling,
Shall heare that he would not, although he be vnwilling.

Ther-

Therfore a man muſt conſider what he ſpeaketh agaynſt any mã, for the tauntes that are throwne agaynſt a good man, do not ſticke in hym, but for the moſt part they returne backe on him that threw thẽ. It is an old ſaying. He ſpitteth into the element, and throweth a ſtone agaynſt a hard rocke, who ſoeuer caſteth any reproch againſt a vertuous and godly man. Theſe incommodities following, ſicknes, an vncomely and deformed face, a baſe ſtocke, want of houſhold goodes and ſuch like, with whiche a great nomber of good men by the will and ſecret iudgement of God, is burthened and afflicted no man (beyng in his wittes) will lay and impute to any mans reproch. for as they are not in our owne powers, ſo they are to be coumpted calamities, rather thã faultes, God is prouoked to angre, if we handle diſpitefully thẽ, that be in calamitie. He defendeth all poore people, and them that be oppreſſed with miſeries.

Therfore whether we be whole or riche, let vs not ſtand to much in our own conceites, vpbraydyng them that be diſeaſed and ſtricken in pouerty, foraſmuch as we know not certaynly, how long we ſhall continew in one ſtate our ſelues. No man is in ſo great felicitie and proſperitie in this world, but he may become in his time moſt wretched.

It is a Chriſtian mans part, neither to geue tauntes, nor being rayled vpon, to raile agayne. VVho ought rather to ſuffer patiently diſpites, thã to handle any man diſpitefully: for it is not mete that we ſhould raile or ſpeake euell wordes agaynſt our neighbours, beyng commaunded of God to ſay and do well euen to our enemies. Let the Ethnickes requite euell for euell, and defend or reuenge them ſelues by the lawe and cuſtome of the worlde: but let vs that be Chriſtians, folowe the pacience of Chriſt, which for railinges, will lay vp in ſtore for vs praiſe: for ignominie, glorie. for loſſe, gaine: for ſorow, ioy: for temporall death, eternall life. The prouerbe ſaith. Αρχὴ τον ἀνδρα δειχνυσιν, *that is, Authoritie maketh man. But I ſaye, pacience declareth a chriſtian man. For we cannot finde a greater difference betwene a chriſtian & an Ethnike then this, that the chriſtian hauing learned the pacience of Chriſt, ſuffreth gently and quietly wrongs and iniuries done vnto him: but the Ethnicke contrary wiſe beyng offended, yea at one worde ſpoken amiſſe, kepeth a ſtur, & leaueth nothing vndon, vntil he haue fulfilled his angry minde, in reuenging and taking puniſhment on his aduerſarie.*

Pacience is a godlye thing, and very agreable and beſeming a Chriſtiã man, whiche Saint Ambroſe calleth the perfection of charitie, by whoſe wordes, we may vnderſtand, that it argueth not onely a Chriſtian man, but alſo a perfect Chriſtian man.

Tertullian alſo moſt auncient of alỹ Latin diuines, ſaith: Ita propoſita dei reb⁹ eſt patientia, vt nullum præceptum obire quis, nullũ opus a domino complacitũ perpetrare, extranẽs apatiẽtia poſsit, *that is. Paciẽce is*

ſo

ſo ſet out among Gods heſtes, that a man hauyng not pacience, can do no precept, nor no worcke that pleaſeth the Lord. Therfore let no mã hope, that he ſhall greatly profite and go forward in the faith of Chriſt, onleſſe he hath bene long and much aquainted with the moſt faire Lady (of all chriſtian vertues) Lady patience.

To be ſhort, that we may haue the redier mindes to ſuffer diſpites & other iniuries, we muſt know, that paciẽce is a moſt euident token of ỹ holy Ghoſt dwelling in mã, euen as impaciẽce is a ſigne of ỹ malignant & wicked ſpirite, which ſprite doth entiſe & ſet forward the furious man, to reuenge and to inuente and practiſe ſome miſchief agaynſt him, with whom he is moued. But oftentimes it chaunceth, that his malicious deuiſes fall vpon his owne pate, (as the Scripture ſaith.) Incidit in foueã quã fecit, that is. He is fallen into the pit that he made, himſelfe. pſal. 7.

Of reuengement.

A certaine woman named Narætia Budæa, was very wayward, bitter and ſharpe, and was, as it were the very naturall type of the malice of a woman. She hauing a very good and honeſt man to her huſband, accuſed him of adultery, and in that behalfe quarelled by tauntes and checkes with him dayly. At the laſt ſhe conſulted with her ſelfe, how ſhe myght rid him out of his life. She deuiſed to practiſe it by poiſon, and euer ſought occaſion how ſhe might herein bring her purpoſe to paſſe. At the laſt ſhe tooke a longe pipe, into the whiche ſhe put the poyſon, and went about to blow the poyſon into her huſbandes mouth being aſlepe, but euen aſſone as ſhe did put the end of the pipe into his mouth, he brething did blow the poyſon backe into her owne mouth and throte, and ſo diſcended into her harte. Now aſſoone as ſhe felte the poyſon within her, ſhe awaked her huſband, & confeſſing the whole matter, forthwith fel down ſtark dead. And very well ſerued: for it is often ſene, that, that miſchief which ſome prouide for other, doth often light vpon them ſelues. As Heſiodorus ſaith.) ὃς ἄυτῷ κακὰ τεύχει ἀνὴρ ἄλλῳ κακα τεύχων.

A man to another miſchief imaginyng,
Worcketh to him ſelfe the very ſame thyng.

As man doth vnto other, the ſame is oftentimes done to him ſelfe.

Adonibezek cut of the thombes and toes of 70. kinges, who gathered bread vnder his table, but Iudah taking him, did cut of his thombes and toes alſo. And this was Gods iuſt iudgement, that as he had done, ſo he did receyue.

Proude Aman was hanged vpon the ſame gollowes, whiche he had prepared for Mardocheus. Heſter. 7.

Thoſe men whiche cauſed Daniel to be caſt into the Lions denne, were them ſelues deuoured of the Lions. Daniel. 6.

The

2. Mach. 4 The two olde men who would haue killed Suſanna, were iuſtly ſlaine themſelues of the people.

Daniel. 13 Andronichus was ſlaine in the ſame place where he ſlue Onias.

Iaſon which caſt away many men ſlaine into the graues, was at the laſt caſt away him ſelfe vnbewayled and vnburied.

The wicked ſeruaunt in the Goſpell whiche would not forgeue his fellow ſeruaunt a ſmall debt, was compelled to paye the whole debt, and a greater debt vnto his Lord and maiſter.

Britannia. 7.

THat this Ilād was called Britannia of Brutus, certain learned mē do ſay is nothing likely. All the old Latin hiſtoriās agre, that the ſonne of Siluius the ſecond in ſucceſſion from Eneas, and of them named the ſonne of Aſcanius, was Eneas, called alſo Siluius, whereunto the Grekes do alſo accorde, but they name Siluius to be brother to Aſcanius, and borne after the death of Eneas, and was therfore called Poſthumius. But neither the Romaines nor the Grekes do write of any mā called Brutus, before Iulius Brutus, whiche expelled Tarquinus out of Rome, which name was alſo geuen vnto him by the ſonnes of Tarquine in deriſion, becauſe they tooke him to be foliſh & dull witted. Moreouer there is ſo much diuerſitie betwene Britānia and Brutus, that it ſemeth agaynſt reaſon that the one ſhould procede of the other. For if Brutus had ben the geuer of ỹ firſt name to this Ile, he would haue called it Brutia or Brutica, rather than Britannia, whiche hath no maner proportion or analogie with Brutus.

S. Thomas Eliot writeth of this matter as followeth: I will declare a reaſonable cauſe of cōiecture, why this Ile was named Britannia. About 30. yeres ſince it happened in wilſhire at Iuie church about 2. miles frō Sariſbury, as mē digged to make a foūdation, they foūd an hollow ſtone couered with an other ſtone, wherin they foūd a booke hauing in it litle aboue 20. leaues (as they ſaid) of very thick velime wherin was ſome thing written. But when it was ſhewed to Prieſtes and chanons whiche were there, they could not read it. Wherfore after they had toſſed it frō one to an other (by the meane wherof it was torne) they did neglect and caſt it aſide, long after a piece therof happened to come to my handes, whiche notwithſtanding it was all to rent and defaced, I ſhewed to M. Richard Pace, thā chief Secretarie to the kings moſt royal maieſtie, wherof he excedingly reioiſed. But becauſe it was partly rent, partly defaced & blowred with wet which had fallē on it, he could not find any one ſentēce perfect. Notwithſtāding after long beholding, he ſhewed me, it ſeemed that ỹ ſaid booke contained ſome auncient monumēt of this Ile, & that he perceiued this worde Pritannia to be put for Britannia, but at that time he

ſayd

ſaid no more to me. Afterward I geuing much ſtudie and diligence to the reading of hiſtories, conſidering wherof this worde Britãnia firſt came, finding that all the Iles in this part of the Ocean were called Britanniæ, after my firſt coniecture of Albion, remembring the ſaid writing, and by chaunce finding in Suidas, that Prytannia in Greke with a circũflexed aſpiration doth ſignifie mettals, fayres, and markets, alſo reuenues belõging to the cõmon treaſure: I than conceiued this opiniõ that the Grekes flouriſhing in wiſedome, prowes, and experience of ſayling, being entred into the Ocean ſea, found in the Iles great plenty of Tynne, Lead, Yron, Braſſe, and in diuers places gold and ſiluer in great quãtitie, they called all thoſe Iles by this generall name Prytannia, ſignifieng the place, by that whiche came out of it, as one would ſay, he went to market, when he goeth to Anwarpe or Barrowe: or to the fayre, whan he goeth to Sturbridge: or to his reuenues when he goeth to any place, from whence his reuenues come. And yet becauſe this Ile excelled the other in euery condition, it was of ſome priuately called Albion, that is to ſay, more happy or richer. This coniecture approcheth more nighe to the true ſimilitude, than the other inuentions, except there be any auncient hiſtory before the time of Geffrie of Monmouth or Beda, which may more probablie confute that I haue declared. To ſuch will I gladly geue place. Finally I thought it alwayes more honorable to haue receyued the firſt name by ſuch occaſion as I haue rehearſed: And the generation of the inhabitaunts of this land to be either equall with the moſt auncięt, or mixed with the moſt wiſe & valiaũt people of Greece, vãquiſhers and ſubduers of Troianes, thã to take the name and firſt generatiõ of a vaine fable or of a mã, if any ſuch were, which after he had ſlayne his father wandred about the world, vncertain where to dwel. Alſo to aduaũt vs to come of ỹ Troianes, cauſers of their owne coũtreis deſtructiõ, by fauouring ỹ aduoutry of Helena, of whom neuer proceded any other notable monumẽt, but that they were alſo breakers of their othe and promiſe. Yet this follie is found almoſt in all people, whiche contende to haue their progenitours come firſt out of Troye. VVhiche fantaſie may welbe laughed at, among wiſe men: Thus farre Syr Thomas Eliot.

The faith of Chriſt was receiued in this realme (as Gildas in his hiſtorie ſaith) in the time of Tiberius ỹ Emperour, vnder whõ Chriſt ſuffred. Some Chronicles do ſay, that Ioſeph of Aramathia came hether and preached here. Polidorus Virgilius writeth, that when the Apoſtles were diſperſed, Philip the Apoſtle beyng in Fraunce, ſent this Ioſeph hether into England with no ſmall traine, in the yeare of our Lord. 63. Lib 2. hiſto.

Beda writeth that in his tyme, here in Britaine, Eaſter was kept in the full moone, on what day in the weeke ſo euer it fell, and not on the ſonday after, as we do now. VVherfore it appeares, that theſe preachers Polychro. lib. 5. cap. 17.

came from the Eaſt parte of the World where it was ſo vſed, rather then from Rome whiche condemned that vſe.

Auncient. 8.

THis woorde Authenticum, commeth of the Greeke verbe Αὐθεντεω, whiche ſignifieth, Approbare, autoritatem meã accommodare, to approue, to applie mine authoritie, and Authenticum, is, as you would ſay, Authoratum, vt lex authentica, or decretum authenticum, quaſi multorum authoritate cõprobatũ. A law, a writing, a decree, which hath a iuſt and lawfull authoritie, well approued by the authoritie of many.

Hoſtia incruenta. 9.

THe ſchole diuines deuide, Hoſtiam, in hoſtiam cruentam, & hoſtiam incruentam, into a bloudy ſacrifice, and an vnbloudy ſacrifice, The bloudy ſacrifice (ſay they) did the Prieſtes of Aarons order offer, and Chriſt him ſelfe was a bloudy ſacrifice when he was ſlayne vpon the croſſe, but the vnbloudye ſacrifice is offred dayly in the Maſſe by the Prieſt. If they meane by the vnbloudy ſacrifice, prayſe, thanckes geuyng, and the memoriall of the death of Chriſt, ſo we will graunt that there is, Hoſtia cruenta offred & ſo the councell of Nice doth graunt Victimam ἀναιμακτὶ. Notwithſtãding we cannot well graunt, that they in their maſking Maſſe offer any ſuch ſacrifice, for they boſte that they offer Reale Corpus & realẽ Sanguinẽ, as they terme it, The holy father Irenæus doth write, that the thyng that is offred, receyueth his dignitie and worthynes of him that doth offer, and that the ſacrifice is accepted of God, becauſe he that offreth it, is accepted of God, vpon this I make this argument.

Euery perſon that doth offer is of more worthines than the thing which he offreth. The prieſt doth offer the body of Chriſt. Ergo, the Prieſt is of more worthines than the body of Chriſt. O blaſphemie intollerable? But of this I will ſpeake more by Gods grace in the ſecond Tome.

Bread and wine doth remayne. 10.

WHen Chriſt ſaid this is my body, he ordained a ſacramẽt, that is, he gaue the name of the thing to ỹ ſigne, ſo that notwithſtãding, the matter, nature, & ſubſtance of the ſign remaineth, for onles this ſubſtaũce remain, ỹ bread is no ſacramẽt: for ſacramẽts, ſaith S. Auſtẽ are ſo called of ỹ ſimilitude of thoſe thinges, to which they be ſacramẽtes.

Take away the matter, the ſubſtaunce, and nature of bread and wine, & there remaineth no more ſimilitude.

Now all the fathers that were before Gregory, confeſſe, that ỹ ſcriptures do witnes, that there muſt be .3. ſimilitudes in this ſacramẽt: a ſimilitude of nouriſhing, a ſimilitude of vnitie, and a ſimilitude of cõuerſion.

The

The similitude of nouriſhing is this: that as bread and wyne do nouriſh our body and comfort our outward man, ſo the body and bloud of Chriſt be the meate and foode of our ſoules, and do comfort our inward man.

The similitude of vnitie is this, that as the loafe of whiche we eate, was made of many cornes of wheat by the licour of water knoden into dough, and yet is but one loafe, and as the wine was made of the iuice of diuerſe grapes, and yet is but one cup of wine, ſo all they that eate Chriſtes body and drincke his bloud, beyng many, are made one body and one fleſh by the liquour of charitie and loue, are made (I ſay) the miſticall body of our ſauiour Chriſt, whiche is his Church, not his naturall body. for the bread is a ſacrament, not onely of Chriſtes naturall body, but alſo of the congregation and miſticall body. And therfore Paul ſaith, that albeit we be many, yet notwithſtandyng, we are Vnus panis vnũ corpus one loafe and one body. VVhat a loafe are we? verely euen Triticius panis, a wheaten loafe, by the ſimilitude of vnitie whiche I haue declared. 1. Cor. 10

The ſimilitude of conuerſion is this, that as the bread and wine is turned into the ſubſtaunce of our bodies, ſo by the receyuing of Chriſtes bodye and bloude, we are turned into the nature of them, we are chaunged and made bones of his bones, and fleſh of his fleſh. He that eateth my fleſh ſaith Chriſt and drincketh my bloud, he abideth in me and I in him, that is to ſay, we be made one fleſh and one bloud. And the ſame nature that my fleſh and my bloud hath, the ſame getteth he that eateth me.

Theſe ſimilitudes muſt be in ỹ bread and wine, or els they be no ſacramẽtes, now take away the ſubſtaunce, matter & nature of thẽ, and what ſimilitude remaineth either of nouriſhing or of vnitie or of conuerſion?

Theſe ſimilitudes be in ỹ very ſubſtaunce and inward nature of bread and wine, not in ỹ outward ſhew of accidẽtes, whiche do neither nouriſh, neither are they chaũged, neither haue any ſimilitude of any vnitie.

Obiectio.

Cipriã in his treatiſe which he writeth (De cœna dñi) of the Lords ſupper, ſaith, Panis nõ effigie mutatus. &c. this bread is chaũged, not in the outward ſhew, but in the nature & ſubſtaũce: and Ignatius ſaith ỹ ſame, Cirill, & Ambroſe, & Hierome and Auſtẽ, & Chriſoſtome, whoſe doctrines we do folow, and we do allow and embrace thẽ. Reſponſio.

They are nothing againſt this doctrine but the pillers and mainteiners therof, if their writings be truly vnderſtand, marke the phraſes, cõpare their ſayinges together, one with another, and you ſhall finde, that many do fooliſhly ſlaunder thẽ, and that they which boaſt and prat moſt of the doctours and olde fathers, vnderſtand not the olde fathers. So they ſay, that Elizeus chaunged and altered the nature of yron, when he made it to ſwimme aboue the water. So they ſay, that Elias chaunged the nature of fire, when thoroughe his prayer it fell from heauen, and conſumed his

ſacrifice of woode, ſtones and duſt. The nature of fire was chaunged, no man can denye it, at what tyme God appeared vnto Moſes out of a buſhe in a flame, for the buſhe was not conſumed. He commaunded the fire not to hurte his faithfull ſeruauntes Sidrach, Miſake and Abednego, and preſerued them harmeles from the hote burning ouen. There agayne nature was altered. Elias and Elizeus did not turne, alter or chaunge the very ſubſtaunce, and inwarde eſſence or matter, either of yron, or of the fire, into any other ſubſtaunce or nature, but the natural propertie of them making the yron, which is heauy to houe aboue the waters, and cauſing the fire which is light to diſcend downward. Euē ſo the doctours and old fathers which we allow and folow, ſay, that bread and wyne are changed, that is, the naturall propertie of thē, ſo that wheras before they were onely the meate of the body, nowe after the wordes rehearſed they are the foode of the ſoule alſo, foraſmuch as they deliuer vnto vs Chriſtes ſwete fleſhe and comfortable bloud. Before, it was common bread and wine, now it is holy and ſanctified, before it was no Sacrament, nowe it is a Sacrament of the bleſſed body and honourable bloud of our Sauiour Ieſus Chriſt. But for a more manifeſte proufe that the olde fathers beleued the ſubſtaunce of bread to remaine after the conſecration, I will alledge ſome of them. Ireneus ſayth, that euery Sacrament is made of two natures, of a heauenly nature, and of a terrenall or earthly nature. Now take away the ſubſtaunce of bread, & what earthly nature or ſubſtaūce remayneth in this holy Sacrament.

Obiectio.

The Papiſtes ſay, that the earthly nature is Chriſtes body whiche he tooke of the earth when he was borne of the bleſſed virgine Marie, for ſhe was earth, and all men be earth.

Reſponſio.

To this I anſwere, that Chriſtes body is earth in very dede, yet it is not the earthly and terrenall nature of this Sacramēt, which muſt haue thre ſimilitudes, that is, of vnitie, of nutrition, & of conuerſion, as is declared before, which ſimilitudes cānot be in Chriſts body. Moreouer hear, what Origene ſaith. Panis ſanctificatus vadit in ventrē. The ſacramētal bread entreth into the bellie. Wherfore entreth it thither, but to nouriſh our bodies, to feede them, to be the meate of the fleſhe. Wherfore the ſubſtaunce therof is not turned, not chaunged not altered, but remaineth & continueth: for accidētes do neither feede nor nouriſh. S. Auſten alſo ſubſcribeth vnto them, ſaying: Accedat verbum elemento & fit Sacramentū; he ſaith not, Succedat, but Accedat, which is this much to ſay, let ye worde be added to the elemēt, & thē it is made a ſacramēt. Thus it is euident ye the bread and wine which is ye elemēt, remaineth & is not trāſubſtātiat, both by autenticall ſcriptures, which do allow thre ſimilitudes, and alſo by

by the consent of all authenticall doctours and elder fathers: for out of doubt Athanasius, Basill, Nazianzene, Hierome, Chrisostome, & other both Latinistes and Grekes do not disagre with these. Moreouer the rocke was a Sacrament of Christes bloud, and yet not transubstantiat: They and we drincke one spirituall drincke, as Paul recordeth, likewise Manna was a Sacrament of his body without any such mutation.

Certaine aunciēt fathers both of the Greke Church, and also of the Latin church doo moste plainly affirme, that breade and wine doo remayne in the Sacramēt, as Origen, Chrisostome, Theodoretus with other.

Origens wordes be these. Quod si quicquid ingreditur in os in ventrem abit, & in secessū abiicitur? &c. *If euery thing that entreth into ỹ mouth discend into the belly and is cast into the draught, that meate also which is sanctified by the word of God & by prayer, as touching ỹ matter therof, goeth into the belly and is cast into the draught: but that thing which cōmeth to it by prayer, is profitable by the proportiō of faith, causing the minde to consider and to haue a respect to that which is profitable. Nor it is the matter of bread, but the worde sayd vpon it, whiche doth profit him that eateth it, not vnworthely vnto the Lord: These are spoken of the typicall and simbolicall body.* In Math. 15.

Here you may se, that the materiall substaūce of the sacrament is eatē & digested, as the substaunce of other bread & meates are which could not be, if we should admit a transubstantiation. Obiectio. 1.

This piece of Origene was of late translated by Erasmus, and therfore is to be called into suspition. Responsio.

How friuolous, how daungerous, & how fooliſh this their replication is, Lippis & tonsoribus notū est, *for by this meanes they may aswell reiect and refuse all other authors, whiche are of late brought to light by the industrie and great studie of learned men as the workes of Clemens, Alexandrinus, Theodoretus, Iustinus, Nicephorus and other.*

Obiectio. 2.

Origene was an hereticque, and erred in very many opinions, and this was one of them. Responsio.

Haue you forgottē your sophistry? do you not remēber, that your logicke teacheth you to reason, A particulari ad vniuersale, *to bee no good argument? as thus. He erred in this article and in that, and in an other article. Ergo, he erred in all, who would so conclude?*

Aristotle saith that, Inductio, est a singularib⁹ ad vniuersale progressio. *Here is to be obserued that all the singulares and particulars, are to be nombred either* Explicite *or,* Implicite, *whiche is done by this clause,* Et ita de omnibus, *otherwise it is no good induction, as for example.*

Aliquis homo quiescit. Aliquis equus quiescit.
Aliquis canis quiescit, & alia plura animalia quiescunt.
Ergo omnia animalia quiescunt.

This induction is imperfect, becauſe all the ſpices are not nombred, no more is this obiection of yours of any force or ſtrenght. But, if you will reaſon thus. Origene erred in this point of doctrine, and he erred alſo in that point of doctrine, and he erred in this article, and in that article, & ſo in all other articles. Ergo, Origene erred in all pointes and articles of doctrine. Now is your induction perfecte in fourm. But when you ſhalbe hable to proue al the parts of ỹ antecedẽt of your inductiõ to be true, thẽ wil we alſo be gladly with you induced to ſay as you ſay. But we do graũt with you that Origene had his errours whiche wer noted and deſcribed by S. Hierome and Epiphanius. But as touching the ſupper of the Lord, neither they nor any other auncient fathers euer noted or accuſed hym, which they would haue done, if Origen had ben in any fault in this point.

Obiectio. 3.

Origene ſpeaketh not in this place of the Sacrament but of that miſticall bread whiche was wont to be geuen to them whiche were called Cathecumini, of the whiche bread Saint Auſten writeth in his booke De peccatorum meritis. Lib. 2, cap. 16

Reſponſio.

This vanitie, Origines his ſelfe dooth confute and refell: for Origenes doth confeſſe, that he doth graunt the figurate and miſticall body, whiche profiteth thẽ that eateth ỹ bread not vnworthily vnto the Lord. And he doth ſignificãtly allude to the wordes of ſ Paul. Again the bread geuen to the Cathecumins, was not in vſe in Origens tyme. But let it be, that it was, yet that bread could not make a Sacramental body, for he calleth the bread the typicall and ſimbolicall body of Chriſt. Thus much for Origenes authoritie, now to Chriſoſtome.

Chriſoſtome ſpeaking of them whiche do abuſe their owne body, writeth after this maner. Si hæc vaſa ſanctificata ad priuatos vſus tranſferre periculoſum eſt, in quibus non eſt verum corpus Chriſti, ſed myſterium eius continetur, &c. *If it be daungerous to tranſferre to ony priuate vſe thoſe holy veſſels, in the whiche there is not the true body of Chriſt, but in whom the myſterie of his body is conteyned, how much more ought we not to geue place to the deuell to worck any thing in the veſſels of our body which God hath prepared to dwell in.*

Replicatio.

It is to be douted whether Chriſoſtome wer author of this booke or no. Agayne the title doth argue that it is no perfect worke, for it is called, Opus imperfectum

Reſponſio.

VVho euer doubted of this booke to be good, before you? for whether it were Iohn Chriſoſtome Archbiſhop of Conſtantinople or any other, it maketh no great matter. It is moſt euident, that he was a man of that time lerned and had in great eſtimation and that worcke was not onelye appoynted but alſo much prayſed of al men, both then and euer ſith, but what holes, will not foxes find to eſcape?

Repli-

Replicatio.

Chriſoſtome in that place doth not make mention of the veſſels of the Lords table, but of ſuch as were vſed in the old law.

Reſponſio.

Wil you be blinde at noone daies? Put on your ſpectacles, and looke a litle better vpon Chriſoſtomes words. Thoſe veſſels (ſaith he) in the which the miſtery of the body was in, although not the true body. Now it is plaine, that none of the fathers euer vſed that kinde of ſpeach, of the veſſels of the iudaical temple.

Replicatio.

The body of Chriſt is not conteined in the veſſels, tanquam in loco, *as in a place,* ſed tanquam in miſterio, *as in a miſtery.*

Reſponſio.

This is a miſtical and very fine anſwer: for by this meanes the body of Chriſt is not in the ſupper, nor in the prieſtes handes, nor in the boxe. Therfore to be ther after that ſort, is to be no wher. For as ſaint Auſten ſaith: Auſer locum a corporibus & non erunt. *take place from bodies, & then they ſhal be no bodies. Alſo Cirillus writeth, that bodies are not wout place and circumſcription. His words be theſe:* Si vere ſectionem & partitionem diuina natura (vt illi dicunt) reciperet, intelligeretur & corpus. Si autem hæc & in loco omnino, & in magnitudine & quantitate: & ſi quanta eſſet, non effugeret circumſcriptionem. *That is. If the diuine nature (as they do ſay) do receiue diuiſion or partition, it ſhould be vnderſtand to be a body, if it be that, than alwaies in place and in bignes and in quantity, ſo if it be* quanta, *it could not auoide circumſcription. But what neede I to diſcourſe or entreate of this matter any further foraſmuch as ſo many and great learned men haue made abſolute and notable bookes of this matter, to whom I wil remit thee, gentle reader.*

Both kindes. 11.

BEſides the ſcriptures whych are ſufficiente to confirme all verities, and to confute al hereſies, as ſaint Ciprian writeth, ſaiing: Si ad diuinæ traditionis caput & originem reuertaris, ceſſat omnis error humanus. *If ye wil returne to the head and beginning of Gods ordinaunce, al errour of man wil ſone geue place.*

That both the kindes are to be receiued vnder the pain of ſacrilege. Gelaſius writeth, *his words be theſe:* Comperimus autem quòd quidam ſumpta tantummodo corporis ſacra portione, a calice ſacri cruoris abſtineant. Qui procul dubio (quoniam neſcio qua ſuperſtitione docentur aſtringi) aut integrum ſacrum percipiant, aut ab integris arceantur. Quia diuiſio vnius eiuſdemque miſterii ſine grandi ſacrilegio non poteſt peruenire. *That is. We perceiue, that certain receiuing onely the ſacred portion of the body, do abſtain from the holy bloud, who without doubt, either let them receiue the whole, or els let them be reſtrained from the*

Diſt. 2. cano. Comperimus

whole, for the diuiſion of one & the ſame miſtery cannot be done without great ſacriledge.

As for the gloſe which is written vpon this decree, I compt no better then a banbery gloſe, for the decree ſemeth not ſo muche to pertaine to the Prieſts, as to the people. Theophilus Alexandrinus writeth thus: Si Chriſtus mortuus fuiſſet pro diabolo, non negaretur ei poculũ ſanguinis. *If Chriſt had died for the diuel, the cup of the bloud ſhoulde not be denied vnto hym.*

S. Ambroſe hath a very good & euident ſaying concerning this matter. Valet (inquit) ad tuitionem corporis et animæ quod percipimus, quia caro Chriſti pro ſalute corporis, ſanguis vero pro anima noſtra offertur, ſicut præfigurauit Moyſes, caro, inquit, pro corpore veſtro, ſanguis pro anima, ſed tamen ſub vtraque ſpecie ſumitur, quod vtrumque valet. Sub vtraque ſumitur totus ipſe Chriſtus. Sed ſi in altera tantum ſumeretur, ad alterius tantum, id eſt, animæ vel corporis, non vtriuſque pariter, valere tuitionem ſignificaretur. Hæc Ambroſius. *That which we receiue, auaileth to the tuition both of body and ſoule, bicauſe the fleſhe of Chriſt is offered for the health of the body, the bloude for the ſoule, as Moyſes preſumed ſaying: fleſh is offred for the body, bloud for the ſoule. But yet is it receiued vnder both kindes, which auaileth vnto both, bicauſe vnder both Chriſt wholy is receiued. But if it ſhould be receiued vnder one kinde, it ſhould be ſignified, that it doth profit onely one part, that is, either bodye or ſoule, and doth not auaile to the tuition of both partes. What can be ſpoken or written more plaine, than this? And by this you may perceiue, that Sathan practiſed euen at that time, in which he wēt about to ouerthrow the inſtitution of Chriſt.*

The ſame Ambroſe (as it is recorded in the tripartite hiſtory) ſpeaketh vnto Theodoſius the Emperour, (who would haue preſumed to cõmunicate after his great murther) after this maner. Quomodo huiuſmodi manibus ſuſcipies ſanctũ domini corpus? Qua temeritate ore tuo poculum ſanguinis precioſi percipies? quando furore verborum tuorũ tantus iniuſte ſanguis eſt effuſus. *That is. How with thoſe handes wouldeſt thou receiue the holy body of the Lord? With what raſhnes wylte thou receiue in thy mouth the cup of the precious bloude, ſeing ſo much bloud hath bene ſhed wrongfully by thy furious minde?*

Saint Auſtine, Cum frangitur, inquit, hoſtia, dum ſanguis de calice in ora fidelium funditur, quidaliud, quam dominici corporis in cruce immolatio, eiuſque ſanguinis de latere effuſio deſignatur? *That is. When the hoſt is broken, whē the bloud is poured out of the cup, into the mouthes of the faithful, what other thing is ſignified, but the offering of the body vpon the croſſe, and the effuſion of his bloud out of his ſide?*

I truſt you wil not ſo reſtraine ſaint Auſtines wordes, that you wyll cal onely prieſtes faythful, and ſeclude all lay men, you ſhould doo then

to

to make iniury vnto them.

Your archfather of all Papistes in his time (Pighius by name) doth graunt, that the receiuing of one kinde of the lay people, came into the west church by no institution or commaundemēt, either Sinodal, or els of the Bishops of Rome, but by a secrete consent, which continuing for a time, they made a custome, and so a law.

Gardener, the great god of the Papists of Englande, sayth, that it crept in by supersticion of the lay sorte. By this you may perceiue, that it was not from Christ nor the Apostles time, nor long after that the one part was denied vnto the laity. By this you may know, vpon what foundacion it was builded, and how good it is.

They haue a rule in their own law. Quæ a principio male inchoata fuit institutio, temporis contractu non conualescit. That is The thinge that was naught at the beginning, cannot be good by processe of time.

I much maruail, that the general counsell of Trident, at the last Sessions, had no better regarde to this saying of the law.

But how wickedly they haue decreed, and how profoundlye they be answered and confounded, it appeareth in the aunswer made vnto them in a certaine booke lately set foorth, wher you shal reade at the ful, how pithely they be answered.

Hieroboam. 12.

Hieroboam was Nabath his sonne, an Ephrateus by stocke, who (when Salomon being dead, and the kingdome by sedition deuided into two partes) was constitute and made kyng ouer tenne tribes against Roboam about 994. yeares before the comming of Christ, and raigned in Samaria. 22. yeares, he was in his youth very strong and marueilous stout.

Salomon constituted him chiefe ruler ouer the tribe of Ioseph.

A prophet met this Hieroboam, when he iourneyed vpon a time to Hierusalem, and told him how Salomon had sinned against God by louing straunge women, and that after his death the kingdome shoulde be deuided, and that the Lord would cause him to raigne ouer tenne tribes. Vuith these wordes Hieroboam being made proud, forthwith endeuoured to perswade the people to goe from Salomon, & to yeld vp the kingdome vnto him. Vvhich thing when Salomon knew, he sought meanes to attache him. But Hieroboam fled to Sisach king of Egypt, and abode with him vntill Salomons death.

Vvhen Salomon was deade, the chiefe of the people sent into Egypt, and called home againe Hieroboam, which came vnto them in the citye of Sicyonia, & went with the people to Roboam Salomons sonne, & desired him to release somwhat of his sharpe seruitude. But when Roboam

gaue

gaue him an hard anſwer, the people being turned to ſedicion, deuided Salomons kingdome.

Now Hieroboam being made king in the citye of Sicyonia, that hee might ſeperat his complices from the tribe of Iuda, forthwith made new rites and maners of worſhipping, leaſt the people iourneying to Hieruſalem, and keeping ſolemne feaſt ther, ſhould be moued to repentaunce, & forſake him, and returne to their former king. Vvherupon he made two golden Calues, and two Temples, one in the Citye Bethel, and the other in Dan.

Thus he ſeduced the people, and perſwaded them to tranſgreſſe the lawes of their country and fathers, which thing was the beginning of all euils to the Iewes. For when he builded churches in the high groues, he made Prieſts alſo, and making himſelfe the chiefe biſhop, he went vp to the altar with other prieſts, and offred Calues in ſacriſice. The prophet comming vnto him, reproued him very ſharply, in preſence of the people, but the king diſdaining it, while he was vpon the altar, held out his hand, and commaunded that the prophet ſhoulde forthwith be taken. But he could not plucke backe his hand, being immediatly dried vp, vntill the prophet by praier, had cauſed it to be reſtored vnto him. But when Hieroboam had purpoſed to returne again to God, a certayn malignaunt prophet vtterly turned away his minde, and prouoked hym to wickednes, inſomuch that he endeuoured to worke great diſpite againſt God, for whoſe wickednes the Lord not long after, tooke great puniſhment vpon him and hys offſpring, and vtterlye deſtroyed hym and hys houſe.

At the length, all Iſrael became ſo ſtiffenecked, that they loſt theyr rule together with their religion and ſectes, and was brought into moſt foule ſeruitude.

Hieroboam died when he had raigned .xxii. yeares, as is aforeſaid, leauing the kingdome to his ſonne Nadab.

Milinaries, 13.

Otherwiſe called Chiliaſtæ.

IT is to be marueiled, that ſo groſſe and phantaſticall opinions ſhould come into the heades of certaine learned men, which wer not farre from the Apoſtles time, of which this is one, that the godly ſhould haue in this world a corporal kingdome after the reſurrection, before the laſt iudgement and conſummation of things.

Euſebius doth impute this fained error to Cerinthus, as the firſt author therof, but in an other place he referreth it to Papias, wher he calleth it a dreame and fabulous doctrine, and ſaith, Papias was of a very dul

dul and slender wit, and that he did not rightly consider the disputacions and doctrines of the Apostles and other things which were deliuered vnto other of the Apostles.

But it appeareth, that this dreame came first from Iustine, as many other grosse, and carnal things came from the Iewes. And although Iustinus doth say, that many godly and pure Christians do dissent from it, yet he him selfe doth affirme it, & goeth about to proue it by scriptures. His wordes be these, in his dialoge intituled (Tryphon.) Putatis ne vnquam instauranda Hierosolyma, atque ibi colligendum vestrum populum, in hilaritate victurũ cum Christo & patriarchis & prophætis. &c. That is. Do you thinke, that Hierusalem shalbe restored again, & that your people shalbe gathered thither, and shal liue with Christ, with the Patriarches and Prophets in mirth and pleasure? He answereth. I with other which iudge godly and christianly, do know, that ther shalbe both the resurrection of the flesh, and a thousand yeres to liue, euen then whẽ Hierusalem is restored againe, enlarged, & beautified, as the prophets Ezechiel, Esaias, and other do affirme.

Esay saith: I wil create new heauens, and a new earth, and the former shal not be remembred, nor come into minde. But be you glad, & reioyce for euer, in the thinges that I shall create. For behold, I wyll create Hierusalem, as a reioysing, and her people as a ioy. And I wil reioyce in Hierusalem, and ioy in my people, and the voice of weeping shalbe no more heard in her, nor the voice of crying. Ther shalbe no more, ther a childe of yeres, nor an old man that hath not filled his dayes. For he that shal be an hundred yeares old, shall die as a young man, but the sinner being an hundred yeres old, shalbe accursed. And they shall build houses, and inhabite them, and they shall plant vineyards, and eate the fruite of them. They shall not build, and an other inhabite: they shal not plant, and an other eate: For as the daies of the tree are, so the daies of my people, and mine elect shall enioy in old age the worke of their hands. They shal not labour in vaine, nor bring forth in feare, for they are the sede of the blessed of the Lord, and their buds with them. Yea, befor they call, I wil answer, and whilest they speake, I wyll heare. The woolfe and the Lambe shall feede together, and the Lion shal eate straw like the Bullocke, and to the Serpent dust shal be his meat. They shal no more hurt nor destroy in all myne holy mountaine (saith the Lord.) Cap. 65.

These be the wordes I say of the prophecy. We vnderstãd the works of the labour to signifie a thousand yeares mistically e. For as Adam, to whom it was said (in what day so euer thou shalt eate of the tree, thou shalt die) did not fulfil a thousand yeares. So we vnderstande this sentẽce: Dies domini vt mille anni, the daies of the Lord, as a thousãd yeres,

to tend

to tend to the ſame effect. For a certain man among vs, whoſe name was Ihon, one of Chriſtes Apoſtles, propheciedin a certain reuelation ſhewed vnto him, that as many which beleued in Chriſt, ſhould dwell in Hieruſalem a thouſand yeares, and after ſhal follow the vniuerſall and eternal reſurrection and generall iudgement, which alſo our Lord doth ſay: Non ducent vxores. &c. They ſhall not marry wyues, nor geue any to marriage, but ſhalbe like vnto angels, ſeing they are the ſonnes of God, and of the reſurrection These be Iuſtinus words.

To this point alſo ſemeth that to appeare, which Ireneus ſaith, that al people ſhal receiue a worthy habitacion before the iudgement. Nor that is much diſcrepant from this which Clement dreameth in his Egloges, wythout teſtimonye of the holye ſcriptures, that is, that men ſhall be chaunged into Angels, which ſhall firſt learne of other Aungels for the ſpace of a thouſand yeares, and ſhall after teache other men which are newly chaunged into Angels, which at the laſt (the time being accompliſhed) ſhalbe made Archangels.

Of this fond opinion of the Millinaries, wer manye learned men, as Ireneus, Lactantius, Methodius, and other. Omnis homo mendax.

Dioniſius. 14.

ERaſmus in his ānotaciōs, writeth of this Dioniſius in this maner Laurentius refelleth the opinion of them which thinke, that he was Areopagita, who was authour of theſe bookes, which be entituled, De Hierarchiis & diuinis nominibus, and that he was martyred at Paris, making of three Dioniſiuſſes (as I ſuppoſe) but one.

First, the Areopagites were Iudges, and no Philoſophers, but theſe men make Dionyſius a great Philoſopher, which iudged by the eclipſe of the ſunne, that nature was in ieopardy to periſh, wheras it is not conſonant that thoſe darknes did reache and come ſo farre as Athens. For that the Euangeliſt ſaith, that darkenes came vpon al the earth, he mēt the earth of that country. Hierome agreing therunto, and alſo Origene, which denieth plainly, that the darknes happened by the defaalt of the ſunne, affirming, that it chaunced either by cloudes going betwene, or els by the thicknes of the ayre that was gathered together.

in hom 1. in Math.

And if this darknes had happened throughout the whole world, ſurely ſome latin or Greke writer would haue made mencion therof.

Laurentius derideth that epiſtle which is written in Dionyſius name vpon this matter, and in my iudgement, the Chriſtians at that time had not ſo many ceremonies, as that epiſtle writeth. Furthermore, it is maruel (if he were ſo auncient an authour, and wrote ſo many thinges) that he was alledged of none of the old latine and Greke authours, neyther of

Origene,

Origene, Chrisostome, nor yet of Hierom, that left nothing vnsaid.

Also Gregory himselfe being a man of approued faith, when he did make mencion of Dionisius his letters, he declared not that he was called Areopagita. Again, forasmuch as great mẽtion is made in the ecclesiastical history of the bookes of Dionisius Bishop of Corinth, it is not probable that Eusebius would haue talked nothing of him being so great & worthy a scholar of saint Paules, if he had writ so many volumes.

Hierom reciteth one or two Dionysius, he maketh no mencion of this Dionysius his bookes. In Catalo. scriptorum illustrium.

Laurentius declareth, that ther wer very wel learned mẽ in his time, that iudged those bookes to be made of Apollinarius. Albeit Hierom rehearseth two of that name, the one was bishop of Hierapolis, which florished in Marcus Antonius secundus time: and the other was bishop of Laodicia in Syria, yet neuertheles he attributeth to neither of them any such workes, neither do I thinke that they are to be attributed to Apollinaris the hereticke.

Not many yeres hence (as I remember) William Grocinus a man of incomparable learning, as he was a great diuine, so in all kinde of learning he was exactly learned and exercised, when he began to expounde the booke of celestiall Hierarchie in Paules church, stiflye affirmed in his preface, that Dionysius Areopagita made that woorke, greatly inueighing against the impudencye of them that agreed not to the same. But before he had halfe made an end, whẽ he did taste better of the matter, he openly and frely confessed before his auditorye, that he thought that Dionysius Areopagita made not that worke.

I maruel greatly why Bede thinketh that this Dionysius was made bishop of Corinth, seing that the ecclesiastical history plainly declareth, that it was an other Dionysius, bishop of Corinth, which wrote manye workes. His authority is ther alledged, which in a certain Epistle that he wrote to the Athenians, shewed, that Dionysius Areopagita was conuerted of Paul, and was made the first bishop of Athens being ordred by the sayd Apostle. Ther is none other thing mentioned of Dionysius Areopagita in the auncient writers. Hitherto Erasmus.

Acacius. 15.

THer wer diuers of that name, but this Acacius was bishop of ỹ city of Amidense. This Acacius was made more worthy & more noble then al other men of his time, by a certain notable act.

For when the army of the Romanes hauing vanquished the countrey of Azazen, had taken prisoners aboue seuen thousand Persians, & wold in no wise restore them to their countrye (when they were famished to death by litle and litle, & the king hearing of it was not a litle greued.)

This Acacius when he knew the matter, iudged, that it ought not ſo to be left of, but gathering together the Clergie that was vnder his iuriſdiction, ſaid vnto them: Our God (O my ſonnes) nedeth no diſhes, neither careth for pots, for he nedeth neither to eate nor to drinke. Seing then that his churches haue many treaſures both of gold and ſiluer, which it hath gotten by the bounty and liberalitye of them that came vnto it, I iudge, that they ought to be layd out and beſtowed vpon the redeeming of the Perſians being taken priſoners, and for their ſuſtentation being afflicted with hunger.

After he had ſpoken theſe & many like words, forthwith he gathered thoſe treſures, & paid out of thē vnto ẏ ſoldiours, ſo much as he thought expedient. And when they wer refreſhed ſufficiētly wᵗ vittail, & had al things neceſſary for their iourneis, he ſent them to their king.

This worthy act of Acacius moued the king of the Perſians to humblenes, for the Romanes greatly ſtudied to haue the victory both by war and alſo by good dedes. It is ſaid, that the king of Perſia deſired to ſee Acatius that he might behold him, and talke with him, which he obtained by Theodoſius the Emperour his commaundement.

After that God had geuen this worthy victory, the excellent learned men of that time did put foorth bookes in praiſe of the Emperour, & dedicated thē vnto him: ſome ẏ they might ſhew forth their great eloquēce, which they had in many yeres gotten, & ſome alſo, to the end they might bring thē ſelues into ẏ emperors acquaintāce, & ſom for other pretēſes.

Not onely they that had ſtudied Rethorick did this, but Auguſta alſo the Emperours wife wrote Hexametre verſes to her huſband the emperour, for ſhe was a very noble and wel learned woman.

Spyridion. 16.

Spyridion was borne in Cyprus. He got his liuing by huſbandry, & keping of cattel, and was of rude maners and condicions, but yet graue and liberal. He was a godly & holy man, and of many notable and marueilous vertues. He was at laſt made biſhop of Trymethuntis in Cyprus vnder Conſtantinus, of a feeder of ſhepe, he was a worthy feeder of men (as Socrates ſaith he) in which office he was famous in many talents worthy of a godly paſtour, as in almes to the poore, and in hoſpitaliti (which wer his natural vertues before his biſhoprick) he was curteous, and alſo graue & fre in reprouing thoſe things ẏ wer not decēt as the example of Tryphilus, biſhop of Ledranum doth ſhew, whom other wiſe he vſed familiarlye. But in an aſſēble of the biſhops of Cyprus when he was commaunded to make a ſermon, and in the text (Tolle grabatum tuum) he chaūged this word, grabatū into a finer word (as he thought.) Spyridion reproued him ſharply, aſking him openly in angrye ſharp words, whither he wer better thē he ẏ firſt ſpak this word grabatū

I leaue

I leaue to rehearse the miracles done by Spyridion vnto ỹ authors which wrote of him, wherof this is one, that he tooke in snares (which could not be sene) theues, which came by night to steale shepe out of the fold, and when it was day, he chid them being taken, and loosed them, and when he had geuen them a weather, let them go.

Also, he made (as they say) his daughter Irene being dead, and in her graue, to ānswer him, & shew him in what place she had hid certain gold. He wrought many other miracles, which the interpreter rehearseth.

He was present at the Synode of Nice, not being one of the least among the Confessours, wher he confuted a pratling and bragging Philosopher in this maner. For when this Philosopher had babled many wicked things against Christ and his religion, Spyridion comming vnto him said: In the name of Iesu Christ, O Philosopher heare me. Vvhich when he graunted, ther is one God (said Spyridion) the maker of heauen and earth, and of al things that are in them: he that wrought the celestiall vertues, which fashioned man out of the earth, and made al thinges visible and vnvisible: By his word and spirite heauen & earth was made, the sea spred abroad, the ayre extended, liuing things gendred, and man that great and marueilous worke was made, all thinges were made, the starres, lightes, day and night.

Vve therfore knowing this word to be the sonne of God, & god himself of the same essence with the father, we do beleue, that he was borne of the virgin, and crucified for vs, & buried and rose again. Vvhom also we beleue will geue vs after our resurrection, an other eternall life, and shalbe iudge of all men.

These words vnto the philosopher the Metaphrastes and Nicephorus plainly ascribeth vnto Spyridion, how be it, it is maruail that Sozomenus expressed not his name, which testifieth, that this happened in the Synode of Nice, saying that they wer the woords of some of the olde men, which wer famous ther for the confession of their faith, vnles he did meane Spyridion to be the old man, who as we rede was of reuerend age & simple plainnes. Sozomenus referrith this exnmple folowing to Spyridions hospitality, wherby as I said before he was renoumed, insomuche ỹ he laid vp yerely some fruits to distribute & lēd to the poore, but some do apply it, to shew, what faith & doctrine he had, the example is thys.

Ther came one vnto him vpon a time, a wayfaring man (lent drawing nere) in which he & his housholde was accustomed to fast certain daies. Vvhen Spyrion saw him to be weary, he cōmaunded his daughter forthwith to wash the straungers fete, & to geue him meate. And whē she answered that ther was no meate left, bycause the next day was to be fasted. Spyridion bad her to seeth the bacon that was in hys house.

VVhen it was ſod, ſhe layd the table for the ſtraunger, and ſet vnto him the meate. Spyridion began firſt to eate, and badde the man to eate with him, who anſwered, that it was not lawful for him being a chriſtian, to eate. Spyridion ſayd: So much the leſſe (O ſtraunger) thou oughteſt to abſtaine, becauſe thou art a Chriſtian. For to the cleane all thinges are cleane, as Gods word doth teſtify.

Prieſts to marry. 17.

ALthough it be both hereſy and phreneſy to denie the mariage of prieſtes, yet ſomwhat to ſtop the mouthes of our aduerſaries, I wil anſwer to foure or fiue of their ſtrongeſt arguments, which they do count inſoluble, and to be Nodos Gordianos.

1. Cor. 7. Obiectio prima.

Mariage doth hinder and let praiers. For ſaint Paule doth ſay to the maried perſons: defraud not one an other, except it be with conſent for a time, that you may geue your ſelues to faſting and prayer. Then, foraſmuch as the miniſters of the church ought alwaies to pray, they ar bound to liue ſingle and ſole, for otherwiſe they cannot execute their function and office duly and truly.

Reſponſio.

Firſt, let vs know of what maner of praiers Paule ſpeaketh in this place, whether of priuate praiers, or of publicke & ſolemne. If the text and circumſtaunce therof be wel waighed, you muſt needes graunt that Paule ſpeaketh of publicke and ſolemne praiers. For in the primatiue church, when diſcipline tooke place, and was put in vre, they gaue them ſelues to publicke praiers. And this maner of praier was indicted and commaunded, either when ſome great calamity, or ſome ſharpe perſecution did hang ouer the church, as it may appeare in the prophet Ioel, or els when ſome matter of great importaunce was to be done in the church & in the common wealth, whē the aſſiſtance of the holy goſt was moſt earneſtly to be called vpon. As when Miniſters and Paſtours were to be ordered in the Church. A ſhew or ſtep whereof was retained in theſe. 4. times of the yere, which they call Angarias or Imber, at which times Miniſters wer wont to be made. The like preſident we reade in the actes of the Apoſtles, when Paul and Barnabas wer ſeperate into the miniſteri.

Cap 13.

Alſo that this place of Paul is ment of publick faſting and praiers, the Greke word σχολάζητε, *which he vſeth, doth manifeſtly declare: for then they gaue them ſelues wholy and vtterly to thoſe things, ſetting aſide al other buſines.*

σχολάζητε

Now if they wil reaſon and ſay, that mariage doth hinder & let praiers & faſting, & that therfore mariage is ill, I wil by the like reaſon infer and ſay, meate & drink doth hinder & let faſting and praier, Ergo

meate

meate & drinke ar ill. But to this anſwer may be made, that thoſe things which are good in their own nature, may ſomtimes hinder publick praiers and faſting: but nothing can let daily praiers and continency of lyfe, except it be ill. In ſumme, it is ỹ part of a Chriſtian man to haue reſpect to the time, and to do euery thing orderly and in place.

Now to anſwer the obiection concerning cõmon maner of liuing and other publick functions, the miniſters are of the ſame ſorte & nature as the people are. Vvherfore if they be married, they ought to refraine and temper them ſelues as other people do, & as the Apoſtle doth here coũſel in publick faſtings & praiers, but in al other vſuall affaires & buſines, they ar not forbiddẽ to vſe matrimony: for otherwiſe they ought alwaies to faſt alſo. For Paul willeth them to abſtain for a time, and to geue thẽ ſelues to faſting & praier. Then if they do infer by this place, a Prieſt is bound alwaies to pray, and therfore to abſtain frõ matrimony, they muſt be bound alſo to faſt continually, for ſaint Paul doth couple & ioyne thẽ both together. I dare ſay the prieſts wold be loth to be brought to ſuch a bondage, to be driuen to continual faſting.

Replicatio.

But S. Ambroſe doth aſſigne this cauſe of the ſingle life of prieſts. they muſt (ſaith he) be alwaies in a redines to miniſter Baptiſme to thoſe ỹ be in daunger & peril of life, & to miniſter the ſacred & holy miſteries, which was wont to be don but once in a weke, ſauing ỹ when ſtraungers came, it was the oftener executed. In the old law (ſaith he) prieſts might haue wiues, bicauſe they wer not compelled daily to miniſter. And they wer deuided into. 24. courſes, as it appereth in the Chronicles, and they miniſtred by courſe one after another, whẽ their time came about as it appereth in Luke, wher mencion is made of Zachary the prieſt Iohn Baptiſt father. 1. Timoth. 4.

Reſponſio.

In theſe words of Ambroſe. 2. things ar to be examined and excuſſed.

Firſt, that the difference betwene the prieſts of the old law, and the prieſts of the new teſtament, be firme, ſure, and good.

Secondly, it muſt be cõſidered whither (as he taketh it) wedlock doth pollute & defile both the miniſters of the church, & the prieſts of ỹ old law.

To the firſt.

Thoſe courſes and turnes were ordeined for the prieſts, of Dauid, of Salomon, of Ioſias, & other. But I pray you, what did they, & how dyd they before Dauids time, & before the courſes wer inſtituted & made. Truly we rede in Exodus, ỹ it was the office & duty of the high prieſt to offer ſacrifice daily both morning & euening, & alwaies to miniſter in ỹ tẽple. And cõcerning the courſes which wer afterward cõſtitute, thei did not more reſpect ỹ act of matrimony, thẽ ỹ reſt & eaſe to be geuẽ ſomtimes to ỹ prieſts. S. Auſtẽ did ſe, ỹ the courſes & turnes made to ỹ preſts

wer not ſufficient to proue, that mariage did pollute the prieſts. For wri ting vpon Leuiticus, he diſputeth and reaſoneth purpoſely, how the high prieſt was able to offer dayly ſacrifice, both in the morning, & at night.

If (ſaith he) any wil contend, that ſicknes & diſeaſes might ſomtimes let him, it may be anſwered, that God by a ſingular priuilege and fauor might preſerue him, that he ſhould not be ſicke. But concerning the pro creation of children, what is to be ſaid: for when he was made vncleane by the reaſon of copulation, he could not come to the holy things. On the other ſide, it is hard to ſay, that he abſtained from the companye of hys wife, for the Prieſts both had wiues, and alſo begat childrē. Or els, ſaith Auſtine, the ſacrifice might be ſomtime intermitted and left vndone: but the ſcripture doth not ſeme to ſuffer that, for it was an expres commaun dement to be done dayly: or els (ſaith he) the prieſt might haue attribu ted vnto him a certain peculiar holines & a certain prerogatiue aboue o ther men, that the act of matrimony ſhould not defile him at any time.

But in his booke of retractations he bringeth in an other ſolutiō. The law (ſaith he) doth commaund, that a man after copulacion ſhould be vn cleane vntil the euening, and that than he ſhould waſh his clothes, & ſo be cleane, wher he had bene vncleane all the day before.

The high prieſt therfore might, when he had offred his ſacrifice in the morninge haue companie with his wife for ẏ procreation of children, & ſo to remaine vncleane vntil the euening, and then to waſhe his clothes, & ſo to purify him ſelf, and to be made cleane, & ſo to offer the euening ſacrifice. Here you ſee ẏ ſaint Auſtine did not flee for a ſolution vntothe 24. courſes, for they were not for euer before Dauids time, yet he doth conſēt with Ambroſe, that the act of matrimony doth contaminate the huſbandes: but how truly, let the ſcriptures try and iudge.

In ſaint Ambroſe time ther wer (as he himſelf ſaith) a very few mini ſters, and they did miniſter dayly. But in theſe daies, ſeing ther is ſuche a number of prieſts, and a great company, which ſcarcely do miniſter the ſacrament twiſe or thriſe in the yeare, and do neuer baptiſe, why ſhulde they by this rule of Ambroſe be forbidden to marry, foraſmuch as ſo ma ny of them do burne, and liue in whoordome?

Epiphanius writing Contra Valeſios hereticos, doth graūt, that ther was a certain Canon and tradition of the ſingle life of prieſtes, but (as he ſaith) this Canon was not obſerued in his time. For manye beinge thē in the miniſtery, were maried, and had children: and yet Epiphanius dyd not condemne them, nor iudgeth them to be depoſed, but that was (ſaith he) bicauſe diſcipline was then cold, and he doth excuſe it by the reaſon of the multitude of the faithfull, and by the fewnes of the Miniſters. But thoſe prieſts did dayly miniſter, and yet liued in matrimony.

To

To the seconde.

Now it remaineth to be enquired whether the acte of matrimonie did pollute Priestes in the olde law, that they oughte therefore to abstayne from holy action and doinges.

They alledge out of Leuiticus this sentence. Vir de quo egreditur semen coitus, lauabit aqua corpus suum & mundus erit vsque ad vesperem Leu. 15. *That man from whom an issue of seede doth departe, shall washe all his flesh with water & be vncleane vnto the euē: and this is ment of matrimoniall copulation (as Lyranus and* Glosa ordinaria, *doth expounde it.)*

Responsio.

Our aduersaries do not vnderstand this place, nor it is in the Hebrue Semen coitus, *but* Semen Schicuath, *as you would say* Semen seminiale, *for this Hebrue worde* Schicuath, *doth signifie* Iacere, *to lye downe and to be at rest, and so it many be called* Semen alicuius quiescentis & somniantis. *And Caietanus doth so expounde it, his words be these.* Et vir quando exibit de ipso iacere semen. *Here is no mention made saith he of copulation, but of a nightly pollution, and therfore he significantly doth say,* Quando exierit de ipso, *to make a difference from this,* Quando vir sponte seminat, *so that here is mention made onely,* De semine somniantis quod egreditur præter dormientis voluntatem, *and the Hebrues do callit,* Semen strati atque huius seminis fluxionem Augustinus & Canonistæ negant esse peccatum, quamuis iuxta legem reddebat hominē immundum. *Of this issue the Iewes do vaynely dream and phantastically write maruelous horrible thinges, that is, that* Ex hoc semine *spirites of the aire and other terrible sightes in the night are gendered, whom they call Lilith, But such thinges are not worthy to be rehearsed, much lesse to be thought true.*

Obiectio.

It is mentioned in the first booke of Samuel, that when Abimelech the Priest was about to geue ỹ shew bread called Panis propositionis, *vnto king Dauid, he asked of him whether his companie were cleane frō women, or no. To whom Dauid made answere, that concerning womē both he and also his seruauntes were cleane, for they were separate from women thre dayes before. It is not credible that Abimelech demanded this of harlots and strompets, for such were not suffred to liue in Israel. Therfore he meant of the acte of matrimonie, And by this it appeareth, and ought to be graunted, that (forasmuch as they of the olde law could not be suffred to eate the shew bread whiche was but a figure, if they had the vse of matrimonie) the Priestes of the newe law ought much more to abstaine from mariage, because they do receiue and minister the misticall bread, which is the veritie.*

Reſponſio.

The Prieſt aſked chiefly of women before all other thinges, becauſe that men mought ſoone be counted and made vncleane by their companie diuerſe and ſondry wayes, accordyng to the preſcription of the law, for the law pronounced not onely the womā hauing her monethly diſeaſe vncleane, but alſo all them whiche touched her, her clothes, bead, her ſeat or any thing of hers. And this lawe was alſo geuen of the woman that was lately deliuered. Therfore Dauid ſayd, we came in no companie of women, nor touched any thyng of theirs beyng vncleane, for we haue bene ſeparate from them theſe three dayes, we chaunged our garmentes when we came forth, and the veſſelles of the children be cleane, that is the veſſelles in the whiche the bread is to be caried. It is not therfore neceſſarie that the Prieſtes queſtion and Dauids aunſwere be reſtrayned and vnderſtād of the ſimple copulatiō with the wiues, for the law there findeth no vncleannes in that. Therfore there might be many other caſes wherby the companie of women might cōtaminat man by the law, as the monethly diſeaſe, the bloudy flux, late deliueraūce and many ſuch other, yea, the touching of them or any thing of theirs did pollute mā by the law. VVherfore ſeing there might be many other cauſes of this contamination beſide matrimonie, to bring in onely one cauſe is to bring in not afirme argument, but Paralogiſmum non cauſæ vt cauſæ, *and ſpecially to bring that cauſe, which doth not by the old law pollute mā.*

Replicatio.

This place muſt nedes be vnderſtand of copulation, for the veſſels are ment here the bodies of the yonge men (as great diuines both authenticall and neotericall do expound them.) And ſaint Paul alſo alludeth to this, 1. Theſ. 4 *where he ſayth.* Poſsideat vnuſquiſque vas ſuum in ſanctificatione. *Let euery man poſſeſſe his veſſell in holines. Therfore this place muſt be vnderſtand of the act of matrimonie with their owne wiues.*

Reſponſio.

Although Vaſa, *may be ſo taken. Yet in my ſimple iudgement miſterus goeth moſt nere the text, who expoūdeth in this place this Hebrue word* Cheli indumenta, *clothes, or as other great learned men wil, baſkettes or veſſelles to beare thinges in, for as* Reuclinus *writeth, as this worde* Arma, *betokeneth in Latin al things that do come to the vſe of mans hād ſo in the Hebru this word* Cheli, *doth ſignifie a veſſell, an inſtrumēt, baſket, clothes, or whatſoeuer it be that may ſerue mās vſe. Againthis word* Iſchſchah, *doth not alwaies ſignifie a wife, but as in ỹ Greke this word γυνὴ doth betokē ſōtimes a wife ſōtimes a womā what ſoeuer ſhe be, ſo this word* Iſchſchah, *doth ſignifie aſwell any other woman as a wife. But by ỹ text & by certain circūſtaūces it may eaſly be perceiued, whē it is taken for ỹ one & whē for ỹ other, Some do geſſe, ỹ whē it hath lod after Aleph*

it

it doth signifie, a wife, and when it is written wout Iod than it signifieth any other womã, yt is not maried. Forster in his dictionarie writeth a merry note which he receiued of a certain Rabbine Praga, as he saith, I will put forth his wordes in latin as he wrote thẽ, for in English they wil not haue so much grace. His wordes be these. Sed quam ex Rabino quodam Pragẽsi Rabilam audiui, huc ioci gratia referre libuit, qui ista duo Ischschah, & Isch, asserebat coniugii esse vocabula atque autoris coniugii nomen Iah, continere, quando autem in coniugio non adesset Iah, & adimeretur ex Isch, Iod litera media, & ex Ischschah, vltima litera, quæ simul diuinũ nomẽ cõstituũt, abesset ipse Iah, atq; vera dei inuocatio in coniugio, atque dilectio, vera fides & timor dei, manere vtrinq; Esch, & Esch, ignem & ignem, hic ignem purgatorii & illic ignem gehennæ & eternũ.

To our purpose agayne. Let vs graunt, that Abimelech and Dauid meant wiues and the acte of matrimonie, and that there was therin some contamination by the law (which notwithstanding cannot be proued by the Scriptures) will you therfore say, that it was sinne? no verely you cã not, nor ought so to say, well than if it be no sinne, why than should that action restrain any man from ministration of holy things? The menstruous fluxe did make the woman vncleane. But I pray you who wilbe so foolish to say, that affection or passion of ỹ body to be sinne? To touch a dead corse in the lawe was counted vncleane, shall we therfore say that they sinned which buried bodies being dead? No man wilbe so fonde to say so. By what meanes than will you say, that the lawfull coniunction of husband and wife ought to remoue them from the ministerie, specially if it be done for the cause of procreation, it is without sinne (saith S. Austen) yea and without sinne also say I, if it be done for this cause, to auoyde fornication, the holy Ghost speaketh by the mouth of Paul saying. Let euery man hãue his wife to auoyde fornication. To conclude therfore if it be not sinne, it cannot impaire, let or hinder the holy ministerie. I do not speake this for that I do condemne or improue those maried ministers, or other whiche will temper them selues and refraine sometimes from the acte of matrimonie, specially when they shall eyther minister or receyue the Sacramentes.

To end, I do not a litle maruell to here, that some reason after this sort. It is good for maried persons to abstaine for a few dayes, to geue thẽ selues to prayer and fasting, therfore it is much better so to do for many dayes. But it is best of al if they do it continually. I will make the like reason. This man can beare. 10 pounds, therfore he can beare. 20 pounds: if he can beare twenty pounds he can beare forty pounds, and so foorth. O double foolerie, there is a regard to be had of mans infirmitie.

A man may temper and refraine for a tyme, but to do it perpetually were intollerable.

Obie-

Obiectio.

Saint Paule ſaith Adoleſcentiores viduas deuita. *Refuſe the yonger widowes, for when they haue began to waxe wanton againſt Chriſt, they will marrie, hauing damnation becauſe they haue broken the firſt fayth. What other thinge dooth the Apoſtle call here the firſte faithe, but the faithe of the vowe, for theſe widowes did bequeth vnto God by a ſolemne vowe perpetuall continencie, which they corrupted when they would marrie, and therfore ſayth the Apoſtle they purchace to themſelues eternall damnation. Now if widowes were ſo ſtraite bounde to keepe their vowe vnder the paine of damnacion, howe much more ought the votarie Prieſtes to keepe their vowes, and not to marrie vnder the peine of damnation.*

Reſponſio.

This place is ỹ very ſhot anker of our aduerſaries, wherby they thinke to proue, that Prieſtes ought not to marry. But becauſe ambiguitie of wordes doth in argument gender contention and ſtrife, and cauſeth the ſentence to be vnderſtanded of ſome this waye, and of other that way, therfore I will orderly ſpeake of thoſe clauſes which in this place may be taken ambiguouſly, they be in nomber foure whiche be theſe.

1. Fides. 1. Faith.
2. Prima. 2. Firſt.
3. Damnatio. 3. Damnation.
4. Abierunt poſt Satanam. 4. They be gone after Satan.

Of this worde Fides.

What Fides, *is and how many ſignifications it hath, I haue ſufficiently declared before. Notwithſtandyng I will ſhortly touche what it doth ſignifie in this place.*

Our aduerſaries do ſay, that Fides, *here doth betoken the vow of ſingle life: but I ſay with the aſſent of great learned men, that* Fides, *may ſignifie in this place a certaine cõuẽtion and couenaũt made with the Church, when ſhe receiued widowes. For it is moſt euident, that the ſtate of matrimonie could not agre with that ſtate vnto ỹ whiche widowes came, that is, that they ſhould ſerue the Churche, and ſhould liue all together in one companie: but a woman that is maried is ſubiect to her huſband, and is bound of neceſſitie to obey him.*

The widowes of whom Paul ſpeaketh, were bounde in their miniſterie to obey the Churche, in takinge care and ouer ſight of the weake, the ſicke, the diſeaſed, and in inſtourmyng of rude maydens and other women, vnto whom the miniſters of the Churche had no frequent nor iuſt acceſſe or repayre.

This was the chiefeſt and ſpeciall miniſterie of the widowes in the Church. And doubtles they which were ſo admitted, and had made ſuch

compact with the Church, ought to abstayne from mariage so lõg as they occupied that place and rowme. And although they promised vnto the Church to liue purely and chastly, yet they bounde them selues with no vowe, for all men are bound by the law of God to liue purely and chastly in the state and condition to the whiche they be called. The souldiours when they are bound by couenaunt to do seruice, as long as they be in the warres, are not properly sayd to make any vow, but they geue their faith full promise vnto the prince or Captaine to do their seruice truly. Euen so such was the faith and promise of the widowes which they made vnto the Churche, that is, as long as they wayted on the Churche, and were found by the Church, to liue singly, purely and chastly, and after this interpretation it may be easly vnderstand what Paul would haue to be vnderstand concerning widowes.

When yonger widowes were receiued of the Church in many places to be found and nourished after the sort whiche I haue said, they geuing them selues to idlenes, to excessiue fare and other pleasures & lustes (engraffed in yong & tender age,) were intised & stirred to fleshly desires and concupiscences, and so to liue incontinẽtly (as the Apostle saith) they become wanton against Christ, that is, they liued impurely in scortation and whoredome.

And Hierom writing Ad Geruntiã, doth so interpret this word καταστρηνιάσωσι. So doth Sophilus, vse it Apud Athenæum, whose wordes be these, ἐμπλησθεὶς τῶν κατὰ στέρνων σιτίων, Lasciuiebam deuoratis cibis, whẽ I had deuoured meat vp to the gorge, I began to waxe wanton. To this alludeth ỹ commune prouerbe. Saturo venº adest, famelico nequaquam adest, as the common saying in Terence is. Sine Cerere & Bacho friget venus Nowe these widowes being taken & espied in scortation, would marie, & said, that they would reuolte from the ministerie: but to marrie was not of it selfe dammable, for who should forbid them to marry when they would. But they had damnatiõ, not because they would marry, but because they brake their faith, couenaunt and promise whiche they made before vnto the Churche: by the which they promised, that they would liue chastely, which they perfourmed not, but fell to wantones and whoredome, which thing made them dãnable before God and mã. And therfore Paul saith plainly, that they had iudgement or damnation, because that by scortatiõ and whoredome, they made voide the promise geuen to the Church. Ouer & beside, they added to this, another mischief, that is when they wer taken in this wantones, & could not abide the cõtumely which the churche laide to their chardge, they maried heathen and infidels, and so were alienate from Christ. Therfore, that no such offendicles should chaũce in the Church, Paul ordeined, that no widowe should be chosen vnder the

age

age of lx. yeares, as one that was not like to be ſubiect to this kind of wanton life: for commonly (although it be not generally,) the flames of fleſhely cõcupiſcẽce is in ſuch age extinguiſhed. They will marrie (ſaith Paul) whiche they would not haue done, if they had not ben taken and eſpied in ſcortation, for that kinde of life pleaſed them better in the which they might liue at libertie and in wantones and pleaſure, being founde of the Churche, whiche was againſt Chriſt, for that the Goſpell of Chriſt was ill reported of by the heathen, who ſawe and harde of ſuch filthines to be among them, whiche ſhould liue purely and honeſtly.

Our aduerſaries therfore cannot gather of this place, that theſe widowes had damnation for that they would marrye, but becauſe they liued wickedly, and than did pretende mariage when they were taken, whiche otherwiſe they would neuer haue attempted: And thus may the aduerſarie ſee, that Paul meaneth not here of any vowe, but a certayne paction and couenaunt made with the Churche to liue ſingle, as long as they ſhould continewe in that ſtate and function. VVe haue here in England almoſt the like example. In the Colleges of the vniuerſities ſcholars that be felowes of the houſe, muſt liue ſingle and without wife, as long as they remaine felowes of the College. But yet they make no vowe not to marry, for they may marry if they will go out of the College.

Now to the ſeconde clauſe of ambiguitie, whiche lieth in this worde, Prima, *Firſt.*

Prima, Firſt.

Our aduerſaries do referre this worde Primam the firſt faith vnto the faith of the vowe whiche the widowes made before they were receyued of the Churche, whiche vowe if they brake and would after marry, they call them, vowe breakers, and ſay that they haue damnation.

But great learned men more depely and diligently weyng this worde Primam, do ſay, that it is not vnderſtand of the promiſe of any vowe of chaſtitie, but of the profeſſion of Chriſtianitie whiche the wanton widowes (marieng without Chriſt,) had broken and forſaken, for if the vowe of chaſtitie, ſhould here be meant, it ſhould not be called Prima, but Secunda Fides.

And wher they brag ỹ the ſignificatiõ of this word πρῶτος, is ſome times takẽ & vſed comparatiue, let thẽ perſwade thẽ ſelues, that better lerned than they in the Greke toung doth knowe whan it is vſed comparatiue, and when poſitiue, ſpecially when πρῶτος, is ioyned as an adiectiue with his ſubſtantiue, as here πρώτη πίστις. I praye you is it taken comparatiue or els poſitiue? Let them that be experte in the tounge, iudge. But let vs graunt (whiche not withſtandyng the pure diuines will not do) that the

firſt

first fayth doth signifie here as well a vowe as promise of christendome, what will you winne therby? Truly nothing, for it is a state of ambiguitie, and therfore cannot certainly be asserted. But if you will vewe the text and circumstaunce therof, that exposition of Lutherus and Caluinus, who taketh it for the promise of Christianitie, is more probable and more agreable to the text. This much for this worde Prima.

Damnatio.

The third ambiguitie and doubt is this worde condemnation. They that do fauour the vowe of single life more than lawfull mariage, do iudge, that those widowes shall entre into the iudgement of God, because forsaking the vowe whiche they had begon to take in hande, they do purpose to marry, and that they do so greuously sinne, that vnlesse they do repent and forsake their mariage whiche they had begon, they shalbe damned with the deuill for euer.

But other men seyng that matrimonie is an holy thing among all men, and that the knotte therof (by the witnes of Christ and his Apostles) is not to be broken, but for adultery or by the goyng awaye of either the husband or the wife, will not attribut so much to ỹ vow of widowes cõtinencie, for that it is a thing inuented by man, which doth vnlose mariage agaynst the minde of Christ and his Apostles, becaũse the will of God is to be preferred before mans inuention.

Furthermore they thincke, that it is the Apostles commaundement, that they do marry which do not liue chaste, and that it is better to marry then to burne.

Wherupon although they graunt that those widowes whiche were receyued at that tyme in the Churche, couenaunted (or as our aduersaries will, vowed single lyfe and honest conuersation) yet notwithstanding if they did marry, it followeth not that they were condemned.

For they say that this word κρίμα, which Paul now vseth, must be referred to mẽ, that is, becaũse ỹ widowes were coũted of men vnconstant, & were reported of most men to be of an ill lightnes, for ỹ they altered their purpose which semed so holy. And whẽ it thus chaũced many times by taking in of yonger widowes into ỹ Churche. Paul goeth about to preuent thẽ to stay thẽ, least these offẽces & perturbatiõs might still happẽ in the Church. The widowes therfore which had thus chaũged their intention through their infirmitie, not suffring the rebukes of the faithfull were turned from Christ, and went by a litle and litle after Sathan.

For asmuch therfore as this worde κρίμα, may be taken two wayes, as wel to God as to men, our aduersaries canot proue (as they alwayes say) that it is not lawfull by the worde of God to passe from the vowe of single lyfe vnto mariage, when the Apostles wordes may be vnderstood of the iudgement of men: neyther yet if they do marrye, they may be sayd

to haue broken their vowe, whereas they do rather amende their fooliſh promiſe. For we ought to promiſe nothyng to God, where with we know that he will not be delighted and pleaſed.

The double vnderſtandyng of this woorde κρίμα, did Martine Bucer well ſee, and very learnedly entreat againſt Latonius.

And that this woorde κρίμα, may be taken aſwell for the iudgement of man as of God, I will bring you the teſtimonies of certayne learned fathers. Although I am not ignoraunt, that ſome of the fathers doth vpon this place of Paule father their vowes.

Epiphanius after he had declared, that it was not lawfull after the vowe of virginitie or widowhead made, to be coupled in mariage, and they that ſo did, to ſinne, yet he addeth theſe woordes. Sed melius eſt iudicium quam condemnatio. Qui enim vt ne confundantur apud homines, occulte ſcortantur, & ſub ſolitudinis aut continentiæ ſpecie libidinem curant, non apud homines habent confuſionem ſed apud deum, qui videt occulta & redarguit omnem carnem in ſuo aduentu, prout quiſque peccauit, Melius eſt enim vnum peccatum habere & non plura, melius eſt lapſum a curſu palam ſibi vxorem ſumere ſecundum legem, & ex virginitate multo tempore pœnitentiam agere, & ſic rurſus ad Eccleſiam induci, velut qui mala operatus eſt, velut lapſum & fractum & obligatione opus habentem, & non quotidie occultis iaculis ſauciari ab improbitate, quæ ex diaboli opere infertur, hæc Epiphanius. *That is. Better is iudgement than condemnation, for they whiche lyue in whoredome ſecretly, leaſt they ſhould ſuſtayne ſhame among men, and vnder the colour of ſingle life and continencie do pamper there pleaſure they haue not ſhame with men, but with God who ſeeth all ſecretes and reproueth all fleſhe in his comming as euery one hath offended. For it is better to haue one faulte than many. And better it is for one that hath reuolted from his courſe, to take a wife openly accordyng to the law, and after the learnyng of his virginitie long tyme to repente and ſo to be brought agayne into the Churche (as one whiche hath wrought euill) and as a man that hath fallen & one broken & hauing nede of a bond then dayly to be wounded with priuie dartes of wickednes, which is wrought by the worcke of the deuill.*

Here. 61. Lib 2. Tom. 1.

By this you may ſee, that the fathers were ſo auſtere and cruell as the canoniſtes and Papiſtes be in theſe dayes, for theſe do crie, that matrimonie entred after the vowe, is not mariage but inceſte and adulterie, and they do diſſolue it, and cannot abyde it, where the olde do ratifie it, although they ſay, that ſuch as do marry do ſinne: not for becauſe they do marry, but becauſe they haue promiſed that whiche they will not nor cannot performe, whiche is the vowe of virginitie, but although they do ſo ſay that it is ſinne, let them ſhewe it out of holy Scriptures.

Epi-

Epiphanius in thys place doth put a difference betwene κρίμα *and* κατακρίμα, inter iudicium inquit & condemnationem, *that is, betwene the iudgement of man and the iudgement of God.*

Basilius magnus, in his booke De virginitate *doth not much vary from the mynde of Epiphanius, he speakyng of a virgin, whiche beyng in that state, did not serue Christ with sounde integritie, but is wrapped with the care of this worlde, and contaminate with euill affections, writeth as followeth:* Nam si abiecto viri iugo, & ad vitam ad quam conseruandæ domus & procreandorum liberorum gratia facta est inutilis & professæ virginitati pudenda futura est, tota res damni plæna est, dum & ineruditis cogitationibus animum, & remissis exultationibus corpus corrumpit. Et longe sane prestabilius esset, ipsam viro coniunctã ad vitam gubernari, & quod ad opem rei domestice ferendam conducit talionis vice pro prefectura ipsi rependere, & liberos senum nutritores ad generis successionem bonos producere. Hæc Basilius. *The som of these wordes consiste in this, that it is farre better for a virgine whiche liueth not purely and vncorruptly without all euill affections in the state of virginitie, to be ioyned to a man in mariage, and so to gouerne and helpe domesticall affaires, and to bring forth good children, then to lyue in virginitie being subiect to cares and worldly affections.*

Saint Cypriane writing of certayne virgines whiche had to much familiaritie with men, because they lyued not onely in one house but also lay in one bead, and would neuertheles be counted virgins, wherupon rose great offences in the Churche, he not suffring it, wrote these wordes vnto Pomponius. Quod si sese ex fide Christo dicauerunt, pudice & caste sine vlla fabula perseuerent: si autem perseuerare nolunt aut non possunt, melius est vt nubant, quam vt in ignem suis delitiis cadant. Hæc Cyprianus. *I haue Englished these wordes before in the title, where I spake of vowes, there you may read them with other profitable notes concerning this matter.*

He speaketh here not of all sortes of virgines, but namely of those whiche haue professed virginitie.

Obiectio. 1.

Our aduersaries do say, that these wordes of Cyprian are not to be vnderstanded De virginibus velatis, *but of others.*

Responsio.

VVhat know they the maner to haue bene at that tyme, that virgins should be couered, that vse was brought in after Cyprians tyme, as farre as I can read.

Obiectio. 2.

Tertullian who was before Cyprian, wrote a booke De virginibus velandis. *Ergo, Cyprian meant* De virginibus velatis.

Responsio.

Tertullian in dede doth speake of certaine virgines of God, whiche

were in the Churche, and doth name certaine of them Virgines Ordinatas, who as the Papiſtes do thincke were conſecrate of the Biſhop, but that maner began not before the tyme of Ambroſe, when the Churche had gotten ſome reſte and peace. It is moſt certaine, that Tertullian meant not virgins not conſecrated of Biſhops, for the virgines at Carthage, came into the Temple bare headed, but when this doyng was reprehended and reproued of many by the woordes of Paule to the Corinthians, the inhabitantes of Carthage aunſwered, that, that place of Paule was to be vnderſtand of maried women, and not of virgines. Tertullian therfore writeth and proueth the woordes of Paule to pertayne to all women, aſwell the virgines as the maried women ought to be couered in the congregation: but after the tyme of Tertullian certaine virgines whiche had vowed in mynde perpetuall chaſtitie, were couered with an holy vayle. The maner was this: The Biſhop in the open aſſemblie of the Churche, receyued them not without certayne ceremonies. Theſe virgines remayned firſt in their parentes houſe, and neuer came abroade, excepte it were to offer Sacrifice or els to viſite the Chriſtian brother beyng in priſon, or els to here ſome Sermon. Saint Hierome prayſed one Aſellam, becauſe ſhe was wonte to repayre to ſuch thynges, and doth aftentimes exhorte virgines, that they might more ſafely kepe their chaſtitie, to ſecke Martirs in their chambers.

After this by the labour and meanes of Marcella and Paula, Colleges and houſes for virgines were inſtitute and made at Rome. Theſe virgines did ſhere their heades, and did offer their ſhorne heares to their mother. The cauſe (ſayth Saint Hierome) why they were ſhorne, was, for to auoyde vermine and lyſe, whiche do brede in the heare and the ſkinne. And when they were ſhorne, the Biſhop couered their head and face with a vayle, leaſt they ſhould wantonly ſee or be ſeene, leaſt they ſhould loue, or beloued. This maner of couering of virgines was after the time both of Tertullian and of Cyprian.

Obiectio. 3.

Theſe virgines of whom Cypriane ſpeaketh, did not liue in monaſteries as ours do now. Ergo, they were no virgines.

Reſponſio.

As thoughe the Churche when it had yet no peace vnder Valerianus and Galienus (in whoſe tyme Cypriane liued and dyed) ſhould haue builded monaſteries, where the virgines ſhould haue bene included. No ſir, no ſuch thyng was done, but if any virgine had conſecrated her ſelfe to God, ſhe remayned either in her owne houſe, or els with her kindred, where ſhe had two or three coparteners with her of the ſame profeſſion.

Obie-

Obiectio. 4.

Cypriane ſpeaketh here onely of thoſe virgins, whiche hauyng no regarde of their owne ſtrength and power, vowed raſhely, and ſuch may marry.

Reſponſio.

We graunt that whiche you ſay. For when no perſon is certaine and ſure of his gift, howe long he ſhall continewe therin, and when all men do knowe, that none hath a chaſte, pure and cleane harte of his owne power, it followeth euidently, that ſingle kind of life and virginitie is not to be vowed. Therfore ſayth Cypriane of certayne virgins. Et ſi nolint: aut ſi non poſsint in virginitate durare, nubant. *That is. If they will not or if they cannot continewe in virginitie, let them marry.*

Obiectio. 5.

Saint Auguſtine doth write, that to marry after the vowe, is not onely ſinne, but alſo to will to marry is damnable. His woordes be theſe. Non ſolum capeſcere nuptias, ſed etiam ſi non nubant, nubere velle damnabile eſt. *Ergo the mariages of votaries be damnable.*

Reſponſio.

Firſt I ſet Auguſtine againſt him ſelfe, who writyng Ad Iulianum, *hath wordes repugnaunt vnto theſe:* Quidam, inquit, nubentes poſt votum, aſſerunt adulteros eſſe, ego autem dico vobis, quod grauiter peccant qui tales diuidunt. *That is. Some do affirme, thoſe to be adulterers, whiche marry after their vowe, but I do ſay vnto you, that they do greuouſly offende, whiche do ſeparate ſuch and put them a ſonder. By theſe words it appeareth, that the mariages of votaries are not damnable, for then why ſhould Auguſtine ſay, it to be a greuous offence to deuide ſuch. but becauſe I wil not lean to one only teſtimony I wil produce ỹ words of Saint Gregory, who ſpekyng of this matter, writeth thus:* Tanta vis eſt in matrimonio, vt etiam poſt voti violationem non debet dirimi. *That is. Ther is ſo great power & ſtrẽgth in matrimonie, that after ỹ breach of the vow, it ought not to be broken, how litle I pray you did certayn of late tyme regarde the wordes, either of Auguſtine or of Gregorie, which did not onely ſeparate Eccleſiaſticall Miniſters from their wiues, but alſo tooke from them their liuynges, yea and their liues. Becauſe in the mouth of two or three euery worde ſtandeth, I will bring the third man, whiche alſo doth aſſent to that whiche I haue before ſpoken.*

Theodorus (*as it is in the decrees*) *hath theſe wordes:* Si vir ſimplex vo

tum virginitatis habens, adiungitur vxori, postea nō dimittet vxorē, sed tribus annis pæniteat. *If a mā hauing a simple vow of virginitie, be coupled to a wife, let him not after forsake her, but let him repēt three yeres. Here you se, that both Gregory, Theodore and also Austen him selfe will not those mariages to be broken, which are celebrate after the vowe. Agayne Austen in his owne wordes following this obiection doth not say, that the matrimonie in it selfe is damnable, but that the breache of the vowe is damnable. His wordes be these:* Damnātur tales, non quia coniugalem fidem posterius inierunt, sed quia continentiæ fidem primam irritā fecerunt. *Such are condemned, not because they haue afterwarde entred into cōiugal faith, but because they haue made frustrat ỹ first faith of their continencie. And a little after he saith.* Proinde qui dicunt taliū nuptias non esse nuptias sed potius adulteria, non mihi videntur satis acute ac diligenter considerare quid dicant.

Therfore they whiche say that the mariages of such are not mariages but rather adulteries, seeme to me not sharply and diligently to consider what they say. &c.

I am not ignoraūt, that S. Austē with other of the fathers do count the breaking of the vow to be damnable, being moued therto by this place of Paul, and that they tooke this word, κρίμα, *to signifie damnation eternall.*

Notwithstandyng some other fathers (as I haue alledged before) do take it Pro iudicio humano, *as Erasmus geueth vpō these wordes* (Habētes damnationem) *this Paraphrase,* Contrahunt sibi maculam infamiæ, *they purchase to them selues a spot of infamie, they runne into obloquie, in that they were so rashe to professe, and take vpon them that whiche they were not able to performe. Wherfore seyng that the place is ambiguous, why should we consent to any man, making, an assertiō of it after his owne iudgement?* Sit sacra pagina lydius lapis. *Let the Scriptures be the true touch stone to trie all verities, whiche will sone be perceiued if the sentences be well expended and conference of places duly vewed.*

Decre. 22. quest. 4.

If it were damnable to breake a vowe, why do they in their own lawe geue these rules. In malis promissis rescinde fidē, In turpi voto mutatus cretū. Quod incaute vouisti, ne facias, Impia est promissio quæ scelere adimpletur. &c. *Let this be sufficient for the third ambiguitie concernyng this word,* κρίμα, *condemnation, now to the fourth ambiguitie.*

Abire post Satanam. To go after Sathan.

Our aduersaries do thincke, that to go after Sathan, is no more but to reuolte from the vowe, and they call such mariages, whiche are made after the vowe, the counsels of Sathan. From this sentence men both godly and notably learned, do dissent. They do interpret to go after Sathan, is to reuolte and forsake the faith of Christ, which they professed in Baptisme. Other godly and learned men do take, (To go after Sathan) to be

nothing

nothing els, but to liue impurely, and vnder the pretence and coulour of chastity, to liue in scortation and whoordome.

Thus you see, that this place of Paul hath many ambiguities notwithstanding if the antecedents, the consequents & other places of the Apostle be truly marked, the minde of the Apostle is sone & easely obtained.

Notio.

Now let vs consider, whether this place of Paule do make for vowes (as our aduersaries do grate and ground vpon it) or els, whither it be vterly repugnaunt against vowes.

Saint Paul willeth yonger widowes to marry, and to bring foorth children, least vnder the coulour & state of single life they should shamefully slide and fall. He willeth also that no widow be chosen vnder the age of 60. yeres, bicause the yonger widowes might easily by frailty fall to wantonnes and whoordome. These words shew manifestly, that Paul is against the vow of single lyfe, for feare of daunger and offence to be geuen. If vowes had so wel pleased him, he would haue gone an other wai to worke, than to haue reiected the yonger widowes. He saith to the Corinthians, ý he wil not cast or lay any snare to any, by the which wordes he signifieth, that single life, when it is kept and obserued, ought to be free, and that no man ought to be vrged aboue his power.

Obiectio.

It is one thing to be admitted to the vow of single life, and an other to be receiued of the church, to be susteined and found. Paul doth define that widowes onely of three score yeares of age should be receiued of the church, that they by the goods of the church might be relieued: yet here is no let or impediment, but that yonger widowes also should be admitted to the vowes of perpetual continency.

Responsio.

Paul in this place doth not onely repell the younger widowes from the sustentation of the church, but also from the necessity and bondage of single life, for bicause (saith he) they brake their first faith, in becomming wanton against Christ.

Obiectio.

But saint Paul in an other place doth greatly allure persons to vow, as Christ him self doth prouoke vnto the same, when he speaketh of these Eunuches, which hath gelded them selues for the kingdome of God. And I pray you, how can it be than, that saint Paule should forbyd the vowe of single lyfe?

Responsio.

Concerning your distinction mencioned in the other former obiectiõ, it doth litle helpe your cause, for we say, that Paul doth not speake of the vow of single life, when he sayth younger widowes ought to be reiected

for this kind of vow was vtterly vnknowen vnto Paul. It muſt therfore follow, that Paul doth ſpeake onely of thoſe widowes of threſcore yeres of age, which were receiued of the church, to be ſuſteined and relieued.

But bicauſe theſe widowes were not admitted, but vnder a conuention and pact, that they ſhould liue ſole and purely, therfore when the Apoſtle wil haue none to be admitted vnder the age of three ſcore yeres, it muſt nedes be graunted, that Paul would not haue the yonger widowes to be driuen to any ſuch condicions, wherby they might be reſtrained frō mariage. Therfore I pray you, expend the matter wel, wherefore Paule doth reiect the younger widowes: perchaūce you wil ſay, leaſt the church ſhould be burthened with them. I know in dede that Paul doth perſwad the faithful who had any widowes pertaining vnto them, to relieue and finde them, leaſt the church ſhould be burdened. And this ſentence of his is to be taken vniuerſally, as wel of the yonger widowes, as of the elder. And by this Paul doth vnderſtand here thoſe widowes, which be deſolate and comfortles, to be receiued of the church, and no other.

Now may you ſee, both how fooliſh your diſtinction is, and alſo that this place of Paul, doth make nothing for vowes:

Queſtio.

VVhy, is ſingle and chaſte life no better then matrimony, and be they both of one perfection? Saint Paul ſaith, he that putteth not his daughter to marry, doth better: therfore ſingle life is better.

Reſponſio.

Athanaſius writeth, that ther was a Shoomaker or Courier of Alexandria, being a maried man, who was by an oracle of God made equal & counted as good, as holy Anthonius the firſt Eremites and Monke. The ſaying of ſaint Auguſtine, in his booke De bono coniugali, *is not diſſonaunt from this hiſtory of Athanaſius. His wordes be theſe.* Non eſt impar continentiæ meritum in Ioanne, qui nullas expertus eſt nuptias, et in Abrahamo, qui filios genuit: nam vt Ioannes in opere, ita Abraham in ſolo habitu continentiam colebat, melior eſt autem caſtitas cælibum quā nuptorum, quarum vnam Abraham habebat in vſu, ambas in habitu, caſte enim & coniugaliter vixit. *That is. The merite of continencye is not vnequal in Iohn, which was not maried, and in Abraham whiche begat children. For as Iohn did embrace continency in worke, ſo Abraham did in habite onely. Better is the chaſtity of the ſingle perſons, then of the maried, wherof Abraham had the one in vſe, and the other in habit, for he liued cōiugally & alſo chaſtly. VVe do not produce theſe teſtimonies to extenuate the gifts of God, among which we count the chaſte ſingle life to be one: but we ſay, that this kinde of life is not by it ſelf, and of his own nature, a chriſtian perfection. For faſting, ſingle life, & virginity haue not by their nature any ſtate of vertue in them ſelues, except they be directed*

Cap. 24.

rected to ſome other good end and thing, which by it ſelfe, and for it ſelf is to be deſired & practiſed, as to praiers, & to holy ſtudies. To be plain, if great and equall perfection be found as wel in matrimony, as in ſingle life, muſt it not nedes follow, than that ther is no proper perfection, neither to matrimony, nor to ſingle life? For if either of them were by hys own nature a perfection, it woulde increaſe and augment perfection in him in whom it is found, but it did not increaſe that perfection in Anthony, which was a chaſte ſingle man, and declared by the oracle of God, to be equal to a married man.

Vvherfore it ful wel followeth, that ſingle life by his nature is no perfection, but as pertaining to faith, hope, and charity (which be the true meaſures of the Euangelical perfection) Anthony and the Couriar wer both equal and like. Vvherupon it may be cõcluded, that ſingle life made not Anthony more acceptable or woorthy vnto God. For if it did, then we might make this argument which the Logicians cal, Argumentum a cõiugatis, Cælibatus natura ſua eſt perfectio, ergo iſte cælebs eſt perfect⁹. I cannot ſay whither you wil graunt the conſequent, or no. If this argument be not good, then ſingle life is by it ſelfe no perfection.

Obiectio.

The dignity of Abraham and of Iohn are equal and like, the mariage of the Couriar, & the ſingle life of Iohn be equal and like. This is true indede in one reſpect, for that which lacketh to one, as cõcerning virginity and ſingle life, is ſupplied in the other, by faith, hope, and charity, and other good workes flowing out of the ſame.

Reſponſio.

Here we do demaund, whither ye wil affirme, that Abraham had more faith, hope and charity, then Iohn the Baptiſt? And whether the Couriar, more then Anthony? If you affirme that Abraham had more, then Abraham muſt farre excel Iohn, and muſte haue more merite, bycauſe he had more charitye, bicauſe the whole reaſon of merite (as both you and the ſcholemen do ſay) doth depend of charity. Now, if ye denye it, than alſo they be not like and equall. For then they haue faith, hope, and charity equal, but to one of them beſide thoſe vertues reherſed ther commeth virginitye, which (as you ſaye) is the Euangelicall perfection. Therfore they are vnequall, contrary to the teſtimony of Auguſtine, & the hiſtory of Athanaſius.

To make the matter plain, the argument where w̃ we pres you, is this. Either you attribut vnto Abraham, equal charity with that which Iohn had or els vnequall. If ye attribute equall, than Iohn is more perfecter then Abraham, bycauſe beſide charitye, he had alſo virginity, which you cal euangelical perfection. But if Abraham had more charity then Iohn,

then

then he had alſo more merite then Iohn. For merite (as you ſaye) dependeth not of virginity, but of charity. But ſaint Auguſtine writeth, that matrimony in Abraham, and continency in Iohn, be of like and equal merite. It could not be of equal merite, vnles equal charitie were of both parts

Neither virginity hath by it ſelfe, of her own nature, & in it ſelfe, any faculty or vertue to make a man more acceptable vnto God, but that it hath onely of that which is ioyned vnto it, that is, of faith & charity, and the ſelfe ſame thing is to be graunted in matrimony. But if you will make Abraham wors then Fraũces the gray friar, it is an other matter. That were in my iudgement a great abſurdity. And where you contende that the condicion and ſtate of virginity & ſingle life is to be preferred before matrimony, we wil graunt you, but not in ſuch behalf, that it is an Euangelical perfection. But bicauſe it is a more expedite and eaſy way, to ſpread abrod, and to promulgate the kingdome of heauen, that is, the word of God. And this is true concerning certaine perſons, but not concerning all perſõs. Thus I truſt, our aduerſaries be anſwered for the mariage of prieſtes at the full, if they will (at the leaſt) be aunſwered.

Eutyches. 18.

EVtyches an Archeheretick, was an Abbot of Conſtãtinople. He fel into his hereſy, being aged. He affirmed that the nature of the word of God and the fleſh was all one, and ſo did confounde both natures in Chriſt to be one. Vvhich hereſy when Flauianus the byſhop had condemned, ther was (by the commaundement of Theodoſius) a councel indicted at Epheſus, called the ſecond councell of Epheſus, in which Dioſcorus, biſhop of Alexandria was preſident. Vvho fauouring Eutiches part, remoued Flauianus from the gouernment of the church of Conſtantinople. But after in the fourth general councel, the councell of Chalcedon, which was kept about the yere after Chriſt. 458. Eutyches was condemned, and Dioſcorus the biſhop alſo, and Eutiches was ſent into exile. Leo calleth him in his Epiſtles an impudent & an vnlerned hereticke, and deſired the Emperour to ſend him into exile farther of, from thoſe partes.

Councel of Conſtance. 19.

THe councel of Conſtance was begonne in the time of Sigiſmund the Emperour, in the yeare of the Lord, 1414. in the moneth of Nouember.

Iohn the. 23. Pope came thither, but a few daies after he fled awaye priuily, and being after cited, when he woulde not come, he was depoſed from the Papacy, by the ſentence of the councel. In the. 8. Seſſion it condemned. 25. articles, taken out of Iohn Vvickliffes bookes.

In the

In the xiij. Session it tooke away the one kinde of the sacrament frō the lay people, among other things speaking these words: This present holy generall Councel of Constaunce, lawfully gathered in the holy ghost, declareth, decreeth, and defineth, that although Christ after supper, instituted and ministred to his Disciples vnder both kinds of bread & wine, this godly sacrament, yet this not withstanding, although in the primatiue church the sacrament was receiued of ỹ faithful vnder both kindes, the church hath obserued, and doth yet obserue the approued custome, that is, it is receiued of the consecrater vnder both kinds, and of the lay people, vnder the kinde of bread onely.

In the xv. Session, Anno. 1415. the sixt of July was condemned Iohn Husse, and. 30. articles were reproued, which were taken oute of hys bookes, among the which this was the chiefest, that there was but one holy vniuersall church, which is the vniuersall number of them that be predestinate.

In the xxi. Session, Anno. 1416. the xxx. of May, Hierom of Praga was condemned, which was Husseis companion.

In the xxvii. Session, Anno. 1417. the xvi. of July was deposed Peter de Luna, whiche had named him selfe Benedict the. xiii. and in the time of Scysme he bare him selfe as Pope in Auiniona and Spayne.

In the xxix. Session it was decreed, that after euery fift yeare, than after seuen yeres, and last of al from tenne yeares to tenne yeres a generall councel should be kept.

In the forty Session was proposed. xviii. articles pertaining to the reformation of the church of Rome.

In the xli Session, Auno. 141-. the eight day of Nouember, was elected Pope Otho de Columna, which tooke the name of Martin the fift.

The xliii. Session, Anno. 1418. the xix day of April, the next councel was appointed to be kept at Papia. It was translated from thence to Sene, wher it was concluded, Anno. 1424. that the next Synode shoulde be kept at Basile.

This councell of Constaunce hath two contraries.

First, it was decreed ther, that the councel is aboue the Pope, which thing is most true, for Hierome writeth to Euagrius thus: Si autoritas quæritur, maior est orbis vrbe. &c. *That is. If authority be required, the world is greater then a Citye: so the whole Churche is greater then one church of Rome, and the church of Rome is not aboue the whole vniuersall church: but contrariwise the whole church and the councell, which representeth the church, is aboue the church of Rome.*

Secondly, it condemned this article of Iohn Hussey. The Pope is not by the law of God aboue all churches. And this determination playnlye

gayne

gaine ſaith the firſt. In this ſeconde determination agaynſt Huſſe, the whole church of the Eaſt & of Africa was gaynſaid, & it is alſo againſt the councels of Nice and of Africa.

Bicauſe mencion is made here of Pope Iohn the.xxiii. depoſed by this councel, I ſhall thinke it not impertinent to this part, to deſcribe and ſet forth vnto you the whole life of the ſaid Pope Iohn.

This Iohn was a Frenchman, named before Iacobus Catucenſis. He was a Cardinal, & biſhop of Portua. And after two yeres, in the which the ſea was vacant, by the alterations of.22. Cardinals, he was denounced Pope at Lyons. He was ſo much deſirous of new thinges, that he deuided ſingle biſhoprickes into two. And after they were deuided, he conuerted them again to one, & he tranſlated Monaſteries alſo into biſhoprickes, and likewiſe biſhopricks into Monaſteries. He ordeined that thriſe in the day the Aue bels ſhould be knoled, that the people kneling, might idolatrouſly ſay the ſalutacion of the aungell to the virgin Mary. He called them obſtinate heretickes, which would affirme, that Chriſt and the Apoſtles had nothing proper to them ſelues, and he ſent buls to the vniuerſities, that the ſcholemen durſt not diſpute of that thing. He taught certain errours, and chiefly, that the ſoules after they be dead, do not ſee God before the latter day.

Lib.1.cap.7. Iohn Mandeuel ſaith, that this Pope wrote largely to the Greekes, that ther is but one Chriſtian church, and that he was the head thereof, and Chriſtes vicar, to whom the Grekes briefly anſwered thus: Vve beleue thy great power and rule ouer thy ſubiectes, we cannot ſuffer thy great pride, we cannot ſatiſſy thy auarice. The diuel is with thee, bicauſe the Lord is with vs. By the which briefe talke, they ſhewed all the maner and ſtate of the Pope.

VVhen Lewes the Emperour, and the noble men of Rome did very wel know the wicked doings of this Pope, and the people of Rome, from the greateſt to the leſſe, was agreued, that the embaſſadours, which they ſent vnto him, was deluded and laughed to ſcorne, they all agreed, that the auncient cuſtome of chuſing the Pope, ſhoulde bee brought into the church againe, that is, that the Pope being elected of ỹ people of Rome, ſhould haue his confirmation of the Emperour. Therfore one Peter of Cabaria, a minorite Friar, was created Pope of Rome, and was called Nicholas the fift. And they pronounced Iohn to be an hereticke, and a tirant of the church, and not a paſtour, but a diſturber of cõmon peace among the Chriſtians.

He died in Auinion, and was buried in the Cathedrall church with a great funeral pompe. He left ſo great a treaſure, as no Pope left, that is, two hundred and fiue thouſand peces of gold.

Pighius

Pighius saith, that this councell of Constaunce decreed a falshoode and was in an errour, because it put downe the Pope frō his sea. And therfore Caietanus saith, that this councel afterward was iustly abrogated.

Epiphanius. 20.

HEr is put before Epiphanius booke, which he himselfe entituled Ancoratum, a briefe narration of his life, which declareth that he was borne at Eleutheropolis, which thing Sozomenus more plainly declaring, saith, that he was borne in a certain village called Besaduce, being neare vnto Eleutheropolis in Palestine. But what Parents he had, neither the said narration mencioneth, nor yet Sozomenus. He was sent into Ægipt, being but a boy, and had to his teachers and maisters (as Sozomenus testifieth) very good and godly Moonkes, whose company and discipline he vsed, as it semeth certain yeres, that is, vnto the twenty yere of his age. He himselfe affirmeth, that he was in Egipt, being a yong man. He saith ỳ the women of the heretiks called Gnostici, did stur & prouoke him to heresy, but he did not folow their minds. Lib. 6. cap. 32. Lib. 1. Tom. 2 heref. 26.

Going out of Egipt, he returned to the costes of Eleutheropolis in Palestine, wheras the foresaid narration declareth, he builded a Monastery, wher he himselfe was exercised in Monastical philosophy a certaine space with great praise, as Sozomenus testifieth. Nor it is to be doubted, but that he in this monastical contemplation wrote that long and famous worke against al heresies, in the raigne of Valentinian & Valens ioyned Emperours, as he him selfe declareth. In pref et li. 1 tom. 3. heret.

Sozomenus also declareth, that Epiphanius dwelled in Palestine. Before he went to Cyprus, in the time of the empire of valens & valentinian. Hierome testifieth, that he was priest of the monastery. epist. aduersꝰ errores Ioan. Hierosoly.

VVe be not able to affirme, by what occasion, or at what time he was called to the bishopricke of Salamine, which after was called Constātia, being the Metropolis of the country of Cyprus (as Hierome and Suidas haue testified.) This we can declare out of the testimonies of many men, whom we wil recite, that he was adourned with many excellēt vertues, both in his monastical profession, and also in the bishoprick of Constance. For Socrates attributeth vnto him excellent piety, which is a chiefe and worthy praise in a Christian, and also he saith, he was of a plain wit. Lib. 6. cap. 10

Hierome, which somtime reuerently nameth him holye father, ascribeth vnto him these vertues: knowledge & worthy life, authority, grauity, & reuerēce so great, ỳ Valens ỳ emperor, being the greatest enemi to sincere piety, & a great defender of ỳ Arrians, & Eunominians (which wer dispersed through al the world) neuer intreated him violentlye, and the hereticks that then raigned, counted it to the emperor an ignominy & reproch, if he would persecute so excellent and reuerende a man.

Auguſtine alſo attributeth vnto him great praiſe of notable doctrine in the Catholicke faith.

Sozomenus rehearſeth other of his vertues moſt worthye and beſeeming a biſhop, as benevolence and liberality towards the poore, and towardes them that had taken ſhipwrack, or were fallen into calamity by any other meanes. He ſheweth alſo, that Epiphanius laid out for the vſe of the poore, both his own goods, and alſo the cõmon goods of the church.

Sozomenus addeth this alſo, that whoſoeuer woulde doo good to the poore, did ſend their money to Epiphanius, as to a common ſteward, declaring alſo, that his pitty was approued and confirmed by a certain miracle. For when he had conſumed all the treaſure of the church, by diſtributing to the poore, the treaſurer of the church being angry & agreued, reproued Epiphanius ſomewhat ſharpelye, calling him a prodigall man. But not long after, there were brought (it cannot be told how) bagges ful of golde into the treaſurers houſe, nor it coulde be knowne at anye time after, eyther who it was, or out of what place, or in whoſe name the gold was brought. Neither is this alſo a ſmal cõmendation, for ỹ he deneth himſelf to be of any great audaciti, but did acknowledge himſelf to be ſimple & plain. His writings do teſtify, how much he excelled in lernĩg.

Li.2. Tomo.2 hereſ.69.

Li.3. Tom 1. Hereſ.48.

Epiphanius writeth certain traditions, among which this is one: that it was the conſtitution of the Apoſtles alwaies to faſt, Penthecoſt onely excepted, and that ſixe daies immediatly before Eaſter, men ſhould eate none other thing, then bread, ſalt, and water.

Finally, he varieth from other men in many hiſtorical narrations, and chiefly in Temporum ratione, *which thing the reder ſhal eaſily perceue.*

Lib.1. Tom.3 hæreſ.46.

Sometime alſo he is fouly deceiued: as when he affirmeth that Iuſtinus Martyr ſuffered martyrdome in Adrianus the Emperours raigne, when he was of the age of thirty yeares: wher as notwithſtanding it is moſte certaine, that he liued vnder the Emperour named Comodi, to whõ he wrote Apologies for the Chriſtians.

Initio Panaret in comp. doctr. eccl. Lib.1. Tom.1. hereſ.42.

Beſides foureſcore hereſies which he confuteth, he refelleth alſo oftẽ times iudaical doctrine, and the Ethnicke philoſophers, whoſe errours he doth recite in certaine places. He ſignifieth alſo, that he wrote againſt Marcion, before he made his booke againſt. 80. hereſies.

He confuted alſo in his time Apollinarius, whom he tooke as his deare frende (as he himſelfe teſtifieth) before he fell to hereſy.

He confuted alſo the Antidicomarianites, and them that offered to Mary, and the Maſſilians.

Aduerſus. Ioan. Hieroſol.

He condemned Origens bookes in open wordes (as Hierome witneſſeth) and in his writinges, and alſo in Synodes gathered in Cyprus, and in other places, (as Socrates alſo declareth.)

Hierome

Hierome also sheweth, that Epiphanius disputed against Origen & his defender Ruffinus in fiue tounges, and therefore calleth hym πενταγλωσσον. For when he was long time suspected of heresy vnto Theophilus Bishop of Alexandria to be in the Anthropomorphites errour, yet when Theophilus had knowen that Epiphanius iudged a right of God, he fauoured him againe, and broughte to passe, that Epiphanius mighte condemne Origens bokes in the Synode gathered in Cyprus. In which thing Epiphanius followed Theophilus his mynde, and wrote also to Iohn the bishop of Constantinople, to gather a Synode, and that he also would condemne Origens bookes. But Iohn delayed the matter. Vvherupon Epiphanius came a lytle after to Constantinople, whom Iohn with all the Clergie came forth to mete, and that he might gratifye Theophilus, he brought with him the condemnation of Origens bookes, and openly declared the variaunce which he had with Iohn: yet not withstanding he did not preuaile with all men to subscribe to the condemnacion of Origens bookes. For one Theotinus, bishop of Scythia answered hym thus: I, O Epiphanius wyl neither dispute against him that hath bene long time dead, neither I dare attempt such blasphemy, as to reproue those thinges which our Elders haue not reproued.

Epiphanius than tooke vpon him a bold and licentious enterprise in the church of Constantinople, that he might pleasure Theophilus, who was great enemy to Iohn, in that he ordered a Deacon, contrarye to the Canons, and also that with sharpe checkes he taunted Iohn the Byshop openly in hys Sermon.

Vvherupon Iohn commaunded Serapion the Priest, to tell Epiphanius, that he did many thinges beside the authoritye of the Canons, and therfore ought to take heede least the people, making a tumult, woulde imprison him, and lay hym in bondes.

Epiphanius disdaining the matter, purposed to returne into Cyprus, either bicause it repented him that he came into Constantinople, or els bicause he was admonished and perswaded therunto of God, as Sozomenus reherseth, who also addeth this, that Epiphanius entring into the ship, sayd vnto them that had followed him vnto the sea: I leaue vnto you this city, this court, and this hipocrisy, but I go hence spedely.

Socrates wrote, that he hearde some menne saye, that Epiphanius, (when he went from Constantinople) sayd thus vnto Iohn the Byshop, I hope that thou shalt not dye a Byshoppe. And Iohn aunswered hym agayne: I hope that thou shalt not returne into thy country.

Socrates and Sozomenus declare that both their sayings toke place, and that Epiphanius died in the shyp, before he came againe into Cyprus, and that Iohn was banished. Socr. l. 6. c. 10 Sozo. l. 8. c. 8.

Of this controuerſie betwene Epiphanius and Chriſoſtome, is more ſpoken before in the note of Chriſoſtome.

Sozomenus writeth a marueilous notable hiſtorye of Epiphanius, which is this:

Two beggers waiting in the high way for Epiphanius (when he went vpon a time from home) that they might get the larger almes of him, the one of them proſtrating him ſelf on the ground, did lye as though he had bene dead, and the other ſtanding by him, wept, as though he had lamented his fellowes death, and complayned vnto Epiphanius of his pouerty, bicauſe he was not able to bury the dead man lyeng on the groũd, & to bring him to his graue, for lacke of money. And Epiphanius ſaide, let him lye in reſt and peace. And geuing the other man things neceſſary for the burial, ſaid vnto him: ſee vnto the buriall my ſonne, and ceaſe from weping, for he ſhal not riſe againe at this preſent. That which hath now happened cannot be reuoked and vndone, and it ought to be taken pacientely. When he had ſpoken theſe words, he went onward. Afterwarde when none appeared in ſight, the begger that ſtoode by hym, ſpurnyng him lying on the ground, and alſo prayſing him that he counterfeited ſo wel a dead man ſaid vnto him: aryſe, that we may paſſe away this daye merily. But when he neuertheles lay ſtyll on the ground, and heard not the other man crying & ſpeaking aloud vnto him, neither felt him whē he beat him with his feete with al his might, this other man comming haſtely vnto the biſhop, told him what crafty practiſe they had vſed, and weping and pulling his heare, prayeth him to raiſe his fellow again. Epiphanius exhorted the man not to take greuouſly that which had happened, and ſayd. let him go, for God wyll not vndoo that he hadde done. Wherby he doth ſignify vnto all men, that they which ſo behaue them ſelues towards Gods Miniſters, go about to diſceaue God, who heareth and ſeeth all thinges.

Dioſcorus. 21.

Dioſcorus was Archdeacon of Alexandria. He ſucceded Cyrillus, Theodoſius the younger being Emperour.

He was a wicked and vnpure man, he did greatlye hate Cyrillus family, which he ought to haue helped for his teſtamẽts ſake, but he ſought craftely for their goods & liues, as appereth by Athanaſius and Theodorus bookes.

He remoued from the miniſtery, godly & innocent men, & appointed in their roumes, them that ſerued for his wickednes, as Iſchirion obiected againſt him in the Synode of Chalcedon

He pollated himſelf with many other offences, done againſt the firſte and ſecond table. He ſpake blaſphemy againſt the holy Trinitye, he embraced

braced and confirmed the heresy of Eutyches, and impugned the true fayth, as foure accusers obiected against him, in the councell of Chalcedō.

Sophronius semeth to lay to his charge, that he had cōmitted treasō, and had coueted the empire and rule of Egipt, for he saith thus: Acti 3 et Eusseb. Doriteus ad Euagrium lib. 2. cap. 4.

Dioscorus was greued, that such an one should be called lord & gouernour of the world, for he would haue ruled the dioceſſe of Egipt.

Ischyrion and Theodorus the Deacons, among other crimes, do lay against him murders, that he was occasioned to commit. It appeareth in the actes done in the councel of Calcedon, and speciallye in the accusations of Eusebius Doryleus, that Dyoscorus was the causer of Flauinianus the bishop of Constantinople his death in the seconde Synode of Ephesus.

Neither he was void of theft, for the churches of Lybia were wont to haue corn geuen them out of Egipt by the Emperours liberality, bycause they gathered no fruites of corne there, by the reason of the drines of the places. This Dioscorus taking vp the corne by the way, and bying it to him selfe with very great summes of money, sold it againe for much more money, then he bought it.

Furthermore, periury was layd to his charge, in the causes of his condemnation, bicause he had promised by an othe, that he would exhibite an epistle to be opēly red, which Leo bishoppe of Rome had sente to the Synode of Ephesus. But Dioscorus neglecting the othe, refused to haue it redde. Euagrius. li. 2. cap 4. et alibi

This was the disposition and piety, these were the vertues of this so great a monster of the church, rather then of a Bishop, of a tirant and a woolfe, rather then of a true pastour.

His accusers sayd, that no man was free from his cruelty, insomuche that things hauing no life, were not free from his furious raginges. For he did cut downe trees, and raised vp fiers, and plucked downe houses.

Athanasius concluding all his accusations wyth these fewe woordes, sayde, that Dioscorus had committed such offences, that were not onely forbidden by lawes, but also which exceeded al cruelty of the most fierce and cruel barbarous people.

Vvhen he had bene thre times called to the coūcel of Ephesus to make answer to his wicked doings, and came not, he was condemned by the voices of al the fathers, to be put from al the dignities of a bishop, and to be voyd from all maner of ecclesiastical functions. Euagrius li. 2. cap. 4

The causes of his condemnation were these.

Bicause agreing wyth Eutyches, he receyued hym to the communion, before he had talked and consulted with his fellow brethren in the councel of Ephesus.

Bicauſe he had vniuſtlye condemned Flauinianus, Euſebius, and o-thers of errours, being gilty to none.

Bicauſe he added ſome things to the councel of Epheſus, which were not ſpoken of the Fathers.

Bicauſe he admitted not the reading of the biſhop of Romes epiſtle, being often warned therto.

Bicauſe he had pronounced the biſhop of Rome to be excõmunicate.

Bicauſe he had contrary to the lawes, receiued them that were lawfully depoſed by diuers Synodes.

Finally, bicauſe other his fellow cõpanions, confeſſing their offence, had deſired pardon, but he continued in his wickednes, nor came to the Synode, being thriſe called. At the laſt he was ſent in to exile, into a certain place called Gangra, a city of the Paphlagones.

Ariminenſis Synodus.

Ariminum was a towne in Italy. This city had a notable port or hauẽ, whiche in times paſte diuided Italye from Fraunce. In this City was the counſel called Conſilium Ariminenſe kept. The cauſe & beginning of this councel, was this: Vhẽ the Arrians after the counſel of Nice, had with lies and falſhod inuegled the minde of Conſtantine the Emperour, Conſtantine calling ſome of them from exile, and purpoſing to cal an other councel, to heare the matter better diſcuſſed, but death preuented him, but he commaunded his eldeſt ſonne Conſtantius to performe that which his father had purpoſed, who at the laſt called a councel to be kept at Ariminum. Before which councell many other aſſemblies were celebrate and kept, in which this queſtion was greatly reaſoned and diſputed, whether the ſonne wer conſubſtantial and equal in ſubſtance with the father. Al refuſed to teache or ſaye that the ſonne was vnequall in ſubſtance vnto the father, vntil one Aetius a Syrmian taught the cõtrary, but yet very peruerſly & falſly For the which cauſe Conſtantius commaunded al the biſhops to come to Ariminum & Seleuciã, to rectify this opinion. He had thought to haue brought all the biſhops of the Eaſt into the weſt partes, ſeking all occaſions to make an vniforme concord amõg them: but the farre diſtaunce of place cauſed him to alter & chaunge his minde, ſo that he decreed, that there ſhoulde be but one councell, but kept in two places, & that the biſhops of the weſt ſhoulde be at Ariminum, & the biſhops of the Eaſt at Seleucia. But they did not agre in neither place, but great diſſention roſe among them, ther were at Ariminum aboue. 300. perſons.

Lib. 4. cap 17

As Sozomenus doth declare, when a queſtion was propoſed how they ſhould beleue, Valens and Vrſacius ſtepping forth (whoſe cauſe Germinius Auxentius, Gaius, & Demophilus fauoured) required that al that which

which was written before of the faith, ſhould be made voide and vaine, and that, that ſhould take place whiche longe before that tyme was compoſed in the Latine toung at Syrmium, where it was defined, that the ſonne was like the father, accordyng to the ſaying of the Scriptures, but that there ſhould be no mention made of one eſſence, and they ſayd, that this expoſition was greatly approued of the Emperour, and that it ought alſo to be receyued of the Synode. So at the laſt they graunted, nay rather falſly betrayed and defamed this worde ὁμοούσιος, as a word vnknowē of the Scriptures, and obſcure and darcke to many. But this Vrſacius with his complices were after pronounced and condemned for heretikes, and becauſe they defended the doctrine of the Arrians, were remoued from the Churche, as Athanaſius writeth in his Epiſtle to the Biſhops of Africa.

Reprehenſion of Peter. 22.

I Do not thincke that Hieromes ſentence is to be graunted, whiche affirmeth, that Paul did but feignedly reprehende Peter.

I would gladly aſke Hierome whiche leyneth to much to Peters part, whither Paul lied or no in ſaing this, I reſiſted him to his face? and whether theſe were coūterfeyte and diſſembling wordes or no? (They walked not the right waye in the veritie of the Goſpell.) And if Paule lyed not, than he truly reprehended Peter, neither were theſe diſſembling wordes, (they did not goe the right way in the veritie of the Goſpell) Let vs ſay therfore with Auguſtine, whoſe ſentence the common conſent of the Churche doth folowe and approue, that Paule truly reprehended Peter, for Peter offended the Gentiles that were conuerted to the faith, in with drawing him ſelfe from them for the Iewes ſake as though they were not cleane enough and purged by the fayth and baptiſme of Chriſt, vnleſſe they mingled the ceremonies of the olde law with the Goſpell.

And for ſo much as in Chriſt there is neither man nor woman, neither Iewe nor Greeke, neither freeman nor bondeman, but in Chriſte we all are one, why did Peter diſdaine to eate with the Gentiles, and cleaued to the Iewes?

Auguſtine ſaith: Paulus non ideo emendauit Petrum quod paternas traditiones obſeruaret, &c. That is. Paule did not reprehende Peter, becauſe he obſerued the traditions of the fathers, whiche thing if he would haue done, he ſhould not haue bene counted to haue done ill (for although they were ſuperfluous, yet beyng accuſtomed to be done they could not hurt,) but becauſe he compelled the Gentils to follow the Iewes doctrine

and Religion, whiche he could in no wiſe do, vnles he did them as things neceſſarie to ſaluation, yea and that after the comming of Chriſt, which thyng the veritie diſanulled by the preaching of Paul.

Neither was the Apoſtle Peter ignoraunt of this, but he did it fearyng them that were of the circumciſion.

Therfore, both he was iuſtly corrected, and Paule alſo told the troth, leaſt the holy Scripture, whiche is to be beleued of the poſteritie, by ſuffring a falſitie to haue authoritie, might be altogether doubtfull and ouerthrowne.

Neither Paule therfore kept theſe ceremonies, becauſe he feined him ſelfe a Iewe, that he might wynne them: for els why did he not like Sacrifice with the Gentiles, becauſe he became as one without a lawe vnto them that liued without a lawe, that he might winne them, but that he did that alſo, as a Iewe by nature.

All this he ſpake, not that he might feine him ſelfe to be that he was not, but becauſe he iudged, that by this meanes they might be mercyfully holpen, as though he him ſelfe had the ſame errour, that is, not doyng it with a diſſemblyng mynde, but with affection, as of one that had compaſſion.

Yea theſe olde Sacramentes were to be permitted to them for a ſeaſon, and chiefly to them, whiche came of that people to whom they were geuen, but afterwarde they ought to haue bene forſaken and left of all Chriſtians, as though they had ben reuerently buried and hidden.

By this learned ſentence of Auguſtine we know, that the ceremonies of the Iewes, were not immediatly after Chriſtes Paſſion pernitious and hurtfull, for they ſinned not whiche obſerued them for a tyme, although there was no hope of ſaluation to be put in them. For otherwiſe they ſhould haue deadly offended, whiche would haue thought, that they ought to be obſerued of neceſſitie, as though ſaluation and iuſtification ſhould be taken by them.

In Epiſt. ad Auguſtin.

Hierome notwithſtanding in this altercation with Auguſtine diſſenteth from hym, affirmyng, that the ceremonies of the Iewes, after the Paſſion of the Lorde, were alwayes pernicious and deadly to the Chriſtians, and that whoſoeuer, either of the Iewes or of the Gentiles, obſerued them, he ſhould be caſt downe to the pitte of hell.

Neither he thincketh, that Paul or Peter obſerued theſe ceremonies, but that they diſſembled the matter, to auoyde the offence of the Iewes, but the ſcolaſticall doctours do diſagre from this opinion.

But after the ſufficient preaching of the Goſpell, the ceremonies of the Iewes were pernicious.

Ob-

Obiectio.

Some men will say, was not Paul likewise to be reproued aswell as Peter, when he circumcised Timothie, when he purified himselfe seuen dayes, when he shore his head in Cenchreis, and when he let his heare growe by a vowe, and when Sacrifices were offred for him accordyng to the lawe, least some of the Iewes whiche beleued, should be offended? And if he knewe that the circumcision of Timothie was nothing worth, and likewise his purification, and the offering of the Sacrifices, and notwithstandyng did thus, vndoubtedly he dissembled, and therfore he was to be reprehended as well as Peter.

Responsio.

They that dissolue this argument, doo note simulation, as simulation, not to be any euill, but to be indifferent both to good and euell: for if it saue, edifie and kyndle godly zeale, as the simulation of Christ when he feigned him selfe to go farre, he enflamed his Disciples the more to require his presence, than it is good.

But if it destroye or take awaye charitie, or be agaynst edifieng, it is euill and to be reproued.

They do graunt, that Paul dissembled in these Iudaicall obseruations, when he knewe that they were nothyng worth, but at such tyme as he myght not hurte by his example, but myght profit by his dissembling. When he came to Lystra, he circumcised Timothie whom he would haue to be his iourney felowe, fearyng least he should hynder the fayth of the Iewes, by whom he should passe, if he should lead aboute with him an vncircumcised man, furthermore he did appease tumultes and seditions, whiche might be moued agaynst him. Also he circumcised Timothie, because he would send hym to teache the Iewes, and he did so, that the teacher myght be the more accepted of his auditours, yet for that end (as Chrisostome saith) he circumcised Timothie that he might abrogate circumcision. And if the Iewes had knowen that Timothie had not bene circumcised, they would not at all haue hard Timothie preach.

Neither Paul did offende, when at Hierusalem, he feyned the Iudaicall purifications, for they profited and saued charitie, neyther did they hurte or hinder the fayth of Christ beyng receyued, therfore he was not to be reproued in these simulations. But Peters dissimulation was euill, because it dyd hurte and offende the Gentiles, that were lately called to the fayth.

Saint Augustine calleth Peters dissimulation and feinyng, Peruersam & hypocriticam dissimulationem, *that is, a peruerse and hypocriticall dissimulation.*

Præ-

Prælectio ſeptima.



Entend at this preſet by gods grace to confute & to anſwere to certain argumentes of our aduerſaries whiche they lay agaynſt vs, and agaynſt the true Churche.

First they reaſon thus againſt vs.

You vſe nothing but the erpreſſe word of God. The falſe Prophetes in times paſt vſed nothing but the erpreſſe worde of God: Ergo, you be falſe Prophetes.

Reſponſio.

I denie the cõſequent: for he is not a falſe Prophet whiche vſeth the erpreſſe worde of God, but he ỹ doth falſely vſe it and doth detort it from the

The text. 1. natiue ſenſe. They call the erpreſſe worde of God the texte of the Scriptures, whiche (as Swinckfeldius doth vtterly reiecte) ſo the Papiſtes make it doubtfull and vncertayne.

The ſecond argument.

The falſe Prophetes preached nothing in tymes paſt, but peace, tranquillitie, & libertie, you preache nothyng but peace, tranquilitie, and libertie: Ergo, you be

Peace. 2. falſe Prophetes.

Reſponſio.

Conſciẽce. 3. I denie the minor, for we terrifie and make a feard the conſcience of men firſt, with preaching of the law, and then we do teach vnto our auditours the peace & promiſes of the Goſpell. Ergo, your minor is not worth a minorites graye hoode.

The third argument.

The old Prophetes taught men to doubt & to be in a ſuſpenſe of the remiſſion of their ſinnes. You do preache certeintie and make men ſure, of the remiſſion of their ſinnes, Ergo, you be not true Prophetes.

Reſponſio.

Ioel. 4. I denie the maior: although you ſeme to proue it out of Ioel, out of Daniell, and out of the actes of the Apoſtles. The wordes of Ioel are theſe. Quis ſcit ſi conuertatur dominus? Who knoweth if the Lord will returne? This ſentence you would haue to be a dubitation, when in very dede it is an affeuration, and a phraſe of the Hebrue tounge. The Prophet in dede here ſemeth at the firſt ſight to leaue men perplexe and doubtfull, but in the next verſe he offred them grace & fauour, if they would repent from the bottom of their hartes. Wherfore the Prophet ſemeth not to proſequute his talk, but rather to be diuerſe: And al exhortatiõs with the which God exhorteth vs to repentance, are cold, yea rather friuolous except he teſtifie him ſelfe to be ready & willing to reconciliation. Whereas therfore the Prophet here doth leaue the mindes of men in ſuſpenſe, he ſemeth to cut of that whiche he before entreated of the mercie of God. But this maner of ſpech is to be obſerued whiche oftentimes is founde in the Scriptures. For as ofte as God is deſcribed vnto vs, hard to forgeue ſinne, this pertaineth to the ſtirring vp of our ſlouth, and to ſhake of our negligence. At the firſt we are colde, when God doth inuite vs, except he pricke vs forward by ſondrie wayes. And alſo, whẽ we come vnto him, we do it remiſſely and ſlenderlie. Wherfore it is neceſſarie, that both theſe faultes be corrected in vs, that is, that our ſlomberyng be quickned and ſtirred, and that theſe delightes be driuen awaye with the whiche we ouermuch flatter our ſelues: And to this end is the counſell of the Prophet, for he ſpeaketh vnto deſperate perſons. If he onely had ſayd, God is ready to forgeue, if he had vſed onely this forme of ſpech, perhaps they would haue come negligently, & would

Ioel. 2.

would not earnestly haue bene touched with the feare of God. Therfore the Prophet doth as it wer consult with them. Although we may worthely dispayre (for we be vnworthy, whō God at any tyme should receyue vnto hym) yet there is no cause why we should be vtterly dismayed. Quis enim scit. &c, that is, God is placable. Wherfore we ought not dispeir, for the Prophete doth propone vnto vs a difficultie of obteyning gods fauour, not that he might leaue men in a doubte (for that were contrarie to his former doctrine) but that he might geue some tast of the mercie of god, that they should gather theyr spirites vnto them by litle and litle, and ỹ they should not persuade them selues to be in securitie, but that they should come vnto god carefully, and with much deliberation, after that they haue considered their offences.

Let it be that the Prophete spake, Dubitatiue, yet that dubitation is not to be taken of the remission of sinnes, and of eternall payne, but it is to be vnderstand of the remission of temporall payne. Agayne a Facto ad ius, is no good argument.

As for the place of Daniel, is manifestly corrupt, for it is in Hebrue a plaine asseueration. Although the grecians reade ἴσως, Forsitan, the Hebrue texte hath Hen, whiche betokeneth, Ecce, so that Daniell meant when he spake to Nabuchadonozor assertiue, when he sayd, Ecce erit sanatio delictorū tuorum. Loe, this shalbe a healing for thy sinnes, or as som read Id enim erit. Chrisostom also doth say, that the Prophet spake not doubtfully, but sayth, that the prophet did smite such a terror and feare vnto the kyng, as though he had sinned a sinne more grieuous, then that deserued pardon. His wordes be these. Hoc sic dixit non ambigens (vidēnim persuasum erat Prophetæ, sed volens illum terrere & cogere vt hoc faciat. &c.) He said, this not doubting (for it was thoroughly persuaded vnto ỹ prophet) but minding to put him in fear, & to constrain him to do this. For if he had spokē affirmatiuely, the king would haue ben the more negligent. So likewise we thē most of al do instigate and make him the more earnest, when we say, desire him & shewe vnto him, perchaunce, he wil heare thee: for feare rising of a doubt doth prouoke a man the more, for this cause the prophete made it not sure and certayne. What sayest thou? will god forgeue so great wickednes? There is no sinne which almesdede cannot purge and extinguishe. Euery sinne geueth place vnto almes, and is a remedie profitable for euery wounde. Nabuchodonozor. 5.

This and such like places of scripture are not to be vnderstand as though the worck it selfe of almes geuing, doth iustifie mā: but that if it be geuē out of a liuely faith and godly loue, it doth declare and testifie man to be iustified. The like place we haue in the Euangelist S. Luke, where Christ speaketh to the pharisies after this sort: Date eleemosynam, & ecce omnia mūda sūt vobis. Geue almes, & behold all things are cleane vnto you. That the papistes out of this place do inferre almes deedes to bee a satisfaction, by the whiche wee are made cleane from our sinnes, it is more vayne then that it nedeth any long refutation. Neither Christ doth here dispute by what price, we may attayne the remission of our sinnes, but that they do eate their bread vndefiledly whiche geue parte vnto the poore. The conscience is not purged, but by repentaūce. And repentaūce doth consiste chiefly in two pointes, the one in the acknowledging of our faultes, the other in a sure faith, that through Christ our sinnes are remitted. Wherfore, when Christ admonished the pharisies to purge their consciences from sinne, by the same wordes he willed them to acknowledge their sinne, and to beleue that through Christ they were forgeuen, for he onely can reconcile vs vnto god, and make satisfaction for our wickednes. Also he addeth the fruictes of repentaunce, that is the workes of charitie whiche procede of faith.

As for the wordes of Peter out of the actes of ỹ Apostles whiche he spake vnto Simon Magus, saying, Repent from thy wickednes, and pray, if perchaunce god will forgeue thee. It helpeth the papistes nothing at all, which will haue men to pray with suspense and doubtful mindes, and counted it a temeritie and rashnes Simon Magus. 6.

for

for a man to perſuade him ſelfe any certaynte in his prayers. But if the wordes of ſaint Peter be wel vewed, the anſwere is ſone made, for this greke word ἀφεθῇ, is asmuch to ſay, as if a man ſhould ſay in Latin. Si qua tibi remittat deus. If god by any meanes may forgeue thee. This maner of ſpech Peter vſeth not, ỹ he might leaue ỹ mind of Simon in doubt, but that he might ỹ more prouoke him to ernest prayer, for the difficultie of the matter is of no ſmall force to excite and ſturre vp: becauſe when we ſe that the matter is more eaſie, and in our own power, we are to ſecure and ſluggiſh. Wherfore Peter doth not here put Simon in a terror and feare, to the intent that he might put all confidence and hope out of his mind and ſo diſcourage him, but declaring that there was a certayne hope leaft vnto him, if he called for mercie with an humble and lowly ſpirite (onely to make hym the more ardent,) ſheweth him, that for the greuouſnes of his ſins, it was hard to obtayne pardon: for faith is moſt neceſſarie when ſoeuer we haue acceſſe vnto god, and pray vnto him, yea rather it is the mother of prayer.

The fourth Argument.

The deuil vſeth the Scriptures, the falſe Apoſtles vſe the ſcriptures, the Anabaptiſtes vſe the Scriptures aſwell as Chriſt and the Apoſtles, and you alſo of this new Churche vſe the Scriptures, Ergo, the ſcripture is an vncertayne thing to leane vnto.

Reſponſio.

I denie the argument, for what ſoeuer is vſed of diuers hauing diuerſe iudgements, is not of it ſelfe doubtfull, but it behoueth vs to beholde & examine, who doth vſe it falſly & who truly for it is not the diuerſitie of mēs wits that maketh a thing ſure or vnſure, for in euery thyng there is a veritie.

The fift Argument.

The true Churche hath ordeyned, that the lay ſorte ſhould receyue the Sacrament vnder one kynde onely, that is, vnder the kynde of bread and not of wine. But your Church commaundeth to geue to the laye ſorte both kyndes. Ergo, your Churche is not the true Churche.

Reſponſio.

I denie the maior, for the true Churche of Chriſt doth neuer alter nor chaunge Chriſtes Inſtitution. Now Chriſts Inſtitution was that al mē ſhould drinke of the cup, Ergo, your Churche forbidding the ſame is the Synagoge of Antichriſt, and not the Churche of Chriſt.

Replicatio.

Infantes ought not. 7.

You take theſe wordes to be ſpoken generally, Bibite ex hoc omnes, Drincke you al of this. But infants, do not, nor ought to drinke of the cup. Ergo, you are deceyued in saying that all men generally ſhould drincke of the cup.

Reſponſio.

To proue themſelues 8.

This whiche you bring of infantes, who ought not to be admitted to this Sacrament before a certayne tyme is friuolous and childiſhe: for ſaint Paule would haue all them whiche come to this Sacrament, to proue and examine them ſelues, before they eate of this bread or drincke of this cup.

Therfore this saying, Bibite ex hoc omnes, is generally ſpoken [illegible]ſe, whiche be of thoſe yeares that they bee able to trie and proue thinges. And I praye you haue you forgotten your logicall diſtinction of thys vniuerſall ſigne, Omnis, whiche is taken in the Scriptures ſometyme diſtributiue, ſometyme collectiue, Turne the leafe I beſeche you, and ſee howe theſe wordes are to be vnderſtāded. Omnis Hieroſolima exiuit ad Iohannem. Agayne, decimatis omne olus. &c. Deus vult vt omnes homines ſalui fiant: hoc eſt, ex omni genere aliquos, that is. God would haue all men to be ſaued, that is to ſay, of euery ſtate ſome.

The ſixt Argument.

In the true Church there are no ſects, but in your Church ther ar ſectes. Ergo, your Churche is not the true Churche.

Reſpon-

Responsio.

First I aunswere wt Paul sayth. Oportet hereses esse vt electi probentur, there must be heresies, that the elect might be tryed and made manifest. It is written also, Sathan stood among the sonnes of god. Also there are tares among the corne, furthermore they went from vs, but they be not of vs.

Now secondly I aunswere: I denie this argument. Heretikes be among the elect, Sathan among the children of god, tares among wheat, goates among shepe, Ill fishes among the good. Ergo, the elect children of God, are not the children of god. Ergo, wheat is not wheat, Shepe be not shepe, But if you will make a good argument, you should conclude thus. Ergo, tares be tares, heretikes be heretikes, Ill fishes be ill fishes.

Notio.

Although the whole rablemente of Papistes do agree together in persecutyng of Christ and his gospell, yet there is great dissention and seates among thē, as it may well appeare vnto them, whiche shall read their workes, As the Thomistes, the Scotistes about the originall sinne of the virgine, the Henrististes & other questionistes, who fighteth and writeth one agaynst another. What say you to your owne men whiche wrote of late dayes, Gardener & Smith, who do write contrary doctrines about the Sacrament. Likewise Pighius and Eckius write contrarie doctrines about originall sinne. Original sinne of Mary. 9.

The seuenth Argument.

Loue is the ende of the law and of al the Prophets, but you of this Church do not loue, be cause you departe from the vnitie and concorde of the Churche of Rome. Ergo, you do agaynst the manifeste worde of god, agaynst the lawe and agaynst the Prophetes.

Responsio.

I denie the argument, loue is of two sortes. The loue of god, & the loue of man The loue of god whiche is the foundation of the first table, and doth consist in a Christian faith, is to be preferred aboue the loue of almen. Yea Christ cōmaūdeth. If thy eye offende thee, pull him out and cast hym from thee. Also Saint John sayth, if any man come vnto you, and bring not this doctrine, receyue hym not into your house, nor bid hym god spede. Agayn, what felowship is there for lyght with darckenes.

Replicatio.

If any man bryng any sentence out of the Scriptures whiche is profitable to edification & charitie, (Although he who wrote the sentēce do not so meane) yet he is not deceyued with any great daunger, nor doth swerue from the word of god.

Responsio.

He racketh these wordes out of Saint Austen, and would, that willyngly we should erre from the true vnderstandyng of the Scriptures, as for example, where Christe sayth, Drincke you all of this, you would not haue vs to knowe these woordes, least we should trouble the concorde and vnitie of your Churche, you would haue vs to learne that lesson out of Terence. Tu quod scis nescis. These wordes be mete for an Infidell, & not for one that professeth gods worde. That kynde of edifieng and charitie whiche is done to further the cause of Antichrist, is no true edification, but is a destruction of godly loue, and a ruine of our salvation.

The eight Argument.

The true Churche is a visible congregation, whiche maye bee seene and knowen.

But you cannot ſhew a viſible & known church, for Flacius cõdemneth Philip and Philip condemneth Flacius. Ergo, neither you nor they be any Church.

Reſponſio.

I deny the conſequent, for condemnation doth not exclude both the parties: for it is neceſſarie, the condemnation of the one parte to be iuſt and good, and of the other vniuſt and wicked.

I will make you the like argument. Moſes rebuked Aaron being foully deceyued. Paulus rebuked Peter when he diſſẽbled. Ergo, none of thẽ be of the church. Exod. Gal.

Democritus. 10. Who would not call ten Democritos, to laugh hartily at theſe vnſauery ſequels.

Obiectio.

They that be of the Churche, muſt folow and obſerue thre thinges, that is, vniuerſalitie, antiquitie and common conſent, otherwiſe they cannot be true Catholiques. This ſaith Vincentius Lirinenſis. Vincentius 11.

Reſponſio.

If the Churche were now in ſuch ſtate as it was when Vincentius. wrote this ſaying, we would gladly folow it, and embrace vniuerſalitie & antiquitie, but the Church ſince that tyme hath eſtabliſhed many thinges that repugne againſt the Scriptures, and therfore it is not to be followed in all thinges.

We ought to folow that vniuerſalitie, which contayneth ſuch kind of doctrine as the ſacred Bible appointeth and ſetteth out vnto vs.

Alſo euery faithfull mã ought to receiue and regarde ſuch an antiquitie, which nothing ſwarueth from the canonicall veritie, and the meanyng therof.

Of els no vniuerſalitie, antiquitie nor conſent (though they haue ben put in vre neuer ſo long) ought to be admitted: for the vniuerſall church of Chriſt beareth the voyce onely of her paſtour, and doth not knowledge the voyce of ſtraungers. Ioha.

¶ The vniuerſall nomber maketh not the true Church.

The Churche of the Iſraelites was in tymes paſt a great and notable Church, in whiche were the nomber of fire hundred thouſande men beſide women, and children: in the whiche were excellent men, noble men, holy and learned men, yea & the workers of miracles. The wiſe & eloquent man Aaron was in that Church, Aaron. 12. Phinies. 13. There alſo were Eleazar, Iſchamar, Hur, and Phinees, which were renowmed and famous men in all kinde of literature, beyng aged and experte men in many thinges. Did not (I pray you) this vniuerſall Churche, in whiche were fire hundred thouſand armed men, receyue the calfe by generall conſente: for no man did put forth hym ſelfe to reſiſte that filthy Councell. Did this worke (thincke you) pleaſe God, becauſe it was made by the vniuerſall conſent of the Churche? yea and the holy and learned men allowed it by theyr ſilence, yea and Aaron furtheryng & openly agreyng to it. But the Lord ſayd to Moſes: get thee down, the people hath broken the couenaunt, They haue gone out of the way, which I cõmãded them to walk in, for they haue made them an image of a calf to worſhip it. A calfe. 14. Exod.

Loe, the mouth of the Lord calleth thoſe learned and holy men, couenaũt breakers and Apoſtataes, yea and the vniuerſall Churche of the Iſraelites, only Moſes, or at the moſt Joſua and Moſes excepted.

Helias. 15. Helias alone reſiſted many hundredes of Baaliſtes.

Baaliſts. 16. Chriſt alone put him ſelfe againſt the whole colledge of Prieſtes & Phariſies. The Apoſtles beyng few, went forth into all the worlde, and had againſt thẽ the fayth and cuſtome that was vſed many yeares before, the rites of the fathers, the iuſt ſententes and dedes of very wiſe and religious men (as they ſemed.) Therfore were thoſe thynges true, whiche ſo many learned, wiſe and iuſt men taught, whiche ſo many Realmes and nations obſerued and kept ſo long time before: & contrarie wiſe, were thoſe thynges falſe whiche a fewe Apoſtles taught, beyng new, baſe and contemptuouſe men?

But

But wherefore did the Apostles teache truth, and the other falshood? ye shall fynde the cause, not by eternall decdes, but because they taught by the will of God expressed in his holy woorde, and the other men tooke their doctrine of men of whom it was written. Omnis homo mendax, that is, all men are lyars. That vndoubtedly is an errour which fighteth, with the wil of the eternall God, with the lawe and woorde of God, or that agreeth not with it.

Therfore the Churche erreth, as oft as it followeth her owne mynde, not regardyng the Scriptures.

The olde Churche before Christes tyme erred many yeares, when it neglected the commaundement of god, and loued her owne will.

Therfore it is a great foolishnes, to will to defend any errours vnder the pretence of the Churche, as though the Churche could not erre, but all thinges were true and ryght that it doth.

The Churche erreth, not when it heareth the voyce of her shephearde, but it doth erre when it hereth it not.

Therfore we must enquyre whether the Churche hath herde the voyce of the shephearde in that thyng whiche hath bene called in question. Yf this thyng do appeare, it wilbe manifest, that the Churche doth well.

But some men go a straunge waye, gatheryng this argument: this thyng the Churche doth and obserueth: therfore it doth wel. But this is not to play the diuine, but to playe the Sophister.

Paphnutius alone stoode agaynst the councell of Nice and was heard: wherby it appeareth, that this note of vniuersalitie is not a true note of the Church. Paphnutius

Antiquitie. 17.

As touching antiquitie, who I pray you was auncienter than Christ: by whose guidyng the true Church is gouerned, and whose onely woordes it ought to here: the whiche thyng Cyprian affirmeth saying. Et quod christus debeat solus audiri, pater etiam de cælo contestatur dicens, hic est filius meus dilectus, in quo bene consensi, ipsum audite. Quare si solus Christus est audiendus, non debemus attendere quid aliquis ante nos faciendum putauerit, sed quid prior Christus qui ante omnes est, fecit. Neque enim hominis cõsuetudinem sequi oportet, sed dei veritatem, &c. That is, that Christ onely ought to be heard, god the father witnesseth frõ heauẽ, saying, this is my beloued son in whom I am wel pleased, here you him. Wherfore if onely christ must be heard, we ought not to regarde what any man before vs hath thought good to be done, but we must take hede what Christ did whiche is before all, for we must not folow the custome of men, but god his veritie.

Augustine sayeth. Quia quod anterius est inquiũt falsum esse non potest, &c. that is to say. Because they say that cannot be false whiche is first, as though antiquitie and olde custome doth hinder and let the veritie. For thus men slayers vsurpers, sacrilegious men and adulterers may defende their wickednesses, because they were auncient.

Also Saint Ambrose sayth. Nos noua omnia quæ Christus non docuit, iure damnamus, quia fidelibus via Christus est, Si igitur Christus non docuit quod docemus, etiam nos id detestabile iudicamus, that is. We do ryghtly condemne all newe thynges whiche Christe hath not taught, because Christe is the waye vnto the faythfull. If therfore we teache that whiche Christ hath not taught, we iudge it detestable.

Felix the Bishop writteth. Nemo consuetudinem rationi et veritati præponat, quia consuetudinem ratio et veritas semper excludunt, that is. Let no mã preferre custome before reason and truth, because reason and truth do alwayes exclude custome.

Saint Hierome writing vpon these wordes. Dominus numerabit quãdo scribet populos. Ille natus est ibi, or as the Septuaginta interpreters doth translate. Dominus narrabit in scripturis populorũ, et principũ eorũ qui fuerũt in ea. that is. The Lord shall cause it to be written & preached among the people, that he was borne there. So (saith S. Hierome) what the Prophet sayth, they which were (sayth he) and not which be: wherby he signifieth that what soeuer other thyng shalbe sayd or taughte (excepte the Apostles and their doctrine) maye be cut of and haue no authoritie, yea although he be neuer so holy, neuer so eloquent, yet he commyng after the Apostles, hath no authoritie. Psa.

Septuagĩta. 18.

Origene writing vpon the Prophet Ezechiel. Nullũ imitemur (inquit) et si volumus imitari quẽpiã, propositus est nobis ad imitandũ christus Iesus, descripti sunt actus Apostolorũ, et Prophetarũ gesta de sacris voluminibus agnoscimus, Illud exẽplar firmũ est, Illud propositũ solidũ: & qui sequi cupit, securus ingreditur, that is, Let vs follow none (saith he) and if we will folow any, Iesus Christ is set before vs to followe: the actes of the Apostles are written, we knowe the doynges of the Prophetes out of holy bookes, this example is firme and sure, this purpose is sounde, whiche who coueteth to followe, doth go safely. Hom.

Ezech. 19.

Obiectio.

In the true church there be no scismatikes, and they be scismatickes whiche doo forsake the old church of Rome and make to them selues new conuenticles & congregations, but you haue forsaken the Churche of Rome and made your selues a new Churche Ergo, you be schismatikes.

Responsio.

There be some phantastical men, whiche these many yeares haue not, neither yet do communicate with any church, for in all thinges & persons they finde some want, but in thẽ selues only they find nothing to be accused. And therfore they cõceiue and imagine a marueloꝰ forme of a church, which vnlesse they do perceiue to be constitute in some places according to their minds, they do contend, ỹ there is yet no true Church of Christ in the world. But they seme to thẽ selues to haue iust causes of schismes. They will not cõmunicate with our Churche, because the doctrine of the ministers of ỹ church doth not as yet seme pure, cleane, & spirituall enough. They cõplain in some churches, that there are very many & diuers rites vsed, & also they desire to haue rigor & severitie of discipline, & a very exquisit puritie of life, for they do feare, least they should be polluted & defiled with the cõpanie of certaine persons. Many do forsake the church, through the offẽces & vices of some ministers, of which nomber the Anabaptists are: but this is no iust cause to separate them selues from the church. Yet ther be certain iust causes, wherfore the godly and faithfull may separate them selues from the companie of the wicked men, in whiche not onely the lawfull vse of the Sacramentes is corrupted, but also the sincere doctrine is adultered.

Rites. 20.

¶ Causes wherfore schisme ought not to be made, first not for the diuersitie of doctrine.

In primis no schisme ought to be made for diuersitie of doctrine. For cõcernyng doctrine, it is exercised partly in certayne and sure determinations, of which sorte are the articles of the faith, and the necessarie and true sentences of the Scriptures, whiche if they be agreablie, purelie and simplie taught in the Churche, it is sufficient, although there be none other ornamentes or decking shewes. *Irenæus* saith. Cum vna & eadem fides sit. et cet. that is, for so much as there is one onely fayth, neither he that cã speake much of it speaketh more than behoueth hym, nor he that speaketh litle doth therfore diminishe it. Therfore seyng the doctrine of the Ministers in the Churche expoundeth those thynges whiche are of the Scripture, of the true and sincere fayth, what more haue those schismatikes to require. Doctrine is partly exercised in ỹ dayly exposition of the Scriptures, and in applying the same to tymes, place, and matter. In expoundyng hath bene alwayes a

marueloꝰ

marueilous varietie and diuerſitie, but yet no wiſe man therfore hath ſeuered him ſelfe from the Churche. For it happeneth oftentymes, that two or three or mo do expounde one place not a like, but diuerſely. One maketh it darcker, an other man maketh it playner, the one hitteth the marke, the other doth not touche it fullye, one man applieth the place whiche he intreateth verie aptly, an other man hath not the like dexteritie in applying the Scriptures: Yet he ſpeaketh nothyng contrary to faythand charitie, but vttereth all thinges to edification. Through this diuerſitie no man may take occaſion to ſwarue and go from the Churche, for all godly men do allowe all thinges, and do retayne that whiche good is. The learned diſdayne not the ſermons of them that be leſſe learned: Agayne, the vnlearned do not enuie them that be better learned, neither their gifts, neyther they diſdayn to learn perfecter things, nor do condemn the lerned ſermons of the lerned preachers, but they prayſe God in them. To tyme place and perſons. 23.

Auſten ſayth. Quiſquis ſcripturas diuinas vel quamlibet earum partē intellexiſſe ſibi videtur, et cet. that is. Whoſoeuer thincketh, ỹ he vnderſtādeth the holy ſcriptures or any part of them, ſo that by the vnderſtanding of them he do not edifie to double charitie of God and mā, he hath not yet vnderſtood them. But whoſoeuer ſhall gather ſuch a ſenſe out of the ſcripture, that may profite to the edifieng of the ſaid charitie, and yet doth not ſpeake that thing, whiche he when he readeth doth meane, is not deceyued with any daunger, nor doth vtterly ſpeake af alſhood. He ſayth alſo ſhortly after. Corrigendus eſt tamen. et cet. that is. He muſt be admoniſhed and taught. More profitable it is not to forſake the true way, leſt by accuſtoming to go out of the way, he be compelled to go in a froward and peruerſe way. Therfore if the interpreter ſhall in any place groſſely erre, he that is better learned may admoniſhe him brotherly, but he may in no wiſe make a ſchiſme.

¶ Secondly no ſchiſme ought to be made for the diſordered life of the Miniſters, nor for the impure life of any other perſon.

If the Miniſters haue vices and infirmities, and yet be faithful in teaching, admoniſhing, exhorting, accuſyng and comforting the people, and alſo if they do lawfully Miniſter the Sacramentes, no man hath iuſt cauſe therefore to forſake the Churche. The Lord ſayd in the goſpell. *In cathedra Moyſi ſedent ſcribæ & phariſæi, &c.* that is. The ſcribes and phareſies ſit in the chaire of Moſes, therefore do you all thinges, that they commaunde you to keepe and to do, but do you not accordyng to their workes, for they ſay and do not. Loe, the Lord ſaith: They ſay and do not. Therfore they like agreed not with their doctrine, yet becauſe they ſate in the chaire of Moſes, that is, becauſe they preached the word of God truly and ſincerely, the Lord biddeth to receyue their ſincere doctrine, and to forſake their lyfe, not aunſweryng to their teachyng. Therefore God forbiddeth vs to make any ſchiſme for the vices of teachers. The Churches of the Prophetes and Apoſtles do make for this place, for Eſay and Jeremie accuſyng the maners of their tyme, did greatly inueigh agaynſt the corruption of doctrine and manners, neither dyd they lay vnto their charge light offences, but haynous and capital. Cath. Moſ. 22. To ſay and not to do. 23.

Eſay crieth out: A vertice capitis ad calcaneum vſque pedis nō eſt boni quidpiā. that is, from the crowne of the head vnto the ſole of the feete there is no goodnes. And yet he did not ſwarue from the Churche, nor made hym a newe Churche. thoughe he tooke diligente heede to keepe hym ſelfe cleane from all their impietie. How many vices and errours were in the companie of the verie Apoſtles of Chriſt. Did the Lord therefore departe from them? The Churche of the Corinthians was corrupted not onely in maners but alſo in doctrine. There were in it great contentions, factions, chydynges, certation and prophanyng of wedlocke. Beſide that many did communicate with prophane Sacrifices, they did alſo erreniouſly referre baptiſme to the vertue of man, they polluted the ſupper of the Lord with priuate and riotous banckettes, and iudged not well of the reſur-

reation. But did the Apostles therfore departe from it, or commaunded others to departe from it? No, he affirmeth the same Churche to be an holy Churche, and greatly disprouing their diuisions, exhorteth al men to the vnitie of the Church, and to sincere veritie.

With bankets, 24.

They therfore vndoubtedly do erre, whiche restrayne them selues from that Catholicque congregation, in whiche although there be great errours of corrupt liuing, yet the doctrine is sincere and pure.

¶ Thirdly no schisme is to be made for the diuersitie of rites and ceremonies.

Obiectio.

Some obiect, saying, that there is not one forme and maner vsed in the baptising of children. Likewise say they, in the Lordes supper, some receiue the Sacrament sitting, some standyng, some knelyng, some receyue it with their handes, some into their mouthes out of the Priestes handes, some receyue it often, some seldome, some neuer but once a yeare. Agayne they haue not one forme and maner of prayying. How therfore can the spirit of vnitie and peace be in that Church, in whiche is founde so great diuersitie? We do therfore (say they) iustly departe from you.

One forme of baptising of children

Responsio.

Do not these miserable mē know, how great diuersitie there hath alwayes ben in the rites (the vnitie of Christes Catholique Churche neuertheles remayning vnseparated? Socrates largely expoūdeth the diuersitie of rites in the church. And amongs other things, he saith. Nulla religio eosdem ritus custodit. No religion keepeth like or the same rites, albeit they embrace one maner of doctrine: for they that be of one faith, do dissent among thē selues about the ceremonies. And againe he saith. It would be a laborious, greuous & vnpossible worke to write all the rites of the churches vsed in cities and countreis. *Irenæus* rehearseth a great diuersitie of churches in fasting and celebrating Easter. And afterward addeth. Et tamēnihilominus omnes illi etiā cum in obseruantia variarent, &c. that is. And yet neuertheles all these when they varied in their obseruations, they were & be alwayes at peace within them selues and with vs. Did this diuersitie of fasting breake the vnitie of faith? And agayn he saith when Policarpus came to the citie of Rome in the time of Anicetus, and had a litle controuersie betwene them of certayne other things, they were forthwith reconciled, but of this pointe they did nothing contend among them selues. For neither Anicetus could persuade Policarpus, not to obserue those things whiche he had obserued with *Iohn* the disciple of the Lord & other the Apostles with whō he was alwayes conuersaūt, neither did Policarpus persuade Anicetus not to obserue ỳ custome which he obserued with those elders whō he succeded. And notwithstāding this diuersitie, they had agrement betwene them. Thus farre *Irenæus*. Therfore the primatiue Churche vsed a great libertie in vsing ceremonies, yet, so that it dissolued not the bonde of vnitie.

celebrating Ester 25.

Policarpus 26.

Augustine saith. Nulla disciplina est in his melior. &c. that is. There is no discipline better to a wise, graue, & Christiā man (concernyng these ceremonies) than to do after that maner, as he shall see that Church to do to the which he shal happē to come: for that thing whiche is enioyned neither agaynst the fayth nor agaynst good maners, is to be counted indifferent and to be obserued, as the company doth, among whom we liue and are conuersaunt.

¶ Fourthly, no schisme is to be made for them, whiche do not worthily communicate the Lordes supper.

Obiectio.

You admitte all men indifferently to the Lordes table, whoremongers, dronkardes, couetous persons, blasphemers & other of that note, with whom the Apo-

Blasphemers. 27.

stle

stle forbiddeth to eate common meate, muche lesse he doth graunt to receiue the bread of the Lord with suche. Therfore except ye will be polluted with the cõpany of such, it is necessary either not to come to such a company, or els vtterly to flye from it.

Responsio.

Paule the faithful seruant of Jesus Christ, was not more rigorous than hys maister, who did admit Judas to the holy table, whom he knew throughly, both inwardly and outwardly, and yet put him not backe, but he would haue repelled him, if he had knowen that the rest of the Disciples shoulde haue bene corrupted with his company. Judas him selfe was polluted, for his minde & conscience was corrupted, but the Apostles could not be defiled through an other mans infidelitie. And therfore the Apostle Paule sayth: Probet seipsum homo, & sic de pane edat, et de poculo bibat. That is: Let a man proue him selfe, & so let him eate of the bread, and drinke of the cup. He byddeth euery man examine him selfe, and not to iudge an other mans seruaunt. If thou be taught in the faith, and dooste worthely partake of the Lords table, thou art not polluted with an other mans malice. Therfore thou hast no iust cause to be seperated from the church, for that thou wouldest anoyde corruption, in which church thou seest euill men mingled with good men to be partakers of the Lordes supper. And if thou be seperated, thou plainly declarest, that thou dooste arrogantly partake with them whom Augustine describeth in these woordes: Illi filii mali, qui non modo iniquitatum alienarum, &c. That is to say: Those ill children, which not onely in the behalf of other mens iniquities, but also in the study of setting foorth their own contentions, doo affect and desire either to drawe, or to deuide the weake people entangled with the boast of theyr name, being puft vp with pride, furious with heddines, deceitful with slaunders, troublesome with seditions, least they should beseme to lacke the light of truth, do pretend a shew of rigorous seuerity. And those things which in the holy scriptures are commaunded to be done, to correct the faultes of the brothers with a certaine moderation, the sincerity of loue being saued, and the vnity of peace preserued, they vsurpe and driue to the sacrilege of schisme, an occasion of diuision. Also in the two chapters following, he geueth this councel to quiet & peaceable wits, that as much as they may, they correct moderately that thing which they can, & that they may not, to suffer patiently, and that they be sorye and lament it wyth charity, vntyll God hymselfe eyther redresse them, or els in the latter day scatter the chaffe from the wheate.

Conclusio.

To conclude with Cipryans authority concerning this matter, I wil alledge his woords: Si videntur in ecclesia esse zizania. &c. If there seeme tares to be in the church, yet our faith and charity ought not to be letted or hindered, that bycause we see tares in the church, we should therfore departe from the church, we ought rather to labour to be made the good wheate, that when the wheate shal be layde vp in the Lords barne, we may receiue fruite for our worke and labour. The Apostle in his epistle saith: In domo autem magna. &c. That is: In the great house there are not onely vessels of gold and siluer, but also vessels of wood and earth, and some to honour, and some to dishonour.

Let vs endeuour our selues as much as we can, that we may be vessels of gold and siluer. But it pertaineth to the Lord onelye to breake in peeces the earthen vessels, to whom also the yron rod is geuen. The seruaunt cannot be greater thẽ his maister, neyther let any man thinke to chalenge to himself that thing, which god the father geueth onely to his sonne, that he maye thincke him selfe able to purge the flooze, and to fanne the chaffe from the wheate, or to seuer the tares from the wheate by mans iudgement. This is a proud obstinacye and sacrilegious presumption, which a mad fury vsurpeth to it selfe. And whyleste some men alwaies take the Lord to them selues, more then meeke iustice doth require, they

Judas. 28.

1. Cor. 11.

2. Tim. 2.

Alley, W. (copy 1)

do periſh and go out of the church, and whileſt they do extoll them ſelues proudly, they being blinded with their owne pride, doo leeſe the light of the verity. Hec Cyprianus.

The Lord Jeſu reduce againe the wãdring ſheepe into the vnity of the church, and preſerue them, & further them to liue in vnity, quietnes, and peace.

Thus it is declared at the full, wherfore ſchiſmes ought not to be made in the Church. Now wyl I make anſwer to your obiection, wherfore we departed from the Church of Rome.

We make a diſtinction betwene the old Churche of Rome, and the late newe Church. For the church of Rome at the beginning was holy and faithful, which the Apoſtolicall men and the Apoſtles them ſelues founded and buylded vpon the worde of God.

That church not onely lacked the ceremonies now vſed, but alſo wanted the decrees and conſtitutions, which the late new church leaneth and cleaueth vnto. That old church knew no Monarchie, nor that ruffyng court. Therfore we haue not gone, nor at any time wyl go from that primatiue church. But we doo not agniſe that new church of Rome, which affirmeth the Pope to be Chriſtes Vicar in earth, and that we ſhould obey his lawes. And where they ſaye, that the ſcripture hath his authority in the church of Rome, & that it is recited in their church, & that it is vſed in the diſtribution of the ſacramẽt, the contrary may be ſhewed.

Firſt, they make ſubiecte the interpretacion of the ſcriptures vnto their ſee, and doo attribute all Judicial iudgementes to the Biſhops of Rome. That Canon following is wel knowne.

All men muſt obſerue whatſoeuer the Pope decreeth and ordineth forevermore, and without gaynſaying.

Alſo the whole church through the world knoweth, that the holye churche of Rome hath right and authority to iudge of all thinges, and that no man maye iudge of his ſentence. Therfore he iudgeth alſo the ſcripture, expounded & wreſteth them after his owne mynde.

But al men do ſee playnly, that they take away the natiue ſenſe, and do ſubſtitute a ſtraunge ſenſe vnto the ſcriptures, as I haue largelye declared before in my former Lectures, wher ye may reade & perceiue, that the late church of Rome is not the true church of Chriſt.

Obiectio.

By this meanes there ſhal be no church left in earth. For when the gouernors of the church do erre, what hope of the church remaineth? Or when the ſignes & markes of the church do not appeare, where is the church?

Reſponſio.

God in the calamities of the church, in which the gouernours decline from the worde and true worſhipping of God, reſerueth neuertheles vnto him ſelf in earth a church, which was defended and preſerued by certaine preachers and teachers, although they were in nomber very few.

The matter ſhal be made more playne by examples. In the time of Achaz king of Juda, when Uria the high prieſt wincked at idolatry, and the rulers and other prieſtes did not reſiſt it, the king ſhut the temple of the Lord, and tooke away the holy ſeate. And therfore the ordinary miniſtery of the worde and ſacrifices ceaſed. But neuertheles ther was an holy church in the kingdome of Juda, in which no doubt Eſay and other godly men taught, as it were extraordinarily.

4. Regum. ca
Ibidem.
2. Para. 28.

When Manaſſes raigned, ſincere doctrine, celebration of the ſacramentes, and circumciſion were vtterly taken away, and that ſame apoſtaſie continued vntyll the church was reformed of the moſt godly king Joſia: yet al this meane time prophetes were ſent, and the church of God was in Juda, although the greater parte of the people with their gouernours, followed the impiety of Manaſſes.

4. Reg. 22. 21.
2. Par. 33. 34.

In the kingdome of Iſrael, Hieroboam the king did put the Leuites, whyche were

wer teachers and preachers of the law of the Lord, from the miniſtery, and placed prophane, and vnlearned prieſtes vnto the people, and founded newe and great churches, ſetting vp Idoles & Calues, a new worſhipping, new altars, and newe feaſtes, and by this meanes abrogated the true worſhipping of God, ſo that in Iſrael no external ſigne of Gods church appeared, and yet there is no doubt, but there was a notable church of God in Iſrael, to the conſeruation wherof the prophetes were often ſent.

Amos the ſecond of that name, being a prophet, a ſhephearde, or heardman of Tecoa, taught the true woord of God vnder Hieroboam. But Amaſia the byghe prieſt ſaid thus vnto him: Go forthwith and get thee into the land of Iuda, & ther do thou prophecy, but in Bethel hereafter doo thou not preache, bicauſe it is the foundation and temple of the king. Amos. 7. Bethel, 29.

In the time of Achab, who ſucceded al the kings before him in impiety, who alſo added the abhominable worſhipping of Baal, vnto Hieroboams impiety and apoſtaſie, and had ſet vp al maner of ſuperſtitions, idolatries, and ſacrileges, and cruelly perſecuted the ſincere woord of God in the Prophets, there was found notwithſtanding in Iſrael a noble and cleare church of God.

Helias the great and moſt excellent prophet of God, fleing into deſert, for the foule apoſtaſy of the people from God, hid him ſelfe in dennes, and being aſked of the Lord what he did there, anſwered: Zelo quodam zelatus ſum pro domino deo exercituũ, quod filii Iſrael fædus tuũ dereliquerũt, aras tuas diruerũt, et prophætas tuos occiderunt, et ego ſolus relictus ſum, et quærunt animam meam vt tollant eã. 3. Reg. 19.

That is, I haue bene very zelous for the Lord God of hoſtes. For the children of Iſrael haue forſaken thy couenant, broken downe thine altars, and ſlayn thy prophetes with the ſword, and I alone am left, and they ſeeke my lyfe alſo to take it away. But he was ſent againe into the land, from whence he fled, God ſpeaking theſe woordes vnto him: Reliqui mihi in Iſraele ſeptem millia virorum, quorum genua nunquam curuata ſunt ante Baal, neque oſculatum eſt eum. That is I haue left vnto my ſelfe ſeuen thouſand men, whoſe knees haue neuer bowed to Baal, nor their mouthes kiſſed him.

Loe, this great prophet thought that he was left alone in Iſrael, but he heareth that ſeuen thouſand holy men were reſerued of God, which ſerued Baal wõ no external worſhipping.

Who knoweth not, but that the prophet by the number of ſeuen thouſande, ment an infinite number of people which were circumciſed into the couenaunt of the eternal God? Seuen thouſand, 30.

Theſe men lacked not fayth, and therfore they did not lack doctrine, although it was not common & ordinary, nor ſemed to the prieſtes of Baal to be catholick.

But vndoubtedly they lacked ſacrifices, bicauſe when lawfull ſacrifices were not exhibited, they would not be partakers of vnlawfull ſacrifices. Notwithſtanding they wer not deſtitute of theſe thigs that wer ſignified by theſe ſimboles or ſacraments, and were partakers by faith of al the giftes of God.

Now to the Romiſh Church.

In like maner, after the biſhop of Rome had corrupted & oppreſſed the church of God, yet it was not extinguiſhed through ỹ whole world: neither did ỹ holy miniſtery of the word & true worſhipping of God ceaſe or fayle among al men. For ther haue bene found many men diſperſed through the whole world, which neuer allowed the Pope nor his adherentes.

God ſent almoſt in euery age (euen from the beginning of popery) graue, godly and learned men, which conſtantly required the church to be purged from all corruptions, teaching the true doctrine and the true vſe of the ſacraments. But when pure reformation could not be obtayned, yet there was found a continual deſire of puritie.

Furthermore, the Lord without doubt could haue kept to him ſelfe a copious

and great church, aswel vnder the papisme, as vnder Machumetes religion: For who iudgeth that ther remaineth no members of the church of God, throughout all Asia and Africa?

We see, that it hath happened through the great bounty of God, that like as circūcision was geuen in times past to the people for a signe of the couenaunt of God, in the middest of their apostasy: Euen so also we now se, that holy baptisme is geuen to the Christians for a seale of remission of synnes, and of the inheritance of the sonnes of God.

Furthermore (that we may omit other thinges) was it not receiued for a very certainty by a general consent, that al the cōmaundements wer geuen very perfectly and briefly in a short summe? And that in the lords prayer there is geuen a verye perfect forme of praying to god? And in the Symbole of the Apostles, that ther is contained a very perfect rule of our faith?

The .xii. articles haue bene accustomed to be recited almost to all that departe out of this world, as the very perfect rule of our faith. Neither is it to be doubted that the mercyful god hauing compassion on them that were oppressed, hath touched with his heauenly grace the harts of the liuing, and of the dead, and by the holy ghost hath taught them, that Iesus Christ the sonne of god, pardoning all their syns, hath sanctified the soules of al faithful, and hath translated them vnto eternal life.

Obiectio.

We al our forefathers ỳ wer before this time of the light of ỳ gospel, cōdemned?

Responsio.

It happeneth many times, that they to whom it was not geuen in all their lyfe time to iudge wel of religion: it was graunted them at the last houre, and being at the point of death, did perceiue, that the abuses which thei had bound them selues vnto before, were vaine and pernicious, which thing vndoubtedlye happened to Bernard, Franciscus, Dominicke, and to other fathers. For when they lued in the foundation that is in Christ, although they had inuented many superstitions, they might notwithstanding be saued.

Obiectio.

We do not reade, that in the time of the Bishops and prophets of the Iewes church, the rulers of the faithful, or the faithfull them selues did decline from the bishop, or from the vniuersal church, and instituted new sacrifices, as you now a daies do, declining from the bishop of Rome, yea from kings and Emperors, and from the vniuersal church to your selues.

Responsio.

Leuit. 17. Deut. 12. It appeareth, that the fathers before the comming of Christ, for the cause aboue written (the temple being prophaned with idolatry) did not seeke newe places for their sacrifices, for it was not lawful to do sacrifice without the limites of the temple of Hierusalem: neyther for any other cause did the people of Israel (being holden in the bondage of Babylon. 70. yeares) offer no sacrifices. Notwythstanding it is most certaine, that the holy and true worshippers of god did seperate them selues from the worshipping and sacrifices vsed against the worde of god. The lawes being fulfilled of the Lord, and abrogated by the Lord, the Apostles manifestly declined not onely from the Bysshop and the Church of Hierusalem, but also they gathered a new church vnto Christ by the preaching of the gospel, and by the administration of the sacraments, which church is described in the Actes of the Apostles.

To conclude, there be three kindes of schismes.

1. Apostatical.
2. Hereticall.
3. Schismaticall.

Apo-

Apoſtatical. 1.

Apoſtatical ſchiſme is that, by the which through hatred of the Chriſtiã faith and by mere impiety and contempt of God, the Athei with their wicked Lucian & Julian Apoſtata do go from the Orthodoxe and Catholicke layth, and from the communion of the faithful: and wickedly do taunt and blaſpheme the chriſtian verity, and do ſcorne and perſecute the very true church of god.

Heretical. 2.

That defection is hereticall, the which Valentine, Marcion, Arrius, Manicheus, Artemon, and ſuch like proud, bold, ſtiffnecked and wicked men, either forſaking or wreſting the ſcriptures, do contemne and ſpurn it, or els do deny, ſubuert and oppugne the moſt ſure articles of the faith, and ſound opinions of the church, and do affirme & ſet vp new opinions, and by this means do build them heretical churches, and do go away from the true Orthodoxe and catholicke church.

Schiſmaticall. 3.

Schiſmatical is ſuch as was the ſchiſmes of the Donatiſtes, which ſeparated them ſelues from the true Churche of god vnder the pretence of a more abſolute life, and a more perfect holines. The two firſt ſchiſmes are very abhominable and wicked, and alſo the third cannot by any meanes be defended. But none of theſe can be iuſtly imputed vnto vs declining from the Romiſh church, for that departing is without al blame, which is not from a true church, but frõ a falſe church, not from the people of god, but from the perſecuters of the people of god, not frõ the articles of the faith and ſound doctrine of the church, but from errours which darken the articles of the faith, and from the wicked traditions of men, which ſpecially is not don by any rightnes, but by neceſſity, not for the deſire of innouaciõ but for true religions ſake, and to recouer the true faith, according to the teſtimonie of the eternal verity, that leauing the felowſhip of darknes, we may be gathered againe in true light, placed with Chriſt and al his members. So we at this day haue forſaken that Romiſh Sea ful of falſe doctrine and idolatrye, and flowing with the innocent bloud of martyrs, and haue embraced the Euangelicke & Apoſtolike doctrine. And ſo Chriſt him ſelfe being head of the Church which is the communion of al ſaintes beleuing in Chriſt.

Thus I haue long troubled you with my tedious and prelire doings, before the entry into the text, deſiring you of pardon and pacience, and to take in good parte theſe foure general lyms, which I haue diſcourſed vnto you, and by gods grace, I wil enter at my nert comming into this place, into the text, in the meantime I commit you to the eternal god, to whom be praiſe for euer.

Hic ſequuntur Miſcellanea

Prelectionis ſeptimæ.

The Text. 1.

THe moſt part of writers are wont to deuide the interpretation of the ſcripture into a litteral ſẽſe and into a ſpiritual ſenſe. Againe, they deuide the ſpiritual, into a tropological, allegoricall and anagogical ſenſe.

They cal that literal, which is vnderſtande according to the Grammatical ſenſe and the proper ſignification of the words.

This maner of interpreting muſt alwaies be firſt ſought out, and frõ it,

Alley, W. (copy)

it, it is not lawful to swarue in waighty disputacions.

The knowledge therof commeth out of the rules of Grammer, Logicke, and Rhethoricke, and also of the knowledge of the Phrases, and of customed speeches of the scriptures. And this litterall sense is called properly, the text.

That is called a spiritual interpretation, when an other thing is signified, than the words do simply importe.

Tropologia (which hath the first place in spiritual interpretation) is that in which are noted such things that pertain to maners, & to the framing of mans life, and it is called a moral sense. An example. Out of the story of Loth being dronke, it is gathered, how much to be detested drunkennes and surfets are in al ages, but chiefly in old age, and also what horrible wickednes doth follow dronkennes, for she is neuer alone, without some enormity following.

Allegoria, is that, in which actes or sentences are otherwise vnderstoode, than the wordes do sound, and be applied and conferred with other things, which haue a certaine similitude or analogie with them, but specially with those things which concern Christ the head, or the church his body. Of this sorte the most part of those thinges, which in times past were done of the holy fathers, are applied to these things, which long after were accomplished in the Gospel by Christ, or by the Church, and it is manifest, that both these do wel agree together.

Eph. 5. The coniunction of man and woman is declared, to conteine a great sacrament of the loue, wher with Christ loueth the church.

Anagoge, is a maner of expounding the scripture, wherin, besides the signification of the words, some thing is affirmed, pertaining to the heauenly glory to be looked for after this life, & pertaining to the misteries of the Trinitie, or of the diuine nature As if one would saye: The City of Hierusalem represented vnto vs the kingdom of heauen How apt these definitions and this diuision are, I wyl declare hereafter. But firste I wil euidently shew, wherof they, which made these distinct interpretations, haue taken occasion of this partition.

The fathers, aswel Greekes as Latines, haue somewhat intreated of spiritual interpretation, which things these diuiders, reading without iudgemēt, either haue not wel vnderstand them, or els vnfaithfully haue abused those things that wer faithfully and wel spoken.

Eccle. hist. li. 2. Cap. 17. Eusebius declareth, that ther wer certain men called θεραπευταί, that is to say, suppliantes, which were wholy occupied in the perpetuall contemplation of diuine thinges, and that they did so interprete the scriptures, that they gaue them selues wholy to allegorical expositiōs. For the whole law (sayth he) semed to them to be like to a liuing beast, consisting of body and

dye and ſoule: ſo in this law they called the letter it ſelfe, and thoſe things that were ſignified by the letter, the body: but the ſpirituall, ſecrete and inuiſible ſenſe, hidden in the letter, they call it the ſoule. Thus much Euſebius.

But what maner of making of Allegories was at that time, it is euidently inough ſhewed in diuers woorkes of Philon, and chiefelye in the two bookes of the Allegories of the law. Eccleſ. hier. 2.

And ſo are certayne things read of Anagoge in Dionyſius (if at the leaſt it were Dionyſius woorke) which thinges are applied to the interpretation of the ceremonies, which were than vſed in the adminiſtration of the ſacraments.

Origen iudged, that euery thing in the ſcripture might aptly be expounded by an Allegorye and Anagogicallye, and hee brought into the ſcholes and churches a marueilous boldnes, for other men ſo to doo He writeth moſt plainly of this in his commentaries, whom certayne other Greke writers did imitate and follow.

Among the latine authours, Hierome tooke the like out of the Grecians ſtorehouſe, as it appeareth in diuers places of his workes. For he writing vpon Amos, ſayth: Debemus ſcripturam ſanctam, primum ſecundum litteram intelligere. &c. That is: We muſt vnderſtande the holye ſcriptures, firſt according to the letter, doing what thinges ſo euer are commaunded, pertayning to manners, ſecondly, per allegoriam, that is, ſpirituall vnderſtanding, and thirdly, per anagogen, that is, pertayning to the bleſſednes of things to come. In Amos. 4.

Agayne he writeth, præcipitur nobis Salomone dicente. &c. It is commaunded vnto vs (Salomon ſpeaking it.) But write thou three times in counſel and knowledge, that thou mayeſt aunſwer the word of truth to them which propound vnto thee. &c. There is (ſaith Hierome) a triple deſcription and rule of the ſcriptures in our hartes. Prouerb. 22.

The firſt is, that we vnderſtand them according to the Hiſtory, the ſecond, according to the Tropologie, the third, according to the ſpiritual vnderſtanding.

In the Hiſtory, the order of thoſe thynges whych are written, is obſerued.

In the Tropologie we riſe from the letter, to greater thynges, and what ſo euer hathe bene carnallye done in the former people, wee doo interpreate it morallye, and doo turne it to the wealth of our ſoules.

In the ſpirituall contemplation, we paſſe ouer to higher thynges, we leaue earthlye thynges, and we diſpute of the bleſſedneſſe of thynges to

Alley, W. (copy 1)

come, and of heauenlye thynges, that the meditation of the life preſent, may be a ſignification of the bleſſednes to come. Thus muche ſayth Hierome.

Lib de vtili. credendi. c. 3.

But Auguſtine writeth otherwiſe. For he declareth, that the ſcripture is expounded foure maner of wayes.

Lib. imperfe. de gen. ad literam. c. 2.

The firſt, according to the hiſtory, that is, when it is taught what is written, and what is done, what hath not bene done, but onely hath bene written, as though it had bene done. As for example, when Chriſt alledgeth out of Samuell, that Dauid did eate the ſhew bread.

2. Samuel. 21. Math. 12

The ſecond is ſecundum ἀπολογίαν, *when it is declared, for what cauſe any thing was ſayd or done. As for example, Chriſt prohibiting the diuorce of the wife, vnleſſe it be for fornication, ſheweth prudentlye the cauſe, why the libell of diuorce was before permitted to the Iewes. He ſayd,* Moſes permiſit enim vobis propter duritiam cordis veſtri, *That is: Moſes ſuffered you to haue a byll of diuorce, for the hardnes of your hartes.*

Math. 19.

The third he calleth ſecundum ἀναλογίαν, *in the which the congruency of both the teſtaments is ſhewed.*

The fourth is (ſayth he) ſecundum allegoriam, *when it is taught, that thoſe thinges which are written, are not to bee taken according to the letter, but are figuratiuely to be vnderſtand (as for example) Saynt Paule declareth, that the hiſtory of Exodus was an allegorie of the chriſtian people, and that all thynges happened to the Fathers in a figure.*

1. Cor. 10.

Hereby it came to paſſe, that ſome men haue taken in hande whole hiſtories, yea whole bookes to be expounded after theſe diuers wayes.

Ruffinus, (as witneſſeth Genadius) expounded the benediction of Iacob vpon the Patriarches, in three maner of ſenſes, that is, hiſtoricall, moral, and miſticall.

But after that time, boldnes to expound the ſcriptures diuerſe waies grew more and more. For ſome men ſhameleſly attempted to interpret by allegories and anagogies what thing ſo euer is written in the ſacred ſcriptures: and not onely the hiſtories (in which it is often times done with a grace) but alſo the preachings and diſputations of the Prophetes and Apoſtles, the preceptes alſo and promiſes, in the which there can be no digreſſion (without perill) from the ſimple grammatical ſenſe.

But now I wyll ſhew, what ought to be iudged of theſe diuers formes of interpretations, and wyl alſo declare, how the ſayinges of the holy fathers are to be vnderſtand. I wyl intreate orderly of euery one, and firſt of the litterall ſenſe, next of the tropologicall, then of anagogicall, and laſt of the allegorical.

The

The literal ſenſe (which otherwiſe is called hiſtorical or Grãmatical) ought firſt to be ſought out as ỹ moſt nobleſt & cheſeſt ſenſe, foraſmuch as it alone bringeth forth perſpicuous & euident ſentences It is only apt to frame argumentes by which the doctrines of religion are confirmed, it alone geueth neceſſary probations, where out of the allegoricall and anagogicall ſenſes onely probable and apparant aſſertions are brought.

It is not lawfull at any time to leaue the ſimple and natiue ſenſe of the wordes, vnleſſe there be figures in the wordes, or the ſentence it ſelf taken grammatically, do ſignifie ſome abſurditie, for the which cauſe it is nedefull to flye to the allegoricall interpretation, wherof I wyll ſpeake hereafter.

Wherfore I would gladly haue men to iudge, that he doth well and wiſely, which exerciſeth himſelf diligently in labouring to attaine the literall and grammaticall ſenſe.

That maner of interpreting which Auguſtine woulde haue to bee done per ἀπιολογιαν, ought vtterly to be referred to thys kynde: for in it there is no digreſſion made from the Grammaticall ſenſe, but onely the cauſe of the dede, or of the woorde being expounded, the ſentence is made more plaine and open.

For in all interpretation of euery kinde of writing, the ſame is moſt neceſſary to be done: for oftentimes it is expedient, that we ſet before our eyes the intent of the writer, and to be ſhewed as it were with pointing of the finger, to what end the oration tendeth, why it is ordayned, and how great weight euery part hath.

Furthermore the other kind of interpreting which Auguſtine calleth ſecundum ἀναλογίαν, can not be ſeparated from the Grammaticall interpretation, for it is not like vnto an allegorie (as ſome do ſuppoſe.) For analogia, is none other thing than a certaine collation and conference, wherin what ſoeuer haue bene eyther done or ſayd in the old Teſtament, are compared with thoſe things that are found to be ſpokẽ or done in the newe Teſtament. Of which ſort this is. If any man reaſoning of Iudas betraying his Maiſter vnto his enemies with a kiſſe, which is a ſimbole or ſigne of amitie and frendſhip, doth ſaye, that he did the ſame which once did Ioab, who killed Amaza, while he feyned to kiſſe him.

Likewiſe if any man doth ſhewe, that the woordes of Chriſt or of the Apoſtle doe in all things agree with the wordes of Moyſes or of ſome other holy Prophet or worthy man.

Euery mã vnderſtandeth, that when this is done, nothing is chaũged in the Grãmatical ſenſe, but ỹ only a compariſon being made, and examples ſhewed to teach withal, ther is added an ornament and euidency to the ſentence, after ſuch a ſort as the Rhetoriciãs ſomtimes are wont to ioyn

Alley, W. (copy 1)

the actes of the Greeks or forayne nations, vnto geſtes of the Romanes.

Plutar. in Paral. VVhich thing we ſee Plutarch and Valerius Maximus haue done very elegantly. Therfore we may wel call the intreating of theſe maner of examples in the holy ſcriptures argumentationem a typo.

To be ſhort, euery expoſition deduced out of Rhethorick or Logick, when it leadeth not from the ſimple ſenſe or meaning of the woords, it is iudged moſt aptly to pertaine to the literal or Grammatical ſenſe.

Tropologia.

Tropologicall expoſition is not far from that ſenſe, which the wordes of the ſentence doo bring forth, but is an applying of that which is ſignified by the words, to the framing of mās life & maners. As for an example, when we reade the hiſtory of Loth being dronken, it is wel gathered per tropologiam, that we learne by it, that dronkēnes ought to be by all meanes deteſted and ſhunned.

Likewiſe, it is no hard thing to gather out of holye hiſtories and ſermons, thoſe things which induce vs to ſeeke after vertues, and to auoide vices.

VVhoſoeuer wyl fruitfully reade holy hiſtories or ſermons, it is nedeful that he gather vp al the beſt ſayings and doings to the framing of his own priuate life, which thing Titus Liuius wiſely moniſhed in hys preface to the hiſtory of the actes of the Romanes.

VVherfore this maner of interpretation is more rightly called moralis or Ethica, than Tropologica, For although this word τρόπος in Greke ſignifieth not onely σχημα, that is a figuratiue ſpeache, but alſo the life and maners of man: yet by a very long vſed cuſtome it repreſenteth vnto the hearers a figuratiue ſpeche, that by the name of τροπολογία, they maye vnderſtand the ſentence, in the which a woorde is declined from the natiue ſignification.

How be it, the Apoſtle Paul had leuer haue thoſe thinges which are gathered to the ordering of life and maners to be noted with the names of inſtitution and correction. For he ſaith: Vtilis eſt ſcriptura ad inſtitutionem et correctionem. That is. The ſcripture is profitable to teache and to correct. And I pray you, why do we not heare and follow Paul, who is the beſt maiſter to teach, and to interprete diuine matters, rather than other men, which ſomtime dote in their interpretations?

Anagoge.

Anagoge ſemeth to be of more difficulty, but if we doo well expende and weygh it, Anagogicall interpretation vtterly agreeth wyth the Allegoricall interpretation, neither they are diſtinct, which to bee true I wyll proue both by the diſcription of them both, and alſo by the iudgement and ſayinges of the Fathers.

They

They call that an anagogicall interpretation when a ſentence of the Scripture is ſo expounded, that by going a litle from the firſt ſignification of the wordes, there may be ſomething gathered to be meant of the celeſtiall glory to be looked for after this life, or els ſome thing to be meant of the myſtery of ỹ Trinitie, and ſo a paſſing to be made from things viſible, to inuiſible things, from a darke ſpeach (as Paule ſayth) to ỹ cleere ſight of God. As Iohn diſputing of baptiſme, procedeth from water to the ſpirit. The Apoſtle alſo ſpeaking of our reſurrection with Chriſt, biddeth vs to looke onely vpon heauenly things, affirming that our life and conuerſation is in heauen. But you ſhall finde this kinde of interpretation to be very ſeldome, and rare in the Scriptures VVhat is an allegoricall interpretation, but that in which a deede or a ſentence is expounded by a new ſenſe, being ſomewhat remoued frō ỹ literall words? But in ſuch ſort ỹ ſomthing may be gathered of Chriſt or of the church, eyther of ỹ law or els of the goſpell, or els of the offices of fayth or of charitie? Iohn. 3. Coloſſ. 2.

Therfore it is manifeſt concerning the knowledge and maner of interpreting, that an allegorie and anagogie in all pointes do agree. And as touching the matter, there is a very ſmall difference.

Notwithſtanding it is no more neceſſary to put a difference betwene them, than it is nede to make a difference betwene an allegoricall interpretation, which is made of Chriſt, or of the glory of the celeſtiall citie of God, and betwene ỹ interpretation which is made of mā or of the church which is the earthly citie of God, or of any other matter.

But let vs weigh the ſayings of the fathers. Dioniſius *after he had deſcribed the rites of baptiſme addeth, ỹ he would expound them* ſecundū anagogen. *And yet that which he there writeth, ſauoureth an allegorye, and ought ſimply to be reduced to the order of an allegory, which thyng euery meane learned man may iudge.* Eccl. hier. c. 2.

Auguſtine plainly ioyneth and mingleth an allegorie with anagoge, *for he ſayth.* Quis ſit modus interpretandæ allegoriæ, &c. *VVhat is the way and maner to interprete an allegorie, which is beleued to be ſpoken by wyſedome in the holy Ghoſt: whether it be ſufficient to fetch it from the elder viſible thynges vnto the latter viſible thinges, or ells vnto the affections and nature of the ſoule, or els vnto vnchaungeable eternitie?*

In which words the two latter members do importe anagoge: *yet neuertheles they are comprehended vnder an allegorie, when he affirmeth, that he ſpeaketh of interpreting an allegorie.*

Hierome knowledgeth but three maners of interpreting, that is, Hiſtoricall, Tropologicall, and Theoricall, or iuxta intelligentiā ſpiritualē: *for he vnderſtode an allegorie and* anagoge *in like ſort, which he iudged not to be diſtincte.* ad Hedibia.

Alley, W. (copy 1)

He alſo in his commentaries expoundeth ſome things, as it were per anagogen, *which (if we wil narrowly vew them) we ſhall finde them to be intreated* per allegoriam.

Eſay. 1. *I wil bring forth one or two examples,* Cognouit bos poſſeſſorem ſuum, et Aſinus præſepe domini ſui. *That is. The Oxe knoweth his owner, and the Aſſe knoweth his maiſters crib. Hierome ſayth:* Bos iuxta Anagogen refertur ad Iſrael, qui legis portauit iugum, et mundum animal eſt: Aſinus peccatorum onere prægrauatus, gentium populus accipitur. *That is: The Oxe* per anagogen, *is referred to Iſrael, which caried the yoke of the law, and it is a cleane beaſt: the Aſſe being oppreſſed wyth burthen of ſinnes, is taken for the Gentiles.*

Eſay. 1. *Agayne, vpon the wordes of the Prophet,* Derelinquetur filia Sion, ſicut vmbracula in vinea. *That is: The daughter of Sion ſhall be forſaken, as the ſhadow in the vineyard. Hierome ſaith:* Iuxta anagogē, vinea dei et pomorum paradiſus homo appellari poteſt, cui ſi mens præfuerit. &c. *That is, The vineyard of God, and the pleaſaunt garden of fruit may be called man, in whom if the ſpirit and mind doth rule, he hath God for the keeper af the ſpirite and minde, but if ſinne and vices doo take a praye of vs, as it were of certain wilde beaſtes, we are forſaken of God being our keeper, and we ſhalbe all left deſolate.*

He declareth, that theſe interpretations are made ſecundum anagogen, *which if ye wyll diligently examine, ye ſhall perceiue that nothing is ſpoken of the life to come, or of the miſterye of the Trinitye, but of the life preſent, of the church, & of holy mens exerciſes. Therfore ye ſe that the allegorical ſenſe is ther onely ſimply to be conſidered, and no other diuers ſenſe.*

It were an eaſy thing to bring foorth more examples out of Origene, whom Hierome ſemeth to haue diligently followed.

By theſe examples therfore it is euident, that Anagoge, and Allegoria be all one. And as much as it is, ſo euery man may perceiue, that ther be not foure ſenſes of the ſcripture, but onelye three, according to Hieroms iudgement, and the cenſure of other holy fathers, that is to ſay, the firſt is litteral, which is otherwyſe called Grammaticall or Hiſtoricall, the ſecond is Tropological (which ſome haue leauer cal morall) but the Apoſtle doth more rightly terme it, inſtitutionem & correctionem, *& the third is Allegoricall, whych they call ſpirituall, miſticall, and ſpeculatiue.*

But a worde or two more agaynſt our aduerſaries, concernyng the literall ſenſe.

Expoſtulatio.

I do greatly diſſent from the opiniō of them which iudge, that we may attayne

attayne to the miſticall ſenſe without the vnderſtandyng of the ſimple letter, They do leane to this authoritie ſaying. Litera occidit, ſpiritus vero viuificat, that is, the letter killeth, but the ſpirit quickneth, whereas no letter killeth, but that onely whiche is peruerſly vnderſtood and violently wreſted, to that whiche is farre ſtraunge, from that whiche God the author meaneth. As for exãple. The phariſeis wreſted the good worckes whiche God commaunded in the old Teſtament, vnto vayne ceremonies. For when God had geuen the commaundementes of the law by Moſes, at the lenght he inferred this. Ligabis ea in manu tua, & erunt immota ante oculos tuos. that is. Thou ſhalt binde thẽ in thy handes, and they ſhalbe alwayes ſet before thine eyes, of which wordes this is the meaning. Let my preceptes be in thine handes that they may be accompliſhed in your worckes. Let them be before thine eyes, that thou mayeſt remember thẽ day and night. Deut. 6.

The phariſies miſunderſtanding this, wrote the tene commaundemẽts of the law in parchment, & to the end they might alwayes haue them in ſight, they wrapte thẽ vp in a garland, and bound them vpon their foreheades Here the letter killed, becauſe the phariſies corrupted the meaning of God. But if the letter be well vnderſtood, there is meant an other thyng, And we ſhall perceyue a great congruencie betwene the miſticall worde and the letter of the law. VVhich thing I proue thus.

VVe read in the old law, that Pharaos magicall men, when Moſes & Aaron wrought miracles before their faces, (God working by thẽ) ſaid. Vere digitus dei eſt hic. In dede, this is ỹ fingar of god. we read alſo in the goſpel, that chriſt ſaid. Egoin digito dei eiicio demonia. that is, I caſt out deuils by the fingar of God. VVhat other thing can we vnderſtand in the olde and newe lawes here by the fingar of God, than the holy ghoſt and the power of God? as Saint Baſilt interpreteth, beſide many other learned fathers. Exod. 8 Luk. 11.

Likewiſe as it is ſayd before, where Chriſt commaundeth, in the Goſpell to cut of and caſt away eye, hande and foote, if they offende vs. Math. 5.

Saint Hierome ſaith, that they be miſtically ſignified, which are ioyned vnto vs in kindred, familiarite and frendſhip, who all in reſpect of loue toward Chriſt, are to be reiected and contemned.

How could any miſterie here be gathered, excepte Chriſt had ſignified the ſame in the better by a parable?

Origene gathered out of theſe wordes an higher myſterie, interpreting by the eye to be vnderſtande the Biſhop and Prieſt in the Churche, who ought to haue reſpect to ſaluation of all perſons, by the hand he vnderſtandeth the deacon, becauſe he is a miniſter, by the foote the people.

Alley, W. (copy 1)

And all theſe ought to be caſt of, if they behaue not themſelues rightly in matters of fayth.

For aſmuch then as the myſticall ſenſe is builded vpon the letter as vpon a foundation the letter is not to be reiected. Notwithſtanding there be infinite places in the holy Scriptures, which if they be drawē to miſticall ſenſes, they do rather kill than edifie, as for example, this ſentence, Ecce virgo concipiet & pariet filiū, & vocabitur nomen eius Emanuel, *that is, beholde, a virgine ſhall conceaue and bring forth a ſonne, and his name ſhalbe called Emanuell. Theſe wordes ought to be none otherwiſe vnderſtand, but as the letter ſpeaketh: yet Saint Hierome maketh record of one, who did interprete this place, myſtically ſaying, that the virgine betokened the ſoule, beyng corrupt with no ſpotte of ſinne. This virgine bryngeth foorth Emanuel, ỹ is, the worde of God. This ſenſe is as fondly ſought out as it is farre fetched.*

Let vs therfore take the literall ſenſe for the foundation, vpon whiche euery doctrine ought to be builte (whiche I ſpake by a ſimilitude) vnleſſe any wilbe ſo fooliſhe, as to thincke, that we ought to caſt awaye the rudiments and alphabeticall letters, that we may the ſooner come to the ſtudy and knowledge of Philoſophie.

Obiectio.

The law and the letter is called of the holy and learned fathers ſometymes a type, ſometyme a figure. Ergo. &c.

Reſponſio.

I graunt this to be moſt true, yea and I will ſay alſo, that it is ſometyme called Vmbra, *a ſhadow.* Τύπος, *is a Greeke word, whiche ſignifieth the forme of ſome one thing, that is called in Latin* Figura, *a figure.*

Nowe let vs vewe to what perſons and things types and figures in the law do pertayne. Saint Hierome, Origene, and all other holy fathers do affirme, the godly man Iob to be a type and figure of Chriſt, partly for his other excellent vertues, but ſpecially for his great patience, wherwith he did moſt conſtantly reſiſte the deuill.

I pray you, what will you ſay of this type and figure? is it not a forme and repreſentation of Chriſt him ſelfe?

2. Cor 3

To be ſhort, this word Litera, *in this ſentence,* Litera occidit, *doth not ſignifie the literall ſenſe, as many ignorauntly and peruerſly haue taken it, wherof hath enſued this pernicious errour, that they thought the reading of the ſcriptures, to be both vaine, and hurtfull, vnles euery ſentēce almoſt of the ſcripture were drawne to an allegorie. And the more bolde that any man hath bene in this kynde of interpretation, he hath ben cōpted the more excellent. And ſo haue played with the ſacred worde of God, as one would play and toſſe to and fro, a tenniſſe balle.*

By this occasiō also heretiques haue wōderfully troubled the Church, for when it was lawfull for them (as they thought) & when they vsed to make Ex quolibet quidlibet, there was no doctrine so absurde and so prodigious, whiche they would not induce, and bring forth by some colour of an allegorie.

To end, Litera, in this place (as the most of the writers do expounde it) doth signifie the law, by the whiche law (as Saint Paule sayth) commeth the knowledge of sinne. Paule in that chapter doth teach that the Gospell was not writtē in tables of stone, but in fleshly tables of the hart, not written with incke, but with the spirite of ỹ liuyng God, & then he sayth, the letter killeth but the spirite geueth life. To make the matter playne. In the law whosoeuer offendeth, is punished: but in the new Testament the offender and sinner is made iust by faith. VVho being iustified, is deliuered from the death of sinne, and doth liue. If the law take hand-fast of a murtherer, it killeth him, but if grace take holde of him, it doth illuminate and geue him life by faith. The law maketh of a liuyng man a dead man, the Gospell maketh of a dead man a liuyng man. Come to me (saith Christ) all ye that labour and are laden, and I will refreshe you. He doth not say, Puniam, I will punishe, but Reficiam, I will refresh. Gal. 3. 2. Cor. 3. Math. 11.

Other learned men do expounde this sentence after this sort. The letter killeth, but the spirite geueth life, that is, The worde of God if it be onely spoken with mouth, and heard onely with eare, it is the cause of death, but when it is receyued and embraced in hart, then it geueth life.

Allegoria.

Thus hauyng playnely and sufficiently entreated of the literall and Tropologicall sense, I will now speake of the allegoricall.

The intreatinge of allegories pertayneth not to euery common sorte of people, neither it must be handled rashly and in euery place. VVherfore a great diligence must be bestowed in the declaration of them, I will orderly discusse the matter.

First I wil shew what an allegory is. Secondly how it differeth from a type. Thirdly where and when it is conuenient to adde allegoricall interpretations. Fourthly whiche is the most apteste waye to gather such interpretations. Fiftly and finally I will declare what is the vse of them, and how farre they are to be admitted.

An allegory generally is defined (as testifieth Augustine) to be a trope, where out of one thyng is vnderstand an other thing, as in this example of Paul. Itaque non dormiamus sicut & cæteri, sed vigilemus & sobrii simus, nam, qui dormiunt, nocte dormiunt, & qui inebriantur nocte sunt ebrii, at nos qui sum⁹ diei, sobrii sumus, that is. Therfore let vs not slepe as others do, but let vs wake and be sober, for they which slepe, do slepe De trinitate lib. 15. cap. 9. 1. Thess. ca. 5.

in

in the night, and they that are dronken, are dronken in the night, but we whiche be of the day, let vs be ſober.

This ſentence is to be taken allegoricall.

Hierome ſaith, that an allegory doth portend one thing in wordes, and ſignifieth another thing in ſenſe. The bookes of Oratours and Poetes are full. The holy Scripture alſo hath in it many allegories.

But after this ſorte an allegorie extendeth it ſelfe more largely, for as much as this definitiō may be applied to cōpariſons, ſimilitudes, darcke ſpeaches, apophthegmes, parables, apologos, and ironies.

Therfore it is requiſite to define an allegorie more ſtraytly, and to diſtinguiſh it from the other.

Allegoria, *is an interpretation of the Scriptures fetched ſomewhat farre of, and is adioyned either for vtilitie, or els for neceſſitie vnto the Grammaticall and morall interpretation. And although it be ſomewhat farre from the meaning of the wordes, yet it kepeth a mete ſimilitude of thoſe thinges whiche be compared together, and it is alwayes proportioned to the doctrine of faith, and applied to the inſtruction of the hearers.*

The eccleſiaſticall writers haue many exāples of this interpretation.

VVe ſe the fabulouſe narrations of Poetes (which wer y diuines of the heathen) to be ſo expounded, that vnder them may ſeme to be hidden the knowledge of great matters, and alſo that much doctrine may be gathered out of them, as of the natures of thinges, the framyng of life, the decrees of Religion, &c.

Theſe formes and kindes of interpretation Palephatus *hath elegantly written of, and alſo* Fulgentius, *and Saint Baſile.*

Euery one of thoſe interpretatiōs if we weigh thē wel, is plaine allegoricall, and no man can deny, but there is in them great vtilitie & profit.

After this ſorte therfore many places of the holy Scriptures are expōuded allegorically and with great fruite, ſpecially when it is manifeſt, that the holy Scripture, is fuller of miſteries than can be ſpokē, and that it geueth moſt plentifull matter of ſpirituall goodnes to the whole vſe of man, aſwell of life as of knowledge.

By this it may appeare, what is properly meant by an allegory.

Likewiſe it is ſayd in the Prophet Hieremie. Bibite & inebriamini, vomite & cadite. *Drincke and be dronken, ſpew and fall.*

Here is taken a ſimilitude and maner of ſpeaking out of the manners of dronken men, and are noted incredible troubles and great ſlaughters to follow, of ſuch kyndes of ſentences, Saint Auguſtine geueth a rule ſaying: An allegory muſt be aduiſedly diſtinguiſhed from a type. For we ſe many men to confounde types & allegories together, & where there is a type in any writer, they falſly affirme it to be an allegory. As for exam-

ple

ple. Where Paul ſaith. Patres noſtros fuiſſe omnes ſub nube, & omnes per mare tranſiſſe. &c. That is, that all our fathers were vnder ỹ cloude, and that they paſſed all through the ſea, and that they were all baptized in Moſes in the cloude and in the ſea. &c. they ſuppoſe this to be an allegory, but they are deceyued, for it is onely a type, or rather an example, for the Apoſtle proueth by euident examples, that thoſe men ſhould not eſcape vnpuniſhed, whiche after they had vſed the Sacramentes godly inſtituted by Chriſt, returned agayne to their former ſinnes.

I will therfore ſhew you a difference betwene a type and an allegory.

A type or figure is, when any thyng is brought out of the old Teſtament, and is ſhewed to haue foreſignified, or to haue figured ſome thyng done or to be done in the new Teſtament.

An allegorie is when ſome thing either out of the old Teſtament or out of the new is expoũded with a new ſenſe, and is applyed to ſpirituall doctrine, or els to the gouernement of mans life.

A type conſiſteth in the compariſon of actes and dedes, and is wholly hyſtoricall.

An allegory is occupyed not ſo much in actes, as in orations, ſermons, or ſentences.

A type intreateth almoſt of none other thing than of Chriſt, and the Churche, and of the law and the Goſpell, neither is it in all places applied to our tyme and perſons.

An allegory intreateth of all things & is very much applied to our perſons which be egged forward, & taught by it vnto ỹ offices of godlines.

In ſumma, Types are ſtraitly applied vnto certayne thynges, as of the perſon of Chriſt, of the Churche, of the law, and of the Goſpell.

Allegories do largely extend thẽ ſelues, and are diſperſed into al matters. Wherby it may happen in one and the ſelfe ſame hiſtory a type may be marked in one place, and an allegory in another place, as interpretations greatly different one from another.

For if the hiſtory of Dauid, fighting with Goliath, did ſignifie the ſtrife of Chriſt with the deuil whom Chriſt ouercame and vanquiſhed, it is expounded as a type to vs. But if it do ſignifie the conflict of the ſpirit with the fleſh, whiche euery one of vs feleth in him ſelfe, than it is an allegoricall expoſition

It is no great nor hard matter to gather ſuch like examples. You ſhall read many typicall expoſitions in many places of the new Teſtament. Ionas being deuoured of the whale, and caſt out agayne, is deſcribed in Mathew to be a type or figure of Chriſt buried thre dayes, and riſing agayne from death. Matth. 12.

The braſen Serpent was a figure of Chriſt crucified. Ioan. 3.

The

Ioan.19. *The Paſchall Lambe, whoſe bones were not broken, was a type and*
Gala.4 *figure of Chriſt.*

The two ſonnes of Abrahã in Paul do beare a type of the two teſtamẽts.

In whiche place although the Apoſtle declareth, that they were ſpõken by an allegorie: yet they may be well ſayd, that they were ſpoken not by an allegorie, but rather by a type, (as Chriſoſtome hath well noted)
Comment.in Epiſt.Gal. *ſaying,* Allegoriæ vocabulum ibi pro typo vſurpatur, *that is. This worde Allegorie is vſed there for a type, for beyng a very learned interpreter of the Scriptures, he perceyued that an allegorie and a type differed much. Albeit it cannot be denied, but that an allegorie alſo is there intermingled, where the Apoſtle interpreteth Hieruſalem to be our mother, meanyng vndoubtedly the Churche gathered by the Gentiles, whiche was alwayes counted baren, but after was made more fruitfull than the Synagoge of the Iewes.*

8 *If any man deſire to haue more examples whiche open the difference betwene an allegorie and a type, let hym read Cyrillus cõmentaries vpon Leuiticus where many tymes when Sacrifices rites and ceremonies are intreated of, he firſt declareth, if any type of Chriſt, or of the Churche be had in them Secondly he addeth by an allegorie ſome thyng profitable for our inſtruction.*

Let this be ſufficient how much an allegorie and type do differre.

Now I will proue, where and when it is expedient to vſe allegoricall interpretations, but I will intreate of them laſt of all. Neither I can throughly intreate of this parte before I haue diſcuſſed firſt thoſe thinges that pertaine to the Grammaticall ſenſe, than, the thinges pertinent to the moralll ſenſe, or as the Apoſtle ſaith,)πρὸς παιδείαν, *how be it this happeneth not alwayes, nor raſhly, but then onely when either the neceſſitie of the ſentence enforceth vs, or the great vtilitie of the hearers perſuadeth. I will ſhew how both may happen.*

There be three cauſes which enforceth vs by neceſſitie to expounde by an allegorie.

The firſt is, when the ſcriptures pretend a falſitie, vnleſſe you graunt ſome trope to be in them. As for example: the Pſalme ſaith of Chriſte:
Pſal.91. Super aſpidem & baſiliſcum ambulabis & conculcabis leonẽ & draconẽ. *that is, Thou ſhalt walke vpõ the Liõ & Aſpe, the yong Lion and ỹ Dragon ſhalt thou treade vnder feete. But for ſo much as we do not read ỹ Chriſt did ſo, there ſemeth to be a falſitie in ỹ Prophetes wordes. Wherfore if ye will expoũd thoſe wordes by an allegory, of the vãquiſhing of ỹ deuill, the world, ſinne, and death you haue the playne and true ſenſe.*

The ſecond is, when the wordes of the ſcripture being takẽ in the grãmaticall ſenſe, do bring forth an abſurditie. To this place pertaineth theſe phraſes of God, by which the affections of man are attributed to God, as

angre,

anger, repentaunce, irck ſonnes, doubting, ignoraunce, and furor. &c.

Likewiſe this ſaying of Paul. Hoc faciens carbones ignis congeres ſuper caput eius, that is, This doing, thou ſhalt heape coales of fire vpon his head. VVhere, when mention was made before of feeding, and refreſhing the enemie, theſe wordes ſemed to be added agaynſt the nature of amitie and frendſhip: but we muſt interprete them by an allegorie (as Auſten ſayth) Vt intelligas te ad beneficentiam reuocari: & carbones ignis eſſe vrentes penitentiæ gemitus, quibus ſuperbia ſanatur, eius qui dolet ſe inimicum fuiſſe hominis, a quo eius miſeria ſubuenitur that is. That thou maieſt vnderſtand that thou art called agayne to do good, and that the coales of fire, are the burnyng ſighes of repentaunce with whiche the prides of hym is healed, who is ſorie that he was an enemie to that man, whiche relieued and eaſed his miſerie. &c. De doctrin. chri. li. 3. c. 16.

The thyrde cauſe is when the Grammaticall ſenſe repugneth with ſounde doctrine, or is contrarie to good manners. As for example Chriſt biddeth to plucke out, cut awaye, and caſt from vs the eye whiche is cauſe of offence, but for ſo much as this his commaundement might not be done without ſinne, neceſsitie enforceth to ſeeke an Allegoricall interpretation. And therfore Chriſoſtome very wel doth affirme that theſe wordes, are not to be vnderſtande to deſtroye any partes of the body, but doth ſay that the ill of luſte and pleaſure is to be reproued, and that Chriſt ſpeaketh of them here, whiche be ioyned vnto vs by frendſhyp and familiaritie, and that pleſure is to be auoided, and thoſe frends to be eſchewed whiche leade vs from pietie. Math. 5. hom. 7

The booke called Cantica canticorum is full of Allegories, yea it is wholly Allegoricall, of the whiche Auguſtine geueth a goodly rule ſaying, Si quæ facta leguntur a patribus etiam ſanctis, that is If we read any thing to be done of ỹ holy father which abhorreth frō the cuſtome of good men: who after the cōming of the Lord do kepe the preceptes of god, they referre the figure to the vnderſtāding, that is to the myſterie, by an allegorie, and do not transferre or bring the dede it ſelfe to the ſame maners. lib. de doctr. christ. 3. c. 22.

VVhen ſoeuer therfore we do chaunce vpon ſuch maner of places in the Scripture, we do neceſſarily flie to allegories for ſo much as if the Grammaticall interpretation be retained, it gendreth no ſmall errours, for ſo the errour of the Anthropomorphites ſprang, whiche attributed to God the liniamentes of mans body, & affections of mans minde: whē they would not vnderſtand thoſe phraſes of God vſed in the Scriptures to be ſpoken by a trope and figure. Likewiſe the Euchitæ erred fooliſhly, contending that we ought to do nothing els but pray, becauſe it is written in the Goſpell, Oportet ſēper orare & nunq̄ intermittere, that is. VVe muſt alwayes pray and neuer ceaſe. It is manifeſt therfore that neceſsitie en-

forceth ſometime to interprete the Scripture by an allegorie.

Vtilitas.

Vtilitie perſuadeth vs to vſe allegories, as when in preceptes and rules red in the lawe and the Goſpell, the words onely Grammatically and literally taken, do bryng no profitable doctrine nor inſtitution: or if any doctrine do appeare, yet it wilbe more profitable, if an allegoricall interpretation be vſed.

VVhiche thing I will make manifeſt by an example. VVe read in the hiſtory of Iacob how he was deceyued of his father in law Laban, how he tooke to his wife Lia, thinckyng that he had gotten Rachell. How that for Rachell he had ſerued many yeares very hardlye, how he by a prouident pollicie encreaſed his flocke of ſheepe, laying roddes of diuerſe coulours into the troughes. Here ſeemeth to be propoſed none or a very ſmall profitable doctrine, but rather guyles, craftines, fooliſhe loue and gredy deſire of riches. VVherfore that ſome fruite may be taken, it is expedient to expounde all theſe thynges by an allegorie. And vndoubtedly you ſhall finde a ſweete taſt of the ſpirite vnder the harde barke of the letter, and a pleaſaunt myſterie, whiche is this. Lya, ſignifieth humaine Philoſophie, and Rachell may ſignifie diuine Philoſophy, whiche to obtayne, we muſt employe all our labours and diligences. Neyther yet we ought to contemne and reiecte humaine Philoſophie if it happen to be geuen to vs, but yet I ſay the ende and ſcope of all our ſtudyes ought to tende to the obtayning of the knowledge of diuinitie. Neyther can the ſleightes and guyles of Laban, that is of the worlde and the fleſhe hynder vs from enioyeng at lenght the good thinges whiche we deſire.

Other perchaunce may expounde this Hiſtorie another waye more learnedly and more fruitfully.

VVe read alſo many ſuch examples in Leuiticus, or in ſome other booke, of Prieſthoode, of ceremonies, of Sacrifices and diuerſe obſeruations, After the Grammatical ſenſe, there commeth no profite of thē vnto vs, foraſmuch as they be abrogate, and pertayne nothing vnto vs.

Therfore that we may take ſome ſpirituall profite out of them, it is expedient to vſe allegoricall interpretations profitablie applyed to the inſtitution and framing of lyfe.

So after this ſorte among the Grecians Origenes, Cyrillus, and Eucherius did expound almoſt all the ceremoniall preceptes of the law, and among the Latines S. Auſten doth ſometyme the ſame.

But where the Hiſtories be euident and playne whiche miniſter profitable doctrine largely enough by them ſelues, (as many ſuch be in the bookes of Ioſua, the Iudges, Samuell, and the kynges) it would be ſuperfluous to expound them by allegories.

Like-

Likewise where bare preceptes in fourmyng manners are contayned as in the Prouerbes, in Ecclesiastes, in Iob, and in the Psalmes, there nede also none allegories.

Now I will declare how Allegoricall interpretations ought to be framed and made, whiche may be best learned and attayned, rather by vse and often iudging of examples intreated of other men, than by preceptes and rules. Notwithstandyng I will geue some generall notes and obseruations of this parte.

Obseruatio. 1.

That mã may welbe noted of rashnes, which thinketh, ỹ the scriptures ought to be interpreted in euery place allegorically. Such boldnes embaseth maruelously ỹ authoritie of the scriptures: for the hearers do forthwith thincke, that there is no certainty in ỹ scriptures, and that it is free for euery man to interprete any place as it pleaseth him selfe, for ỹ which cause Porphyrius scorned the teachers of our religion, so likewise did Iulianus the Apostata most enuiously vpbrayde our writers. It behoueth vs alway to perpend and weigh, where necessitie requireth it to be done, and where vtilitie persuadeth it to be done If in any thing, in this specially we ought to be circumspect and ware.

2. *If you desire to frame an allegorie, see first of al, that the sentẽce of ỹ interpretatiõ whiche you meditate, be found expressed in other places of the scriptures, plainely and wout any figure, and so ỹ vayle beyng drawen away, it may correspond to the analogie of the faith. For seing that euery allegorie is ordayned to teache the hearers of matters of godlines, it is requisite, that a simple doctrine of the truth may appeare in it. Wherfore it is not good to receiue all allegories ỹ be made by other mẽ, but we must examine and trie them by the rule and touch stone of Gods word.*

3. *We must take hede that allegories be kept within certaine boundes of doctrine, & that they be chiefly occupied in commun places of the Gospel & of christian doctrin. He that bringeth thẽ out of these bounds, besides that he doth iniurie to ỹ sacred scriptures, he also hindereth the heares rather than furthereth them: and of him this prouerbe may be verified, Extra oleas currit, that is, He runneth beyond his boundes.*

4. *Furthermore an allegorie ought truly to agree in al things with the partes either of the sentẽce or of the history which you take in hand to expound, and that it do by no meanes repugne with things goyng before or thinges following, for if your interpretation disagree and be farre fette, it leseth all the grace of an allegorie I say not this as though it were necessarie superstitiously to discusse all the partes and circumstaunces, but that it is not mete to omitte the principal parts, and those that do chiefly commende and adourne the cause.*

5.

You shall not dwell nor tarie in an allegorie longer than the cause requireth. Wherfore some learned men will, that allegories be briefly and pithily touched rather than thoroughly at large intreated. Which kinde is vsed in the sacred scriptures, & therfore ought worthily to be followed.

1. Cor. 9. *As for example: Thou shalt not mussell the oxes mouth, treading out the corn, doth God care for oxen? Or whether doth he speake this for vs? It is written for vs, that he which ploweth ought to plow in hope, and he whiche treadeth out the corne in hope, ought to be partaker of his hope.*

The same Apostle doth very well prosequute that matter whiche he begā concerning the institution of mariage, and of the mutuall loue of mā and woman, he expounding them of Christ and the Church, saith: Misterium magnum est, verum ego loquor de Christo & Ecclesia. *It is a great mysterie, but I speake of Christ and of the Churche.*

Ephe. 5.

By the whiche interpretation being but short, he greatly stirreth maried folkes to their duties, and worthily extolleth matrimonie: for he playnely sheweth, that the husbande in the house (so that it be godly ordered) beareth and representeth the person of Christ, and the wife the person of the Churche, in so much that in a very small familie there appeareth a certaine image of Chryste and the Churche.

Math. 16. Exod 34 2. Cor. 3. *Our sauiour Christ bidding his disciples to beware of the doctrine of the pharisies and of the Saduces, vseth a brief allegorie of leuen. The historie of Moses coueryng his face is very conningly expounded by Paule of the blindnes of the Iewes*

Although some may say, that it is rather a type than an allegorie, yet it may be a very apte allegorie, if we do interprete it of them whiche in our tyme cannot suffer the brightnesse of the veritie, and do preferre the traditions of men before the worde of God.

6

For so much as one and the selfe same place of the Scripture may be diuersly interpreted by an allegorie, yet we must take hede, that we make not many expositiōs therof. Or if the place doth so require, and peraduenture is founde diuersly expounded of the learneder sorte: yet that onely exposition is to be vsed whiche hath more grace and more agreeth to the purpose, and is occupyed in commune places, and is also read to be approued in other places of Scriptures Augustine hath this rule: for after he had interpreted by an allegorie this verse (and those that folowe, omnia subiecisti sub pedibus eius, oues & boues. &c. *that is. Thou hast put all thinges vnder his fete shepe and oxen. & cetera.) of the power of Christ, he added in the ende this.* Non quia ista nomina isto solum modo intelligi & explicari possunt, sed pro locis nam aliud alibi significant, *that is. Not because these woordes may be vnderstood and expounded*

onely

onely after this maner, but for the places, for they ſignifie an other thing in other places of Scriptures. And this rule is to be reteyned in all allegories, that that may be conſidered and weighed for the meaning of the preſent place, whiche is ſpoken by a ſimilitude.

Theſe notes concerning Allegories ſhall ſuffiſe.

Finally I will declare what is the vſe of Allegories, and how farre they muſt be admitted. They ought to be diſcretly and ſeldome vſed, and ye muſt alwayes haue reſpect to the hearers, and ſpecially to them that be weake: for although you do handle them rightly, yet all men do not vnderſtand them in one ſenſe. Wherfore it is very requiſite, to be diligent in collectyng the morall doctrine, or rather accordyng to the Apoſtles mynde, in diſcuſſing, ſearching, and ſettyng foorth of doctrines, in reprouynges, in inſtructions, in corrections and comfortynges, this is the iudgement of the beſt part of learned men.

It chaunceth many times, that he whiche is bolde to frame oftentimes allegories, falleth into errour, & vttereth ſometime that, which learned and good men do contemne, and the vnlearned and maleuolous do ſcorne and ſcoffe at, and where with alſo the weake be offended.

Origene is ill reported of the learned, although he be not obſcure in Allegories.

Ambroſe alſo appeareth to be taunted of Hierome, for that he writing vpon Luke, laboured violently to excuſe the denieng of Peter by an allegorie. Hierome ſaith thus. Scio quoſdam pii affectus erga Petrum, lo cum hunc interpretatos vt dicerent, Petrum non deum negaſſe, ſed hominem, & eſſe ſenſum: Neſcio hominem quia ſcio deum: hoc quam friuolū ſit, prudens lector intelligit ſi ſic defendunt Apoſtolum & deum mendacii reum faciunt, that is, I know, that ſome being godly affected toward ỹ Apoſtle Peter, ſo interpreted this place, ỹ they ſaid Peter did not deny god but man, and ỹ the meaning was this. I know him not man, becauſe I know him to be god, how vaine & friuolous an expoſitiō, this is, ỹ prudēt reader perceiueth, if they ſo defēd Peter, ỹ they cōdēne god to be a lyar. In. Commen. Math. 26.

The ſame Hierome accuſeth and condemneth hym ſelfe, becauſe when he was a yonge man with a youthly raſhnes and boldenes he interpreted the Prophet Abdias allegorically, whoſe hiſtory he vnderſtood not. In. prefat ad Abdiam.

Yea and the hearers thē ſelues do oftentimes count it, to be as lawfull for thē to dally & play with allegories, as it is for the teacher. And whē it doth not ſuccede as they would wiſhe it, they do bryng forth monſtruous opinions. As the Priſcillianiſtes did obſtinatly defende their wicked opinions, contendyng that what ſoeuer was ſpoken agaynſt them, ought to be interpreted allegorically, by the ſame madnes as certayne monckes alſo did defende their loyteryng and idle lyfe. Auguſt. in catalogo hæreſ.

Furthermore that whiche thou interpreteſt by an allegorie one waye, Idem in li de operemona.

an other man with like boldenes will interpret ỹ ſame by an allegory after a much ſtraunger way. VVherby it happeneth, the Anabaptiſies do oftentymes ſtriue among them ſelues in their interpretations: and thoſe thynges that they obiect agaynſt vs, we, chaungyng a litle the interpretation, do returne them againe to them, as it were buckler players. Therfore you muſt accuſtome your ſelues to vſe allegories opēly, but ſeldome, and with anaduiſed counſell.

It is not to be allowed to procede at no tyme and in no place, no further than the Grāmatical ſenſe. But it is much more to be diſalowed, to runne at euery light trifling occaſion to allegoricall interpretations.

Concluſio.

Allegories ought to be receiued, firſt, whē it is manifeſt, ỹ they are made for a iuſt cauſe: that is, either for neceſſitie, or els for ſome notable vtility.

Secōdly, they ought to be admitted when they ſhalbe framed after ſuch a maner, as we ſee thē to haue ben vſed of learned writers and teachers.

Thirdly, they may be receiued, ſo that they be ordeined and applied for ỹ inſtruction and correctiō of life: not for the cōprobation of any doctrine of faith, for out of Allegories neceſſarie argumēts are not to be brought, but onely probable & perſuading argumētatiōs, as Auſtē well affirmeth.

Fourthly, if an allegorie be brought for the confirmation of doctrine, it ſhall haue the laſt place, that is, it ſhalbe brought after all other argumentes brought out of the Scriptures, which arguments euidently without figures and obſcurities do confirme and eſtabliſhe that whiche is the principall and chief aſſertion by neceſſary conſequentes and concluſions.

By theſe conditions allegories may take place, and it is certayne, that they beyng thus made, ſhall not onely not do hurte, but alſo bring ſome no ſmall commoditie.

Now to conclude, Allegories do delight, teache, and ſet foorth a very riche plentifulnes of the Scriptures.

And in deede it cannot be, but the auditours may get ſome fruite by ſondry interpretations made with iudgement.

That whiche ſauoureth not to one mans mouth, wilbe pleaſaunt to an other mans mouth.

Some men were greatly delighted with heauenly Manna, but other mens ſtomackes did loth it. Euen ſo in a greate multitude, there bee ſome whom the ſondry and manifolde expoſition of the Scriptures doo pleaſe, but there be other whom it diſpleaſeth.

That thyng pleaſeth euery man moſt wherwith he is affectioned. But vnderſtand this of the puritie of ſincere doctrine. For the doctrine which is vnpure and corrupte of it ſelfe, how can it profite, any wayes? nay it doth great hurt.

Peace.

Peace. 2.



Say the prophet calleth Ieſus Chriſt the prince of peace, whoſe kingdome ſhalbe multiplied, and ther ſhall be no ende of peace, that is to ſay. The raigne of Chriſt ſhalbe the kingdome of peace and tranquility, vnder whom all things ſhall be ioyfull and proſperous, and ther ſhall be playing on inſtruments, daunſing, ſinging, and al kinde of melody: ther ſhalbe heard the voice of ioy, and the voyce of mirth, & of God being pacified, of the remiſſion of ſinnes, and of the mercifulnes and goodnes of God: ther ſhall be heard the voice of the bridegrome and his ſpouſe, ther ſhalbe great mirth and iubilies, ther ſhall be no ſadnes nor trouble in this kingdome. Eſay. 9.

And Hieremy declareth no leſſe of this kingdome. In theſe daies (ſaith he) Iuda ſhal be ſaued, and Iſrael ſhall dwel without feare I wyll not heape vp many teſtimonies concerning the peaceable raigne of Chriſt, of the which the ſcriptures are ful, being contented with this one teſtimony out of Eſay. Erit opus iuſtitiæ pax. &c And the work of Iuſtice (ſaith he) ſhall be peace, euen the worke of iuſtice and quietnes, and aſſurance for euer, and my people ſhall dwell in the tabernacle of peace, and in ſure dwellings and in ſafe reſting places. And the ſame prophet hath in an other place. They ſhal breake their ſwordes alſo into mattockes, & their ſpeares into ſithes: Nation ſhal not lift vp a ſword againſt nation, neyther ſhal they learne to fight any more. And when Chriſt was borne, the Angels ſang, glory be to God on high, and in earth peace, and good wil towards men. And ſaint Paul writeth Ipſe eſt pax noſtra, he is our peace. Hieremy. 23. Eſay. 32. Eſay. 2. Luk. 2. Eph. 2.

Queſtio.

How doth this then agree, that whereas the ſcripture calleth the kingdome of Chriſt, the kingdome of peace and tranquillity: yet Chriſt himſelfe ſaith, that he came not to ſende peace, but the ſword into the world. Matth. 10.

Reſponſio.

The ſcripture being miſunderſtanded of the kingdome of Chriſt deceiued ỹ Iewes. Alſo certaine new ſpirites ar deceiued, which at thys day dream of a certain ſecurity & corporall raigne of Chriſt, wher ther ſhall be continual peace, pleaſure of ỹ fleſh & worldly tranquillity, in ỹ which kingdome one nation ſhal not lift vp their ſword againſt another nation, and ſwords ſhal be turned into coulters, and ther ſhall be one Shepheard and one fold, & ther ſhall raign a temporal peace. For this alſo the Iewes looke euen at this preſent time, that is, to haue the reſtitution of their kingdome, but in vaine, not vnderſtanding that which Chriſt ſaid in expreſſe words before Pilate. Regnum meum non eſt de hoc mundo. My kingdome is not of this world. And being ignoraunt, how that the kingdome Ioan. 18.

dome of Chriſt is a ſpirituall kingdome, and not a corporall or earthlye
Iohn 4. kingdōe. For God is a ſpirite, therfore his kingdome is ſpiritual. And like
wiſe all things in this kingdome are ſpirituall. And therefore thys peace
2. Cor. 3 muſt be a ſpiritual peace, that is, the peace of the minde and conſcience,
and no external pleaſure, but rather affliction. Ther ſhall be no feare of
death, ſinne, Sathan, or hel, but good wil, geuing of thankes, although the
elect be afflicted of the world, yet they ſhall haue a confidence in
God, they ſhal not be diſquieted, but rather ſhall bee glad, bicauſe they
haue a crowne and a great reward layd vp in ſtore for them in heauen.
For Chriſt doth confirme them in theſe his wordes: In mundo afflictio-
Ioan. 16. nem habebis, in me pacem, confidite, ego vici mundum. In the world ye
haue affliction, but in me peace, be of good comfort, for I haue ouercome
the world. This is the peace and comfort of the godly, bicauſe they haue
a louing father in heauen. The peace of the world is the ſecuritye of the
fleſh, the concord of the wicked, and of the enemies of the truth, tempo-
ral ioyes, the fruite of the pleaſures and delites of the world, ſuch a peace
Luk. 12 he had which ſayd: Anima, habes multa bona repoſita in annos multos,
requieſce, comede, bibe, gaude. O my ſoule, thou haſt much goods laide vp
Luk. 16. in ſtore for many yeres, take thy reſt, eate, drinke, and reioyce. Suche a
peace alſo had that rich glutto in Luke, which was finely appareled, fed
and fared alwayes delicately. This peace haue the children of this world,
which in deede is no peace, hauing ſo much bitternes & cares mixt with
it, it hath more gall then hony, being moſt ful of miſeries, with the which
this world aboundeth. This peace Chriſt geueth not, but the worlde ta-
king it away againe when it liſteth. This peace is very ſhort and momen-
tainy, and ſcarce endureth any time. But the peace of Chriſt is perpetu-
al, it ceaſeth not, it is neuer broken. Of this peace there ſhall be no ende.
Ioan. 14. Wherfore Chriſt ſayth in Iohn: Pacem meam do vobis, pacem meam
relinquo vobis, non comodo mundus dat, ego do vobis. &c. I geue my
peace vnto you, I leaue my peace with you, not as the world geueth, geue
Gal 5. I it you. They that are endewed with my peace, haue ſtrife w the world:
for the fleſh alwaies ſtriueth againſt the ſpirit, and the ſpirit againſt the
fleſh. Iſmael doth alwaies perſecute Iſaac, and Eſau, Iacob, and Cain, A-
2. Cor. 6 bel. Ther is no fellowſhip of iuſtice with iniuſtice, ther is no communica
ting of light with darkenes. Ther is no agrement betwixt Chriſt & Be-
lial. Wherfore Chriſt ſaith: I came not to ſend peace, but the ſword, that
Luk. 12. is diuiſion. For I cam to deuide the father againſt the ſonne, & the ſonne
againſt the father, and the daughter againſt the mother, and the mother
againſt the daughter, the mother in law againſt her daughter in law, &
ther ſhall be enmity betwixt them that be of one houſe. He that ſhall
loue father or mother more then me, he is not woorthye of me. &c. The

ſame

ſame thing Simeō prophecied before, ſaying: Ecce hic poſitus eſt in ruinam et in reſurrectionem multorum in Iſrael. *Behold, he is ſet for a fal and a reſurrection to many in Iſrael.* Luk. 2.

Chriſt bringeth peace vnto the godly, but vnto the wicked, trouble, for the wicked cannot abide the truth, they cannot ſuffer the iudgement of the ſpirite to condemne their iudgements. Vvherfore being blinded, they ſturre ſeditions to oppreſſe Chriſt. They prouoke others againſt the truth, leaſt that the truth hauing the vpper hand they might be confoūded, but they nothing preuaile. Omnia quæ loquit̄, popul⁹ iſte coniuratio eſt. *Al ý this people ſpeaketh, is a cōſpiracy.* Eſay 8

Fremunt & conueniunt aduerſus Chriſtum domini. *They rage and come together againſt Chriſt, or the anoynted of the Lord.* pſal. 2

Non eſt prudentia & conſilium aduerſus dominum. *There is no wyſedome nor counſell can preuaile againſt the Lord.* Prouerb. 21

The Lorde diſperſeth a ſonder their cogitacions and thoughtes, bicauſe they are vayne. Luk. 1.

Here we heare, that the ſword is taken in hande of the peruers and froward diſpiſers of the truth: for the godly, louing peace, ſuffer iniury, they do not rayle, they ſturre not ſeditions, they exhort vnto pacience. Contrary wiſe, the wicked freate and fume, they intende miſchiefe and ſlaughter, they rayſe tumultes, and perſecute the godly, as I ſaid before. Iſmael doth perſecute Iſaac, and he which is borne after the fleſh, doth perſecute him ý was borne after the ſpirit. Vvherupon the prophet ſaith Gal. 4.

Impii quaſi mare feruens quod quieſcere non poteſt, et redundant fluctus eius in conculcationem et lutum, non eſt pax impiis dicit dominus. Eſay. 57.

The wicked are as a raging ſea, which cannot be ſtyll, whoſe waters caſt vp mire and dirt. Ther is no peace (ſaith the Lord) to the wicked. Like wiſe Hierome ſaith: Hier. cm. 12.

Non eſt pax vniuerſæ carni. *Ther is no peace to all fleſh. To be ſhort. Ther is no peace without Chriſt, but onely a ſhadowe (& as you would ſaye) a ſmoke of peace, which vaniſheth away before a man can take any ſure hold of it. And it may be wel called a peace,* nomine, et non re, *in name onely, and not in dede. The Chriſtians onelye haue the true peace, yea in the very middle of tumults, of battle and affliction, they haue a quiet conſcience, and are armed with the Word of God againſt ſinne, death, Sathan, hel, and the world. They know that all things* Rom. 8. *worke together vnto them for the beſt, they know, that to the cleane all thinges are cleane, that al thinges are ſubiect vnto them, that ther is no condemnation vnto thē which are in Chriſt Ieſus They know, that they haue a father in heauen, louing and mercyful, who hath care ouer them, and nouriſheth them, out of whoſe hands they cānot be taken away. And* Iohn. 10. *what nedeth many words? the faithfull onely acknowledge and glorifye God. This is the true peace, which the world cannot geue, nor take awai, onely God geueth this peace, which is apprehended and retained onely*

by

by faith. Iuſtificati fide pacem habemus erga deum per dominum noſtrũ Rom. 5.
Ieſum Chriſtum. *Being iuſtified by faith, we haue peace towarde God, through our Lord Ieſus Chriſt. This peace the Chriſtians do gladly communicate with others, they preach Chriſt, in whoſe bloud they promis remiſſion of ſinnes, they embrace charity, they do not ſtriue, they are not enuious, they worke deceit againſt no man. They lay aſide all iniuries and wronges, they offend no man, they ſpoil no man, but rather they helpe al men, geuing of their own.*

And this is to turne the ſwoord into coulters, to laye aſide pride, enuye, and the malice of the minde, to helpe and ſuccour the neceſſities of our brethren, to hurt no man, to hate ſtrife, and to deſire peace. If the Iewes had vnderſtanden this peace, they woulde not haue dreamed of the carnall kingdome of Chriſte. Wherefore there is none other kingedome of Chriſte to be looked for vpon the earthe, for it is already begonne amonges vs by the preaching of the Goſpel, bicauſe all nations are called vnto this kingdome, and we which haue receiued the firſt fruites of the ſpirite, are abiding in this kingdome through faith, hope, and charitye. In the ende of the world it ſhall be finiſhed and declared, what we haue hoped for, and what we haue beleued. Then we ſhall be I. Ioan. 3.
like vnto Chriſt, and we ſhall ſee him, as he is. Nunc videmus per ſpecu- 1. Cor. 13.
lum in ænigmate, tunc autem facie ad faciem. *Now we ſee throughe a glaſſe darkely, but then ſhall we ſee face to face, that is, we ſhal haue the truth, not a ſhadow, we ſhal rayne truly and be glorified.*

Therfore ſuche thinges as are ſpoken of the Prophetes concerninge the peace in the kingdome of Chriſt, are to be vnderſtanded ſpiritually. That peace is in the ſpirite and the mindes of the godly, and not a licentious, fleſhly and worldly tranquillity, as certain falſe Prophets dreame, who thincke that then ther ſhall be one paſtour, and one fold according vnto their fond fantaſie, faith engendereth that ſpirituall peace through the Goſpell of Chriſt.

They that heare the Goſpel and beleue, they haue that peace, of the Philip 4
which all the prophets ſo manifeſtly and often haue prophecied. That is Coloſſ 3.
called the peace of God, bicauſe god only geueth it, and chriſt came to exhibite it vnto the world. But as for the other peace which is of the fleſh, he came not to bring, but rather to diſſolue, that we ſhould be at diſcord and perpetual hatred with the world, that is, that we ſhould not put any affiaunce in thinges tranſitory, but that we ſhould haue peace and concord with God onely through our Lord Ieſus Chriſt. We ſhall be ryche inough in all goodnes, if we poſſes God, which is the authour and geuer of all goodnes.

Con-

Conſcience. 3.

Conſcience is a credulity of intention to do any thing, or not to do it with a firme deliberation of the minde. Here is to be conſidered, that according to the mindes of the ſcholaſtical diuines, god in creating the ſoul of mā for his temple & dwelling place, ordained & ſet in it foure eſpeciall natural properties, by ẏ which it might aduoyd al daungers, and chuſe things to be done, and eſchew things to be auoided.

1 *The firſt is,* Lex naturalis, *the law natural, of ẏ which S. Paule writeth ſaying:* Gentes quæ legem non habent, naturaliter ea quæ legis ſunt faciunt. &c. *The Gentiles which haue no law, naturally do thoſe thinges which pertaine vnto the law, who ſhew the workes of the lawe written in their hartes, their conſciences being a witnes vnto them.* Rom. 2.

2 *The ſecond facultye is reaſon, which is a power and facultye of the ſoule, not onely hauing a knowledge of good and euill, but alſo geuing a ſuggeſtion and motion to deſire that is good, and hate that is euill. Ariſtole ſaith,* Ratio ſemper deprecatur ad optima. *Reaſon doth alwaies cōſell a man to the beſt.* 1. Ethic.

3 *The third thing in the ſoule is conſcience. And like as a candle is ſet in the houſe, that all things in the houſe may be ſeene and diſcerned: So God hath ſet a conſcience in the middle of mans hart, as a light, wherby the ſoule might ſee and diſcerne what to do, and what to refuſe.*

4 *The fourth part in the ſoule is called* Syntereſis, *which is a ſparkle of the conſcience, ſtirring to do that which is good, and to abhorre that which is euyl. To make it plaine, the law naturall doth teache the ſoule, that euery euil thing is to be auoided, and the contrary to be done. Thē followeth iudgement in reaſon, which defineth in iudgement, that thys thing or that thing is euill. As for example, pride, auarice, riot, and ſuch like, and ſo the conſcience is framed & enformed, that this or that is not to be done. Now, when iudgement hath declared, that thus it ought to be, then followeth Syntereſis, which is a ſparkle of the conſcience which inciteth the will not to do this euil, but to do this good thing, and it doth alwaies murmure and grudge againſt the euill. By this it appereth, that the conſcience is a certain rule in reaſon, & Syntereſis a rule & guide in the wil of man, inſtigating and ſtirring it vnto God. This is the doctrine of the ſcholemen.*

Conſcientiarum diuerſæ ſpecies.

The ſchole doctours alſo do number eight ſpices of conſciences.

1 *The firſt conſciēce is called of them* præſumptuoſa, *preſumptuous.*
2 *The ſecond* larga, *large and broad.*
3 *The third* arcta, *narrow and ſtraight.*
4 *The fourth* conturbata, *troubled.*
5 *The fift* inquinata, *corrupt.*

The

6 The ſixt timida *fearfull.*

7 The ſeuenth erronea, *erronius and deceitful.*

8 The eight and laſt is called ſalutifera, *wholſome, good and perfect.*

1 *Of the firſt conſcience which is called* præſumptuoſa, *preſumptuous, ſaint Bernard writeth, ſaying:* Conſcientia quædam eſt tranquilla, ſed non bona, vt eorum qui ſpe veniæ peccant, et dicunt in corde ſuo quod deus non requiret. *There is a certaine conſcience, and yet not good, as of them which ſinne vpon hope of forgeuenes, ſaying in their hart, that god wil not require it of them. Such a conſcience is to be feared, bicauſe it is a curſed conſcience.*

Saint Auguſtine ſaith: Maledictus omnis qui peccat in ſpe, *Curſed be al which ſinneth in hope.*

2 *The ſecond conſcience is called* larga, *large and broad. Such a conſcience haue they, which onely weigh great and hainous ſinnes, and make no accompt of the leſſer offences, eſteeming them to be no ſinne. As for example: They care not for vſual ſwearing nor periury, except it be committed ſolemply before a iudge. They thinke it no offence to vſe themſelues inordinatly with their own wiues. Alſo to take vſury for lone, to deceiue in byeng and ſelling, to vſe falſe weightes, and counterfeit coyne, they count it nothing. Alſo to prole and diminiſhe the common goods of the church, to ſpoyle by vniuſt battell, they compt them as no offences. But what difference is ther, whether a man be drowned in the great & deepe ſea, or in a lyttle riuer, ſince that he can but once dye in both.*

Innocentius ſaith: Per vnicum ſolum mortale peccatū quodcunque damnabitur homo in æternum. *For one onely mortal ſinne (whatſoeuer it be) a man ſhalbe cōdemned euerlaſtingly. Vvherfore, we muſt beware of a large conſcience, which calleth euil good, and good euil, as it is written in Eſay.* Ve, qui dicitis malum bonum, et bonum malum, ponentes lucem in tenebras, & tenebras in lucem. *Vvo vnto you which cal euil good, and good euil, making light darknes, & darknes light. But ſuch ar wont to excuſe them ſelues, ſaying, that their conſcience doth not accuſe or pricke them of any mortal ſinne. Vnto whom anſwer is to be made, that an erring conſcience doth not excuſe a man in ſuch things, which he may and is bound to know. And eſpecially he may not be excuſed by his conſcience, which tranſgreſſeth the precepts of God.*

Eſay 5

Thomas in quod libeto.

Bonauētura.

3 *The third conſcience is* conſcientia ſtricta, *a ſtraite laced or a ſpiced conſcience, by the which conſcience a man iudgeth thoſe ſinnes which be venial (as the ſcholemen terme them) to be mortal and damnable. As for example to let ſlyp ſuch number of prayers as he hath bene wont to ſay, although he were not bound vnto them, or to make a lye in paſtime, or to ſpeake a mery word and ſuch like. But vertue conſiſteth in the middle.*

dle. *Vvherfore to hold the meane, it is beſt in al points. Vve ought not to make our conſcience to ſtraight nor to large, bicauſe (as ſaint Bernard ſaith)* Omne quod eſt nimium, vertitur in vitium *Euery thing that is to much, is turned into ſin. Alſo ſaint Auguſtin ſaith:* Sapientes Græcorum et Latinorum pro regula dicunt, Ne quid nimis. *The wiſe men both of the Grecians and of the Latines vſe this for a common rule. To much of one thing is not beſt. If a man wreſte the ſtringes of a harpe to ſlacke or to ſtraighte, they be tempered out of place. Marke this ſentence out of Eccleſiaſticus:* Noli eſſe nimis iuſtus, neque plus ſapias quam neceſſe eſt. Eccleſiaſt. 8. *Couet not to be ouer iuſt, nor to be wiſe more then nedeth.*

4 *The fourth conſcience is called* conturbata, *a troubled conſcience, of the which ſaynt Bernard ſpeaketh, ſaying:* Quedam eſt conſcientia, nec bona nec tranquilla, vt eorum qui in multitudine peccatorum ſuorum deſperant- &c. *There is a certayne conſcience, neither good nor quiet, as is of them which deſpeire in the multitude of their ſinnes. Ther is an other conſcience which is good, but not quiet, as of them which being now conuerted vnto the Lord, doo paſſe their yeares in the bitternes and ſorow of the ſoule, that is in heauines and ſorow.*

Agaynſt this troubled conſcience let vs comfort our ſelues with this ſentence of ſaint Bernard. Omnia peccata mundi diuinæ miſericordiæ comparata ſunt quaſi gutta aquæ, &c. *All the ſinnes of the world beyng compared vnto Gods mercy, are as it were a drop of water being compared vnto the whole ſea. The greatnes of my ſynnes ſhall trouble me (ſayth he) but I wyll not be ouertroubled, bicauſe I wyll call to remembraunce the woundes of Chriſt. For the leaſt drop of Chriſtes bloud had bene ſufficient for the redemptiõ of the whole world, and for the waſhing away of all mens ſinnes.*

5 *The fift conſcience is called* inquinata, *which the Apoſtle calleth,* Tim. 4 conſcientiam cauteriatam, *a conſcience marked with an hot yrõ. Suche a conſcience haue they which ſtumble at a ſtraw, and leape ouer a blocke, that is, which auoyde ſmall offences, and incurre and fall into the greater. As the Phariſeys did, tithing mint and al kynde of herbes, but neglecting the greater commaundementes of the law. They made clean their* Math. 23. *cuppes, and would not receiue meate wyth vnwaſhed handes: but yet thei were full of rapine, and all kinde of iniquity.*

They were afrayde leaſt they ſhould be defiled by entring into the Lucas. 11. *hall of Pilat. yet they had no regard in conſciẽce to murder Chriſt, being innocent. Such ther are at this time, which make a great conſcience in not faſting the Fridaye or Saterdye, but they make no conſcience of extortion, pollyng, and oppreſſing of the poore, nor ſlaundryng of theyr brethren.*

6 *The ſixt conſcience is called* timida, *fearful and ſcrupulous, which al waies feareth leaſt ſhe ſhould offend mortally, and this is alſo called puſillanimity. Againſt this conſcience the booke of Eccleſiaſticus ſpeaketh.* Noli eſſe pusillanimis in anima tua exorare, et facere eleemosynam, ne deſpicias. *Be not faint harted whē thou makeſt thy praier, neither ſlack in geuing of almes. For although we ſhould be afraid leaſt we offend god: yet if it happen that we offend him, let vs not feare to returne to repentaunce, and to pray vnto God, that he will keepe vs from that time forward from ſinne, and from temptation, and let vs haue a ſure confidence in him, that he wyll not ſuffer vs to fall, if we earneſtly praye to auoyde ſinne.*

7 *The ſeuenth conſcience is called* erronea *erroneus, which ſpringeth of the conſcience afore rehearſed, and willeth a man to doo according to his errour, which he cleaueth vnto, as it appeareth in heretickes and Infidels, and Papiſtes, which make a conſcience to be true and faithfull ſubiectes to their prince. Alſo in wicked Chriſtias, who do not forſake their ſinne, or do not repent truly, neither reſiſt other mens ſinnes, when they may, and yet th y thinke erroniouſly, to be ſaued without true faith, and true repentaunce.*

8 *The eight and the laſt conſcience is the beſt, being called* ſalutifera, *which bringeth health and ſaluation. Vvhat maner of conſcience this is, ſaint Bernard and Hugo declare, ſaying:* Multæ ſunt cōſcientiæ. &c. *Ther are many conſciences (ſay they) but ther is none better then that, by the which a man doth know him ſelfe. Many men know many thinges, and know not them ſelues, but he that knoweth not him ſelfe, knoweth nothing well. For to know other things, and not to know him ſelf, what other thing is it, then more greuouſly to condemne him ſelfe? bicauſe the ſeruaunt knowing the wil of his maiſter, and yet doth it not, ſhal be beaten with many ſtripes.* Nam ſcienti bonum, et non facienti peccatum eſt illi. Luk. 12. Iacob 4 *For he that knoweth what is good, and doth it not, ſinneth. Ther is this laſt good conſcience, wher is* puritas in corde, veritas in ore, & iuſtitia in opere, *purity in hart, verity in mouth, and righteouſnes in works.*

Certain rules for the reformation of the conſcience.

Ther are diuers rules geuen, by the which the conſcience may be preſerued and reformed.

The firſt rule is, animoſa ſcrupulorum a motio, *the bold and couragious remouing away of ſcruples. For as ſaint Bernard ſaith:* Scrupuloſitas nimia conſcientiæ deſperationem inducit. *Ouermuch ſcrupuloſitye of the conſcience, engendreth deſperation. Vvherfore let vs put of & caſt away as much as we can, al ſcruples out of the conſcience, bicauſe they ar not profitable, but hurtful, for they ar certain ſuſpitions of the cōſcience.*

Cere-

Gerſon in a certain treatiſe of his writeth thus: Mille ſurgunt præcipue apud aliquos ſcrupuli more canum oblatrantes, &c. *Ther riſe a thouſand ſcruples of conſcience, eſpecially in ſome barking like dogs, againſt them that wil walke in the way of the Lord, which (ſaith he) we cānot better ouercome & repel, then to care nothing for them. But let this contempt be done with feare and good conſideration. And in ſuch matters the counſell of learned and godly men is to be aſked, neither ought we to haue reward of fond fantaſies. For (as Gerſon ſaith) it is accepted ſometime to wil, to beleue, and to be ſory for our offences, although a man cannot ſenſibly feele that ſorow in hart.*

Queſtio.

Here may be demaunded, from whence this ſcrupulous and erroneous conſcience is cauſed, or commeth.

Reſponſio.

Ther ar many cauſes. Somtime it procedeth of foure naturall cauſes.

1 *Firſt, of a complexion ſubiecte and prone vnto feare, as in certayne old women, & in melancholique perſons, & ſecondly of a melancholique ſicknes, by the which the imagination of the head and reaſon is hurted, (as Galene and Auicein write) and then it is good to haue the remedy of the Phiſitians.*

2 *Somtime it cōmeth of the temptations of the deuill, who when he cā not entiſe ſpiritual men vnto manifeſt and open ſinne, he endeuoureth through theſe ſcruples and phantaſies, to let them from praier, & other godly contemplations. Vvherfore Gregorius ſaith.* Diabolus aſſidue tentat ut ſaltem tædio vincat. *The deuill doth neuer ceaſe to tempt a man, that at the laſt he may ouercome him with wearines. And then the beſt remedy is to flee vnto the recordation of the paſſion of Chriſt, and vnto earneſt prayer.*

3 *Sometime it procedeth of ouermuch watch and faſting, by the which the head is empayred and made imperfect.*

4 *Oftentimes it commeth by vſing the conuerſation and companye of ſuch as be ſcrupulous. Such cauſes are to be taken hede of, and to be left*

The ſecond rule of reformation.

The ſecond rule of reformation is, benigna præceptorum declaratio, *a gentle interpretation of Gods commaundements with equity. For equity (which the Philoſopher calleth* ἐπιείκειαν *) doth mitigate the rigour of the law. Equity is thus defined. It is iuſtice tempered with the ſwetenes of mercy, (al perticular ſubſtances being conſidered) that a gentle ſentence may be geuen. Vvherfore Ariſtotle writeth,* ἐπιείκεια, interpretatiua legum melior eſt, quam iuſtitia legalis. *The interpretation of the lawe with equity, is better than the iuſtice of the lawe wyth extremitye. And ſo we ought alwaies gently to expound the preceptes of God.* Ethic. 6.

In the court of pleading it is his office to interpreate the law, who is the maker of the law, or who muſt geue ſentence, but in the court of conſcience it pertaineth to euery man for his own fact, ſo that he interpreate it with reaſon. The cauſe why the cõmaundements of God are to be expoũded gently, is bicauſe they were not geuen of God to take away al liberti and ſwetenes, which is cleane taken away, when they are interpreted to ſcripulouſly & to ſtreit, for God doth not binde vs to things hard or im-

Ma.h.11 *poſſible. For it is written,* Onus meum leue eſt, *my burthen is light and eaſy. And in the new teſtament ẏ which is called vnpoſſible is expoũded ſcarce poſſible, ẏ is to ſay of great difficulty & hard to be brought to pas.*

3 *The third rule of the conſcience is,* cordis ad gratiam præparatio, *the preparation of the hart vnto grace which is done by faith & repentãce. Bernard ſayth.* Duo faciunt bonam conſcientiam, de præteritis pœnitere veraciter, et a futuris abſtinere. *Two things make a good conſcience, to repent vnfainedly for that which is paſt, and to abſtain from that ill which is to come.*

Hieron.ad nepotiam. 4 *The fourth rule is,* diuinæ ſcripturæ indagatio, *the ſearching of the ſcripture, and the hearing of Gods word, wherupon ſaint Hierom ſaith:* Scripturas ſæpius lege, & ſæpius audi: audiens enim ſapiens, ſapientior erit. *Reade the ſcriptures often, & heare them often, for the wiſe man by*

Prouerb.1, *hearing ſhal be made wiſer.*

Iacob.1. 5 *The fift rule is,* exorationis deprecatio, *to pray, to obtain by praier, as ſaint Iames ſayth:* Si quis veſtrum indiget ſapientia poſtulet a deo, & dabitur ei. *If any of you lacke wiſdome (ſaith ſaint Iames) let him aſke it of God, and it ſhal be geuen him.*

6 *The ſixt rule is,* fidei adhibitio ſapientum et bonorum iudicio. *To credite and to beleue the iudgement of wiſe and good mẽ, wherupon Gerſon writeth thus:* Vnum hoc generale damus documẽtum. &c. *We geue this one general rule, that is to beleue the iudgement of the wiſe & godly, and not raſhly or lightly to make any curious doubtes and ſcruples againſt their ſenſures and mindes. Wherfore the ſimple man being doubtfull in conſcience, ought to aſke counſel of the learned.*

7 *The ſeuenth is,* Humilis prælatis obedientia *Humble obedience vnto the Prelates and Preachers for we ought to harken vnto thẽ, for the auoiding of al ſcruples & douts, ſo ẏ they teach nothĩg againſt gods word*

8 *The eight and laſt is,* ſuperbæ ſingularitatis deuitatio, *the auoyding of proud ſingularity and ſelfe will, which errour of conſcience commeth chiefly of a ſingularity, by the which a mã folowing his own proper ſenſe & iudgement, doth ſwarue from the life & iudgement of al other.*

Gilbertus the ſcholeman writeth, that as it is one degree of humility not to decline from the cõmon wai of good men, ſo it is one degre of pride to leade a ſingular life, contrary to the life of all others.

An example I reade of a certain man, which deſired to be ſo perfect, that he might liue without al ſinne, contrarye to the ſaying of the wyſe man: Seuen times a day falleth the righteous. He would weare no clothes as other men did, but went into the wildernes naked, but when he was moleſted with the pricking & ſtinging of flies, fel into a depe heauines, and almoſt into deſperation. At laſt he returned to his chriſtiã brothers Prouer. 24
acknowledging his infirmity, vnto whom they alledged this ſaying: Non eſt homo iuſtus in terra qui non pecccat Ther is no man ſo righteous in 3 Reg. 8.
earth, which ſinneth not.

Ioel. 4.

IT is not expreſſed in the holy ſcriptures, who and what manner of man Ioel, the ſonne of Pathuel was. But it appeareth in the firſt ſermon of Peter the Apoſtle, that his authority was great, and alledged of Peter againſt the wicked blaſphemers of the holy ghoſt, prouing the ſeding of the holy ghoſt to be promiſed & prophecied before.

Saint Paul alſo alledgeth Ioel, when he diſputeth of the principal articles of our faith and ſaluation. But at what time he prophecied, the interpreters do diuerſly iudge.

I do cõſent to them, which iudge, that he liued in the time of Eſay, and prophecied in Iuda, wher Sennacherib made cruel warre againſt Ezechias. For although Ezechias had reſtored the true religion of God, yet (as teſtifieth Eſay) ther wanted not ſome perſons which endeuoured to retain and kepe ſtill the old ſuperſtitions, and were licentiouſly geuen to al kinde of wickednes. Beſide the league & couenaunt with the Egiptians, to the which Ezechias (being otherwiſe a verye good and godlye
3 *prince) was, by the ſuttle and crafty counſels of certain men, allured & prouoked: inſo much as the ſtate of the kingdom of Iewry thẽ was like to the ſtate, that the church in theſe daies almoſt is in, vnder the Chriſtian Magiſtrates, for ſome do maintain ſuperſtitions, & other againe vnder the pretence of the goſpel, do liue to licentiouſly, & do put al their confidence in mans defence. Vvhich thing was the cauſe ẏ God ſent vnto them the Aſſirians, to puniſh them being vngrateful & rebellious, ẏ by their own harme they might learn to obey God, which before had to proudly cõtemned his word. Notwſtãding he ſent before prophets, to aduertiſe thẽ of the dãger ẏ was to come, & to teach & cõfort them being penitent, euen when the dãger came vpon thẽ. Among which prophets Ioel is nũbred, who did not ſo ſeuerely inueigh againſt their ſins & offẽces, as the other prophets did (bicauſe they wer rather to be cõforted, then to be bitterly chid) but with a ſinguler grauity told thẽ the daungers which they alredy ſuffered, and alſo what they ſhould ſuffer afterward.*

Furthermore he told them, that repentance was the way to eſcape the pe-

rils, and inſtructed them how they ſhould repent.

Finally, leaſt any man ſhould be offended at the fortunate ſucceſſes of the enemis of God, he prophecied alſo what perils ſhould fall vpon them, and therby he taketh occaſion to prophecy of the kingdome of Chriſt, & of the happy inſtauration therof. Vvhich both things he accompliſheth in two ſermons, of which the firſt comprehendeth in a ſumme, what perill they ſhould be in, and how they ſhould repent. The ſecond declareth, the ſame more largely, adding what daungers ſhould come vpon the enemies of God, and ſheweth thoſe thinges alſo that were pertinent to the kingdome of Chriſt promiſed.

In which things the maruailous goodnes of God is to bee conſidered, which doth not puniſh, no not the moſt wicked, except they be warned before, and yet he ſo puniſheth thē, that he hath in the meane time a cōſideracion of his choſen, whom he doth ſuſteine with louing conſolations.

He prophecied of the calling of the Gentiles to the fellowſhip of the church of God. Alſo he called the vale of Ioſaphat, not the vale of ire, but the vale of grace.

Ioel in Hebrue ſignifieth ἀρχόμενον, in Greeke, that is in Latin, incipiens, a beginner, or els betokeneth Dominum deum, the Lord God.

How he died, we haue no certaintie.

Nabuchodonoſor. 5.

NAbuchodonoſor king of the Chaldeies, or of Babilon (who for his noble geſtes was ſurnamed Magnus, the great) beganne hys raigne at Babilon, in the fourth yere of Ioachims raign. But how long he raigned, we haue no certainty. Vvho (as Ioſephus ſaith) after he had taken vpon him the kingdome, made great wars with the borderers, and had very good ſucces in battel, eſpecially againſt ỹ Egiptians, and at length vanquiſhed their king Nechao, & his ſon Pſameticus, which ſucceded him. He ſubdued Iewry & Syria, killed the foreſaid Ioachim, and his ſucceſſor twiſe vanquiſhed, with his mother and family, princes, and many other mo, which had yelded them ſelues to him, & brought the veſſels of the Lord into Babilon, and placed Sedechias in Ioachims roume: Who, when he had broken his oth & promis, Nabuchodonoſor came and beſeged the city long time with a great army, and at the length, when he conſtrained the Citizens to yeld, tooke him priſoner almoſt famiſhed, & cauſed his eyes foorthwith being brought before him, to be put out, and commaunded all his family to be ſlaine, and brought many bondmen of the city into Babilon, commaunding the whole City and the Temple to be deſtroied and burned.

He obtained at the length ỹ kingdom of the Aſſiriās, which had bene deſtroied of the Meades, wherby ỹ kingdom of Babilō was made the Monarchy

narchy ouer al kingdomes, but when he had exalted him ſelf to much by ſtanding to much in his own conceite, the Lord ſtroke him with a certain madnes called Mania, and cauſed him to eate hay and graſſe as an oxe & horſe ſeuē yeares. VVhich yeares being expired, lifting vp his eyes to heauen, beſeched God to graunt him againe his kingdome, which was reſtored to him with his ſenſe and reaſon, which whē he had receiued, he prayſed and thācked God, receiuing greater glorie and renowme than he had before VVherfore he ſaid. I laude, prayſe, magnifie and glory the king of heauen, becauſe al his works are true, and his wayes ar iudgement, and he knoweth and is able to make the proude hūble. After he had liued fourty yeares, he died at Babilon, and left his ſonne Nabuchadonozor to ſuccede him in his kingdome. Daniel. 4

Simon Magus. 6.

Simon Magus was born in Triton (or as ſome ſay) Gitthō, a town of Samaria.

He was taught and exerciſed from his youth in Philoſophy and other letters, it appeareth, that he followed the Philoſophers trifles concerning the Gods, he borowed a mixt religiō of the Iewiſh and of the Chriſtians. He craftly and deuiliſhly did attempt to confirme it. He had to his father one Anthemius, & to his mother one Rachell. He was learned in the Greke, and very experte to diſpute in dialect.

VVhen his confuſed religion tooke place in Samaria whiche was partly Iewiſhe and partly heatheniſſe, this Simon being of an euill nature, by the inſtigation of the deuill wrought wonders, and grewe to ſuch a mad folly, that he was bold openly to call him ſelfe God, and required godly honours to be geuen vnto him. And that he might be the better credited, begaue him ſelfe to Magicke, and ſo blinded the eyes and myndes of men with ſuch illuſions and miracles, that he gat therby many folowers. He gat great ſommes of mony by theſe crafty pretenſes.

Furthermore he practiſed Magicke long time before Chriſtes paſſion, no man letting hym. But after that Philip the Apoſtle came into Samaria, and taught the Goſpell of Chriſt, Simon alſo and many other were wonne therby to the heauēly veritie, he among other diſſembled, that he him ſelfe embraced the Chriſtian Religion alſo, and receyued Baptiſme. He alſo followed Philip a certayn ſpace, beyng allured by his wonderfull miracles. But when Iohn and Peter layde handes vpon the Churche of Samaria, ſeyng that the holy ghoſt was meruelouſly exhibited by thē, at the length opened that which he hid and kept ſecrete in his harte, impudētly aſking of the Apoſtles, that he alſo might geue the holy ghoſt by layeng on of handes, and offred thē mony for a reward. For he thought, that they did it by ſome Magicke art of which he was not conning. But Peter

Act.8. perceyuing his wickednes, greuously rebuked him, saying, Pecunia tua sit tibi in perditionē quoniā donum dei existimasti pecunia parari. Thy mony perishe with the, because thou thinckest that the gift of God may be obtayned with mony. Thou hast neither parte nor felowship in this busines, for thine hart is not ryght in the sight of God. Repent therfore of this thy wickednes and pray to God, that if it be possible the wycked thought of thine harte may be forgeuen thee, for I see, that thou art of a bitter gall and bound with iniquitie. Simon then also feyned a certayne humilitie, and desired, that the Apostles would pray for him. But afterward he became neuer the better, but rather worse and worse. For what thinges soeuer he had learned out of the Gospell, of Christ, of the holy ghost, and of mans saluation, he presumed wickedly to transferre the same to himselfe.

He tooke vnto him a certayne harlot named Selene or Helena out of the cōmon brothelhouse of Tyre of Phenice, saying that she was the first conception of his minde, and the mother of all, by the whiche in the beginning he conceiued in his minde to make aungels and archaungels.

Ireneus. Some said, this Selene was ý Helena for whose sake the battell of Troye was made. He came to Rome in Claudius ý emperours time whē he could abide no longer ý light of the gospel, which shone euery where, he gat him into Asia, and there obtayned in short space, his image to be opēly set vp.

Iustinus. Philaster writing of the departure of Simon, saith, that when he fled out of the Citie of Hierusalē. He came to Rome, and there contēded with Peter before Nero the emperour, and being ouercome with the Apostles wordes, & strokē of an angell, he deserued such a death, ý he shewed to all men an euident plage of his falshood and of his magicall practise.

Epiphanius saith, that he fell downe, and died in the middest of Rome. Theodoretus saith, that he called Peter to striue with him for worcking miracles, and Simō Magus takinge vpō him to flie being of great height in the aire (for some say that he did flie by ý ministery of deuils) was cast down by Peters prayer, so ý falling vpon the groūd he died immediatly.

Infantes ought not to be partakers of the Lordes Supper. 7.

IT is not vnknown, ý the Euchariſt in ý time of Innocētius, Cypriane and Austen was ministred to the infantes of the faithfull, aswell in Europe as in Africa neither it is read, that the custome was otherwise in al Asia.

We read a certayne history how that a femall infant in the tyme of persecution was brought by her nurse to the Sacrifices of the Gentils, and afterwarde (peace beyng restored) she was brought by her mother to communicate with the faithfull, of whō S. Cyprian maketh large mētion.

Augu-

Auguſtine alſo maketh mention in many places, that the Euchariſte was miniſtred to the yonglings.

After thoſe fathers tymes, that vniuerſall cuſtome began to be aboliſhed by litle and litle, vntill a contrary cuſtome tooke place, In ſo much that at this day he is to be counted an heretike, whiche iudgeth, that the Euchariſte ought to be miniſtred to infantes.

The Church of Lotharingia euen at this preſent time doth remain in ỹ ſteppes of that cuſtome. for there, when an infante is chriſtened, ỹ Prieſt whiche baptized him, bringeth to the altar one part of the hoſt (as they call it) take out of the cofer, and ſheweth it to the people, then he putteth it agayne into the cofer, and reacheth forth his two fingars wherwith he handled that part of the bread, to be waſhed with wine, & droppeth the wine into the infants mouth, which was baptized, ſaying, Sanguis domi noſtri Ieſu Chriſti proficiat tibi in vitam eternam.

The olde fathers were moued to Miniſter the Sacrament to infantes by this ſaying of Chriſt, Niſi manducaueritis carnem filii hominis & biberitis eius ſanguinem non habebitis vitam in vobis, *that is. Except ye eate the fleſhe of the ſonne of man, and drincke his bloud, you ſhall not haue life in you. Wherupō they thought it neceſſarie, that infants ſhould be admitted to the Sacrament, that they might be made partakers of the grace of Chriſt, & of euerlaſting life. But that which our ſauiour Chriſt ſpeaketh of the ſpiritual eating and drincking of his fleſh & bloud, they did vnderſtand and wreſt to the Sacramentall ceremonie.* Iohn. 6.

But the latter writers were moued to denye infantes the vſe of the Sacramente, by theſe woordes of Paul. Probet ſeipſum homo, & ſic de pane illo edat, & de poculo bibat. *that is. Let a man trie and examine him ſelfe, And ſo let him eate of the bread and drincke of the cup, for by that ſaying they framed this argument. Infantes can not proue them ſelues, therfore it is not lawfull for them to eate of the bread and drincke of the cup of the Lord.*

They that brag and boaſt, that the fathers did agreablie expound the holy Scriptures, may here ſe how diuerſly they interpreted them.

Cypriane, Auguſtine and Innocētius were not ignoraūt of this Chriſtes ſayings. Niſi manducaueritis, &c. *Except you eate the fleſhe of man and drincke of his bloud you ſhall not haue life in you.*

How then did the old fathers vnderſtand the Apoſtles wordes, that they letted not the infantes. And the later writers did vnderſtand them ſo, that they iudged that they ought to reſtrayne the infantes from partaking the Lords ſupper. Agayne how did they vnderſtād Chriſtes wordes, when they gathered by them, that infantes of the Chriſtians could not be ſaued vnles they were partakers of the Lordes ſupper: and the other contrary-

Alley, W.

trarywiſe iudged, ỹ no ſuch thing ought to be gathered of thoſe woordes, In ſo much that they affirme, that infantes of the faithful, may be ſaued without partaking of the Sacraments?

By this diuerſitie of expoſitions they do accuſe one the other, of error, yea in a matter of great importaũce, concerning the ſaluation of infants, towardes whom next after our owne ſaluation, we cannot be more affected. Is this a congruent expounding of the Scriptures? I do not taunt the fathers, God forbid, but I do diſcõmẽd their peruerſe frowardnes, which do condemne the giftes of God, of hereſie in thoſe men whiche do interpret the Scriptures in our tyme, becauſe in ſome places they do differre one from an other.

If the diuerſe expoſitions of the Scriptures be called hereſie, let the fathers be called heretikes, either let them heare this ſaying of the Lord. Iohn. 7. Nolite iudicare ſecundum faciem, ſed iuſtum iudiciũ iudicate. Iudge not according to the outward appearaunce, but iudge righteous iudgement.

The labours and payns of lerned men either old or new, are not to be condemned, becauſe they expound the Scriptures diuerſly euery man for his vnderſtandyng. But their worckes are ſo much the more to be read. For the diuerſitie of iudgements and expoſitions, doth profite a wiſe mã, ſo that no man do raſhly condemne the writer, that diſſenteth from him, or breaketh the bonde of peace in the Churche.

Agayne to the matter, I iudge that it may be well weighed and conſidered if the doings of the old fathers which admitted infantes to ỹ Lords ſupper be diſcretly diſtinguiſhed from the cauſe that moued them thereto. And alſo if we do iudge of their doinges according to other godly and probable reaſons. Of whiche ſorte I will bring foorth ſome to be conſidered of the reader.

The firſt is this. The Sacrament or ſigne ought not to be denied to him whiche is partaker of the thing ſignified.

The ſecõd is. Becauſe Chriſt is a ſauiour to his whole body the Church, and becauſe infantes do pertayne to the integritie and perfection of the Eccleſiaſticall body.

The third is, becauſe Chriſt ſayd. Sinite paruulos venire ad me, & ne prohibeatis eos. &c. Suffer litle ones to com vnto me, & forbid thẽ not, for theirs is ỹ kingdom of heuẽ, for by theſe reſons we may gather thus. Firſt if he may be partaker of ỹ ſign which partaketh the thing ſignified: Infants alſo of the faithful be partakers of the death of Chriſt, that is, of the redẽption, which is purchaced by it. Therfore they may be partakers of the ſigne & Sacrament of his death, that is, of the Lordes ſupper.

Secondly, if infantes do pertayne to the Church, whiche is the body of Chriſt: It foloweth that they do belong to that communion, by whiche (as the

the Apoſtle ſaith) we be all one body, whiche be partakers of one bread and one cup Chriſt is the meat of the whole body, therfore he is the meate alſo of the infantes.

Wherfore like as the infantes of the Hebrues did no leſſe pertayne to the Paſcha (being a Sacrament of their redemption,) then their fathers: So alſo our infants do ſo well pertayn to the Sacrament of our new Paſcha, as well as we.

Thirdly if Chriſt him ſelfe vouchesaued to haue infantes to come vnto him, to embrace and to lay his handes vpon them, and to bleſſe them, how ſhall we iudge them vnworthy to be admitted to the Sacrament of his body and bloud, for ſomuch as no man iudgeth the Sacrament to be preferred before Chriſt him ſelfe?

Now to the place of ſaint Paul, let a man proue him ſelf, and ſo let him eate of that bread, and drincke of that cup. It may be aunſwered, that it ought to be vnderſtand onely of them which ſtand in daunger to eate the bread, and to drincke of the cup of ỹ Lord vnworthily, as the text it ſelf manifeſtly declareth. But this is not to be fered in infants of the faithful, whom we may not well call vnworthy of the Lordes table, for that they be worthy by the grace of Chriſt, being incorporate to him in Baptiſme, although they cannot for their age either beleue or confeſſe their fayth, or proue them ſelues, whiche thinges are well required of them that be of age. Wheras the Apoſtle moniſheth vs to proue our ſelues before we do partake of this bread and cup of the lord, he doth it not to the end ỹ our comming to the Lordes table ſhould be obtained of this ſtudy of prouyng our ſelues, but that we ſhould not raſhly and lightly receiue the ſacramẽt of grace abuſing it, and ſinning againſt the body and bloud of our Lord. 1. Cor. 11.

This reaſon reſtraineth not the infants of the faithfull from beyng partakers of the body and bloud of Chriſt.

After this maner might ſome man obiect for the defence of geuyng the Sacrament to infantes, and to defend the doynges of the old fathers, who taught that infantes ought to communuicate.

Obiectio.

Some man wil ſay. Than you do allow the doings of the old fathers, & ſo ye may condemne that which hath bene vſed in all Churches after thẽ.

Reſponſio.

Neither the one nor the other is to be condẽned, nor we wilbe authours to any man to enterpriſe to bring agayne the communion of infantes into the Churches, or to iudge that it ought to be brought in agayne, for by that way we may miniſter occaſiõ of diſcorde, but let thoſe things which concerne their ſaluation in Chriſt remayne ſounde.

To be ſhort, this ſaying of Saint Auguſtine is not to be allowed: that

if ma-

if infantes do dye without the externall partakyng of the Sacrament, they cannot be ſaued: but the iudgement of the Churche at this daye (whiche is that the externall partakyng of the Lordes Supper is not neceſſarie) is to be allowed. Nor they are to be gayneſayed whiche do affirme, that infantes ought not to be admitted to the communion, for certaine inconueniences.

To proue them ſelues. 8.

1, Corin. 11.

Saint Paul doth not in this place require, that we proue and trie other perſons, but that we proue our ſelues. For this proofe reſpecteth the conſcience and inwarde mynde. We are wont to trie gold and mony, whether they be counterfeict or no, and ſhall we not much more now trie and proue our conſciẽce, before we come to this table more precious then gold.

Queſtio.

What manner of probation ought this to be, or how ought we to trie our ſelues?

Reſponſio.

In the late Romiſh Church the chiefeſt part of this probatiõ was attributed vnto auriculer confeſſiõ. For the papiſtes did cõmaũd all thẽ which would receaue the Sacramẽt, diligently and ſtraightly to examine their life, and that they ſhould exonerate thẽ ſelues of all their ſinnes into the Prieſtes eares.

But S. Paul requireth an other maner of preparing and probatiõ. This probation conſiſteth in two things, that is, in faith and repentaũce. Faith receiueth doctrine, and repentaunce requireth conuerſion of life. Firſt therfore let man proue him ſelues, that is, let hym be armed with faith, when he commeth to this holy myſterie, as Paul ſayth in an other place: 1. Cor. 13. *Voſmetipſos tentate, ſi eſtis in fide, ipſi voſmet probate.*

Secondly let not our minds burne with filthy luſtes of auarice, hatred, whoredome & ſuch like, but let our life be pure and adourned with good workes & ſo let vs come to this heauẽly banquet: Notwithſtanding they are not to be heard, which will bind and referre this probatiõ to ſuch puritie of life to be had in our good workes, as cã ſcarcely be foũde. But obedience begon in vs of a godly life and a ſet purpoſe to go forward in godlines pertaine to this probation and profe. Therfore if thou aſpire with an earneſt and ſerious mind to the righteouſnes of god, & if thou be hũbled with the knowledge of thine owne miſery, & dooſt reſt wholly in ỹ faith of Chriſt, thẽ perſuade & reſolue thy ſelf to be a worthy geſt of this miſticall table, I meane, a worthy geſt, whõ God doth not exclude, although ther be imperfection in thee & ſom thing to be deſired in thee. For faith, but euẽ begõ doth make at lẽgth of vnworthy mẽ worthy perſõs. For other

wiſe

wiſe a perfect and abſolute probation, whiche requireth all kinde of puritie, can not be had in this life. Wherfore the wicked opiniõs of the Anabaptiſtes and their ſolemne deuocions, are greatly to be improued, who comming to the lords table bind them ſelues with an horrible obteſtaciõ, that they are ſo perfite, that they feare not ſtreight waye to dye, becauſe they thincke them ſelues to haue ſo great loue & charitie towardes their brethren, as Chriſt had, hanging vpon the croſſe.

Original ſinne of the 9. Virgine Marie.

THere hath bene very much contention betwene the learned, whether the virgine Marie were conceyued and borne without Originall ſinne, or no. Some doctours affirming it, as Chriſoſtome and Theophilacte. Other do deny it. The Thomiſtes holde the affirmatiue. The Henriciſtes aud other, defende the negatiue. Petrus Galatinus doth make a longe diſcourſe of this matter, bringyng in obiections whiche ſeme to proue the affirmatiue, and he maketh aunſwere vnto them, and attempteth to confute them, and to proue the contrarie. But ſo hot a prouer as Galatinus is, and ſo cold probations ſaw you neuer. I ſpeake vnder correction of the learned.

I will rehearſe vnto you the wordes of a godly Byſhop and conſtaunt Martir of England concernyng this matter. Beyng occaſioned (ſaid he) by ſome men whiche gaue to much deuotion to our Lady without iudgement, as though ſhe had not needed Chriſt to ſaue her. To proue Chriſt her ſauiour, to make Chriſte a whole Sauioure of all that be or ſhall bee ſaued: I reaſoned after this maner. Either ſhee was a ſinner, or no ſinner. There is no meane, if ſhee were a ſinner, then ſhee was preſerued from ſinne by Chriſte: ſo that Chriſte ſaued her, and was her neceſſarie ſauiour, whether ſhe ſinned or no Now certayne authours (ſayd I) as Chriſoſtome, Theophilact, and other, writeth as though ſhe had ben ſome thyng faulty in her tyme. Alſo I ſayd, that certayne Scriptures ſtandeth ſome thyng to the ſame, vnleſſe they be the more warely vnderſtanded. As theſe Scriptures: All haue declined, that euery mouth be ſtopped, and all the worlde is bounden in daunger to God. Agayn, all haue ſinned, and nede the grace of God. Alſo death paſſed through into all men and women, for aſmuch as al haue ſinned. But to theſe Scriptures I ſayd, it might be aunſwered, that the priuiledge of one or of a fewe doo not derogate or miniſhe the veritie of an vniuerſall expoſition in Scriptures. And as to ỹ doctours I ſayd, that other mo ſaith other wayes, and for aſmuch as now it is vniuerſally & cõſtãtly receiued & applied, that ſhe was no ſinner, it becommeth euery man to ſtand and agre to the ſame, and ſo will I (quod I) nor any man that wiſe is, wil do the cõtrarie:

But to my purpoſe, it is neither to nor from, to proue neither this nor that, for I will haue her ſaued, and Chriſt her Sauiour, whether euer ſhe was a ſinner, or no ſinner. And to that, (ſome ſayd) what nede you to ſpeake of this? I aunſwered, great nede: when men cannot be contented, that ſhe was a creature ſaued, but as it were a Sauioreſſe, nor nedyng of ſaluation, it is neceſſarie to ſet her in her degree, to the glorie of Chriſt, creatour and ſauiour of all that be or ſhalbe ſaued. Good authours haue written, that ſhe was not a ſinner: but good authours neuer wrote that ſhe was not ſaued, for though ſhe neuer ſinned, yet ſhe was not ſo impeccable, but that ſhe mighte haue ſinned, if ſhe had not bene preſerued. It was of the goodnes of God that ſhe neuer ſinned It had come of her owne ilnes, if ſhe had ſinned. There was difference betwixte her and Chriſt. And I will geue as litle to her as I can (doyng her no wrong) rather then Chriſt her ſonne and Sauiour ſhould lack any parcell of his glorie. I am ſure, that our Lady will not be diſpleaſed with me for ſo doynge, for our Lady ſought his glorie here vpon earth, ſhe would not defraude hym nowe in heauen, but ſome are ſo ſuperſtitiouſly religious, ſo prepoſterouſly deuoute towarde our Lady, as though there could not to much be geuen to her. Such are zeleous without knowledge and iudgement, to our Ladies diſpleaſure. No doubt, our Lady was throughe the goodnes of God, a good and a gracious creature, a deuoute handmayd of the Lord, indued with ſingular gifies and graces from aboue, whiche through the helpe of God ſhe vſed to Gods pleaſure, accordyng to her dutie, ſo geuyng vs enſample to do likewyſe: ſo that all the goodnes that ſhe had, ſhe hadde it not of her ſelfe, but of God the authour of all goodnes: the Lorde was with her fauourablie, and powred graces into her plentuouſly: as it is in the Aue Marie. The ſonne of God whan he would be come man to ſaue both man and woman, did choſe her to hys mother, whiche loue he ſhewed to her alone and to none other, of his benigne goodnes, by the whiche ſhe was the naturall mother of Chriſte: and through fayth in Chriſt, ſhe was the ſpirituall ſiſter of Chriſte, ſaued by Chriſt, bleſſed by hearyng Chriſtes worde, and kepyng the ſame. It ſhould not haue auailed her to ſaluation to haue bene his natural mother, if ſhe had not done the will of his heauenly father. By hym ſhe was his mother, by hym ſhe did the will of his father: She was the handemayden, he is the Lorde. The handemayden did magnifie her Lorde, the handmayden would that all ſhould magnifie the Lorde, to whome be honour and glorie. Amen.

Theſe be the words of that godly and conſtant preacher. But whither he conſidered and had a reſpect to the corrupte tyme, when he ſpake theſe

theſe woordes, or els that he would geue no offence to the weakelynges not able to receyue as yet whole meate, he ſemeth in theſe woordes to graunt the ſcholaſticall diſtinction De duplici redemptione, id eſt, ſubleuatiua, & preſeruatiua. *The ſchole men ſay that* Redemptio preſeruatiua, *is more noble and more perfecte, then* Redemptio ſubleuatiua. *As for example. It is much better to preſerue a man from receyuing a wounde, then to geue him remedie after the wounde is geuen. So is it more noble and muche better to preſerue one that he fall not into ſinne, then to deliuer hym from ſinne after his fall Euen ſo the Virgine Marie, and none but ſhe, was redemed by Chriſt,* Redemptione preſeruatiua, *whiche farre excelleth* Redemptionem ſubleuatiuam, *wherwithall ſinners are redemed from ſinne. Thus reaſon the ſcholemen.*

But if the Scriptures be well weyghed and vnderſtanded, it will manifeſtly appeare that none, no not the virgine Marie was exempted from Originall ſinne (Chriſt alway excepted)

Saint Paule writyng to the Romaines doth ſay. Omnes in Adam peccauerunt & egent gratia Dei. *All haue ſinned in Adam and want the grace of God. Wherupon it followeth neceſſarily that Marie ſinned in Adam, and that* Prima materia eius, *was infected with the ſinne of Adã, and ſo corrupted in originall ſinne.* De fide ad patrum parte prima q. 24.

Secondly if Marie ſhould haue ben conceiued without Originall ſin, ſhe ſhould haue ben begotten Sine concupiſcentia, *without luſt, which Saint Auguſtine doth denie, his wordes be theſe. Holde ſtedfaſtly and doubt not by no meanes, that euery perſon whiche is conceiued by copulation of man and woman, is borne with Originall ſinne, and ſubiecte vnto death. And all that be borne with luſte of copulation, are conceyued with Originall ſinne. Then ſeyng that the virgine Marie was begotten by the copulation of father and mother, ſhe muſt nedes as other are, be begotten in Originall ſinne.* De fide ad patrum.

Thirdly if the virgine Marie ſhould be vtterly voyde of ſinne, Chriſt had not bene an vniuerſall redemer, whiche to graunte were verie inconuenient. Therfore Chriſt was alſo her redemer and Sauiour, as ſhe ſingeth her ſelfe in her ſonge, ſaying. Et exultauit ſpiritus meus in deo ſalutari meo, *and my ſpirite reioyced in God my ſauiour. Now redemption or ſaluation doth preſuppoſe ſinne, for none can be ſayd to be redemed or ſaued, except it were from ſome ſinne. The redemptiõ whiche the ſcholemen call* Preſeruatiuam, *ſemeth more ſutle then ſauerie.* 3. diſt. queſt. 3

Fourthly and finally, Aquinas writeth after this manner. Alius error fuit eorum qui dicunt, quod peccante Adam, Dominus aliquid incorruptum & non infectum in Adam conſeruauit, per quod natura humana ſeruari poſſet, & quod hoc idẽ transfuſum eſt ſine aliqua infectione ad beatã virginem, & exinde formatũ eſt corpus Chriſti, hoc autẽ erroneũ re-

putatur propter duo, *that is. There was an other errour, of whiche they ſay, that when Adam ſinned, the Lord preſerued ſome thyng incorrupt, and not infect in Adam, by the whiche the nature of man myght be ſaued. They alſo ſay, that the ſame thyng was transfuſed without any infection into the virgine Marie, and that of that, the body of Chriſt was fourmed and made. But this is erroneous for two cauſes, firſt, becauſe after this poſition, Chriſt ſhould not be the ſonne of the virgin, nor ſhould be borne of any ſtocke or linage but onely of Adam, for that part becauſe it remayned vncorrupte in the nature of man, ſhould be farre fet and ſtraunge from all other, beyng borne of Adam, and ſhould be proper and connaturall onely vnto Adam, as much as concerneth the firſt ſtate.*

Secondly, becauſe the due order of ſignification ſhould be taken away, for as it was not decent, that any ſhould ſatisfie for Adam and his corrupt ſucceſſion, whiche were not of his ſtocke, ſo it had not ben mete that the ſonne of God ſhould haue healed by ſatisfaction, a nature infected, vnles he had taken that thing whiche before was infected. Therfore it is to be ſayd, that the fleſhe of Chriſt, as concerning beyng in the fleſh of the parentes, yea and in the virgine Marie, was infected with ſinne before it was taken. But in the very actuall takyng of the fleſh, it is purged from all infection, ſo that concernynge the fleſhe of Chriſte, there is founde no ſpot in it. Theſe be the wordes of Thomas. By whiche it appeareth that the fleſhe of the Virgine was infected with originall ſinne He that will read more of this matter Pro & contra, *Let him read Galatinum, in his booke,* De arcanis Catholicæ veritatis.

Democritus. 10.

Democritus was a philoſopher borne in a citie called Abdera, who receauing of his elder brothers the portiõ of his fathers inheritaũce, being kindled w̃ the great deſire of knowledge of things, went through the greateſt part of the world. He returnyng afterward into his countrie, being in great penurie, gaue him ſelfe to the contẽplacion of naturall things, in a certayne orchyard neare to the walles of his Citie.

It is reported, that he, what thing ſoeuer chaunced by fortune, or what ſoeuer he heard of the mutabilitie of things, fell into a maruailous laughter. And therefore by the figure, Antonomaſia, all diſſolute laughters be called Democriti.

At the laſt (as Cicero ſayth) he pulled out his owne eyes, and made him ſelfe blinde of purpoſe, that he might the more narowly and nearely ſearche out the ſecretes of nature.

He

He died at the age of. 109. *yeares He said, that al things were made,* Exatomis, *and ẏ there were many worldes, and those corruptible, he so excelled and profited in al kind of Philosophie, ẏ he might haue ben called,* πενταβλος, *siue* quinquertio. *For he attained to the knowledge of things naturall, morall, mathematicall, all the liberall sciences, and to the conning of all Artes.*

His father was meruailous riche, for he made to the whole armie of the souldiours of kyng Xerxes, *a solemne feast.*

He had a very excellent saying, which is this: Cōueniētius est, vt parcitatē in tuo serues, q̄ luxū in alieno: parcitas enim est remediū necessitatis vt medicina dānorū, *that is, It is more conuenient to be sparefull of thine owne, then to be prodigall of an other mans, for parcitie is a remedie of necessitie, euen as medecine is of hurtes.*

Laertius writeth that there were sixe Democriti.

Vincentius. 11.

THere were many of that name. But ẏ first Vincētius was a very godly mā, borne in Spain, & scholer to Sixtus Bishop of Rome. He suffered very cruell martirdome at Valēce in Spaine, with Valerius ẏ Bishop of that citie, vnder Dacianus the president. In so much that being cruelly hādled in prison with hunger, and noise of chaines, & bearing great yrons vpon his hands and necke, he suffered deadly punishmēt in all his limmes. VVhich martirdome S. Austen declareth in a sermō, saying: Magnū & admirandū spectaculum noster animus cæpit. &c. *Our minde conceaued a great and meruailous spectacle, and we saw with our inward eyes, not a cruell and pernitious pleasure taken of trifles, as it is wont to happē in places appointed to behold games, but a very profitable and fruitfull pleasure, when the passion of Vincētius was read. It causeth me to trēble, to behold the vnuinceable stomake of this martyr, stryuing with very sharpe conflict of the flesh against ẏ cruelty of Dacianus, and against the paines of death, and at length by the helpe of god ouercōming al torments For Dacianus caused this godly man first to be racked and tormēted in his whole body in Equuleo, that is, a place made of burning plates, in likenes of an horse, and thē his body so racked and rent, to be diuersly wounded, and torne in peeces with cardes or hookes. And ẏ he might more cruelly vexe him, he made the tormētors to whip and beate him, with much more cruelty, as S. Austen declareth.*

Saint Augustin also in an other sermon speaketh of this Vincentius, after this sorte. Blessed Vincentius was truly called Vincentius. For he most strongly ouercame all the perils of death. He ouercame in words, he ouercame in paines, he ouercame in confession, he ouercame in tribulatiō, he ouercame being burned, he ouercame beyng drowned, he ouercame

being aliue, he ouercame being dead. For when he was dead, it is ſayd, that angels ſpake thus vnto him: Agnoſce, O vincenti, quia pro cuius nomine viriliter decertaſti. &c. *Know thou, O Vincent, that he for whoſe ſake thou haſt manfully fought doth kepe a crowne prepared for thee in heauen, whiche hath made thee a conquerour in paynes.*

His paſſion and noble Triumphes Prudentius hath expreſſed in very elegant verſes.

Saint Auguſtine alſo in many ſermons declareth, how much the martirdome of Vincentius is to be had in reuerence and prayſed.

This Vincentius, wherof mention is made in the Prelection before, was a French man borne, a Monke and Prieſt of a monaſterie in the Ile of Lirinenſe. He wrote two bookes, Contra omnes hæreticos, *he wrote a booke alſo,* Pro antiquitate, & vniuerſitate Catholicæ fidei. *He liued in the yeare of our Lord.* 430. *as Gennagius writeth.*

There was an other Vincentius, whiche was a Frenche man alſo, a blacke frier. He wrote.iiij. great bookes, the firſt entitled, Speculū hiſtoriale, *the ſecond,* Speculū naturale, *the third,* Speculū morale, *the.iiij.* Speculū Doctrinale, *beſide other workes, he liued in ỹ yeare of our Lord* 1240

Aaron. 12.

Aaron was the ſonne of Amram, he was Moſes brother. He was very eloquent the Oratour and interpreter of Moſes, he was the firſt high Prieſt called of God by Moſes to ỹ miniſterie of ỹ Leuitical prieſthood. He bare the type and figure of the high Prieſt Chriſt.

Numb 12. *It is recorded, that he with his ſiſter Miriam murmured agaynſt his brother Moſes, and therfore prouoked the Lord agaynſt hym, he was let to enter into the land of promiſe, becauſe he was ſomewhat vnfaithfull at the waters of contradiction.*

He had foure ſonnes. Ithamar, Eleazarus, Nadab and Abiud. Whē he was. 123. *yeares of age, he died in the mount, Hor, an hill of the Idumeans. Horā, in Hebrue, is in Latin,* Mons fortis, vel mons cantici ſeu laudis a Ranan, laudauit. *A ſtrong hill, or an hill of ſinging or of prayſe.*

Becauſe I haue made mencion of Aaron, being high Prieſt, I will geue you ſome notes, cōcerning his apparell and the ſignification therof.

There are noūbred nine kinds of the apparell belonging to the Prieſts: ſome noūber but eight, but Ioſephus reciteth tene. Firſt of all the Prieſts were waſhed with cleane water before they went to do Sacrifice, and then they did put on their holy garmentes. There was certaine apparell common to the high Prieſt and to the other Prieſtes.

Firſt the Prieſtes had lynnen breches to couer their priuities, whiche bre-

breeches did reache from their loines, vnto their thighs, the higher part wherof was made firſt aboue the huckle bone, much like vnto our truſſed hoſe, that when they ſhould do ſacrifice, and draw or beare any burden, if they fel, the thing that ought to be cloſe, ſhould not be ſene. Then they put on a ſhort and ſtraight coate without ſleues, which ſat plain vp on the body, without plaite or wrinkle, and reached downe to the calfe of the legge.

Thirdly, they had a girdle which girded the ſame coate vnto them. This girdle was made of purple ſcarlet, fine linnen, and blew ſilke. The endes of the which girdle ſhould hang downe to the calfe of the leg, but in their miniſtery they caſt it vpon their left ſhoulder.

The fourth kinde of garment was a round cap, or a myter, which couered the head to the eares.

The fift maner of garment was the Ephod, whiche was the vtmoſt part. It was a roabe made of linnen. Suche a garment did Dauid weare when he daunced before the Arke. This Ephod was not much vnlike our Surplices.

Theſe fiue kindes of garments were common both to the high Prieſt and to the inferiour prieſtes. The other foure ſortes of garmentes were proper onely to the high prieſt. The firſt garmẽt was called Megil, which was a broad garment, rẽaching down to the heeles, made all together of blew ſilke, and was al whole, ſauing that it had two holes to put out the prieſtes head and his armes. It had beneath in the ſkirts. 72. bels of gold, and ſo many Pomegranets of blew ſilke, ſo ſet, that betwene euery two bels was a Pomegranate, and betwene euery two Pomegranates a bell, which was done for this cauſe, that when Aaron miniſtred, a ſoũd might be heard when he went into the holy place before the Lord. For if he had gone without this garment, they ſhould haue died.

The ſecond garment of the high prieſt was an Ephod, nothinge lyke the Ephod, mencioned before, for it was not linnen, but made of cloth of gold, and was girded vnto him, wherin was the breſt plate, with the. xii. ſtones, which was tied about with two chaines to two Onix ſtones, and beneth with two laces. In the two Onix ſtones were engraued the names of the twelue tribes of Iſrael vi. vpon the one ſtone, and ſix vpon the other, which two ſtones were vpon the ſhoulders of the Ephod.

The third garment was called, Rationale, whiche the Hebrewes call hoſen, which was the breſt plate of iudgement, ſo called, bicauſe the high prieſt could not geue iudgement without that on his breſt. It was made of gold, blew ſilke, purple ſcarlet and fine trimmed linnen. It was foure ſquare, and double a hand breadth longe, and a hand breadth broade. It was full of places for ſtones euen foure rowes of ſtones, which ſtones wer

according to the names of the children of Iſrael. In this breſt plate was put alſo theſe two words, Vrim, and Thummim, which were vpon Aarons hart. Vrim ſignifieth light, and Thummim perfection. Vrim alſo doth ſignify knowledge, Thummim holynes, ſhewing what vertues are required in the Prieſtes.

Some interprete and turne Vrim Thummim, δήλωσις καὶ ἀλήθεια, *that is,* doctrina & veritas, *doctrine and truth, wherby is ſignified, that Prieſts ought to be able to preach doctrine, but yet none other but true doctrin.*

The fourth and laſt kind of garment was, a myter, & ther was made a plate of pure gold, which had grauen theron, ſanctum domino, *holines to the Lord. It was ſet vpon the high Prieſtes forhead. And this plate of gold was tied with blew ſilke lace vpon the fronte of the myter.*

Theſe garments had a godly and manifold ſignification. God him ſelfe declared by Moſes the vſe and the end of them, that they were inſtituted vnto the glory and comlynes of the Prieſts, which garments did not onely procure an authority vnto the Miniſters, being occupied about the ſacrifices, but alſo made the ſacrifices commendable. For they muſt needes appeare glorious, whiche are celebrate with ſo great pompe and preparaunce.

Alſo, it was profitable and neceſſary, that the people being very prone to embrace the rites of the Heathen, ſhould be kept within the compaſſe of their duties by theſe ceremonies.

Furthermore, they do exhibite Chriſt the true and high prieſt to be conſidered of vs. He was appareled with the garment of iuſtice, temperaunce and vertue, which garment he hath common with vs, for it behoueth al Chriſtians to put vpon them, Chriſt.

Chriſt excelleth as an high prieſt, not onely in that he ſanctifieth vs, and indueth vs with vertues, but alſo hath certaine peculiar propertues, as a true God and Sauiour of the world. He beareth vs on his ſhoulders and in his breſt, as precious ſtones, for we be not vile, but precious in his ſight. The light of the eternal wiſdome ſhineth out of the breſt of Chriſt our Biſhop. For in him, as in a cheſte of the euerlaſting wiſdome of God, are al treaſures of wiſdome & knowledge layd vp. He is the light of the world, he is truth and perfection, that al the world of onely Chriſt maye aſke iuſtly lawes, oracles, and whatſoeuer nedeth to the obtaining of perfection, and true bleſſednes. He is Sanctus ſanctorum, *the diuine Maieſty and holynes it ſelfe, vpon whoſe head the crowne of glory doth wel & rightly ſit, who onely doth ſanctify, raigneth glorious, & liueth for euer.*

Finally, theſe ceremonies were ordained for the prieſts, ỳ they might vnderſtand by their apparell, what was required of them, and of what condicions they ought to be. Let prieſts be alwaies prepared to their office.

fice Let them walke honestly in the sighte of God and menne. Let them kepe a temperaunce, and be voyde from riot and euill lustes. Let theyr loynes be girded w^t the girdle of iustice and truth. Let their brests, sides, and backes be fensed with the word of God. Let their heades be couered with the helmet of saluation, in Christ our Sauiour Let him be the head of the Ministers, and ministery, but especially let him be a vocall Priest speaking in the Church. For if the priest be dum, he shal die, but if he doo boldly preache the name of the Lord, and his law, he raiseth vp a sweete sauour of Pomegranates in the Church. Therfore, vnder the shadow of the garments, are couered maners, vertues, and vices. Next after preaching, nothing doth more commend and set foorth man, then garmentes. Such as the minde is, such almost are the words and garments. Therfore the garment signifieth a mans conuersation. Vpherupon we ar commaũded in holy talke to put on an other garment, when conuersacion is required to be chaunged. In so much that a good part of priestly doctrine is contained by a shadow, what becommeth them in this apparel of Aaron.

Phinees. 13.

PHinees was the great priest of the Iewes, sonne to Eleazarus the high priest, & was ordered the same yere that Othoniel was made priest, but how long he sat, it is vncertain. He was a stout and valiaunt man, and vanquished many of his enimies (before he was priest) when Iosua made him general of the armies. But after he was made priest, he continually serued God with al good and vertuous life, reuerence and feare. And therfore the Lord him selfe gaue him a couenaunt of peace. He semed from his youth to haue a feruent zeale to God. For when the sonnes of Israel, that is, the sonnes of Belial had done sacrifice to Belpehor in Moses presence, and had eaten the sacrifices of the dead, as the Heathen were wont to do, and when Phinees saw the captain of the tribe of Simeõ, named Zambri, in the presence of al the people, come to a Madianite woman, a faire harlot, he riseth vp, and with his iaueling in his hand, entred in a rage into the tent, and stroke them both in doing the dede through the priuities, & slew them. For the which act the lord said forth with to Moses: Phinees my seruaunt, the sonne of Eleazarus, sonne to Aaron the Priest, hath turned away my wrath from Israel, bycause he was zelous for my sake among them. Therfore I haue not consumed the children of Israel in my ielousy. For that cause the Lord appointed to him a perpetual priesthood. He being aged, died in the fauour both of God and man, and was buried in the burials of his fathers, and is worthely numbred among the saints of the old law.

A Calfe

A Calfe. 14.



Queſtion might be demaunded, why they made the image of a Calfe, rather than of man, or of any other beaſt.

Reſponſio.

It is not vnlikely, that they by a peruers emulation did folow the Egiptians, which did worſhip, as their god Apim, that is, Taurus, an Oxe or Bul in the ſimilitude of a Calf. And to this they fel by reaſon of dayly familiarity wth the Egiptiãs. For although they wer ſundred frõ the Egiptiãs, yet they wer ſomtime cõuerſant with them. And here is to be conſidered what miſchief the company and euil examples of naughty men do gender and bring. The Egiptians, after they had worſhipped for a certain time a liue Bull or Oxe, than they drowned him, and ſought for an other Oxe or Bul with great mourning, as Strabo and Plinie alſo do write.

Saint Ambroſe doth ſay, that by this Calfe was ſignified, that Hieroboam ſhould in long time after ſet vp golden Calfes, and cauſe the people to worſhip them.

Queſtio.

Many cal into queſtion, whether Aaron ſinned or no, in cauſing this Calfe to be made?

Reſponſio.

Some write, that he offended not: other write that he greuouſly offended. Theodoretus ſaith, that Aaron was not in ſo great a fault, his words be theſe: Aaron propoſitũ in vitulo formando quærendũ eſt, ita enim fiet vt omnino venia indignũ fuiſſe non iudicemus &c. That is: The purpoſe of Aaron is to be ſought out in making the goldẽ Calf, for ſo it ſhal come to pas, ẏ we may iudge Aaron not vtterly to be vnworthy of pardon and forgeuenes. For when his brother Moſes had bene in the hill by the ſpace of .xl. daies, & the people wer in ſuch a rage, that they would returne again into Egipt, Aaron firſt attempted to mitigate & aſſwage their fury with gentle words. But when he perceiued he could not preuail, he required the earings of the women, ẏ he might ſomething that way turne their minds (louing iewels) & draw from them the rage of ſuperſtition, & did (as it were) ſet one ſoldiour againſte an other in the front, but he could not this way pacify their fury. Therfore he was of neceſsity cõſtrained to faſhion a Calf. Vvherfore ſuch a purpoſe and intent was to be forgeuen of the great goodnes of god, which Moſes himſelf declareth in Deuteronomie, wher he ſaith: I deſired my Lord God for my brother Aaron, and he died not. Thus much Theodoretus. Diodorus is alſo of this opinio.

Other learned fathers, to whõ alſo ẏ ſcolaſtical diuines do cõdiſcend, do hold ẏ Aaron did greatly offend, bicauſe he feared mã more then god, by which fear he cõſented to ẏ ſin of ẏ hebrues, & as S. Paul ſaith, not onely thei which do il, ar worthy of death, but alſo they which cõſent to ẏ doers

If

If you wil obiect, that he did it for feare of death, yet he cannot therby be excuſed from ſinne. For he being as it were, a ſpiritual gouernour, ſhould rather haue ſuffered corporal death, than to haue conſented to the idolatry of the people. For it is written: My ſonne, be not aſhamed to ſay the truth for thy life. Againe, ſtriue for the truth vnto death, and defende iuſtice for thy lyfe. Eccleſ. 4.

Caietanus writeth of Aaron, as followeth: Inſaniuit ipſe longe magis quam alii, nam alii non niſi elohim & elohe (quæ ſunt nomina cõmunia) attribuerunt idolo: ipſe autem in cõmunicabile et ineffabile nomen tetragrammaton attribuit idolo, nullo ad hoc inſtigante: & quod peius eſt voce publica. &c. *That is: Aaron was much more mad than the other people, for other attributed vnto ỹ idol no names, but theſe names, Elohim, and Elohe, which are common names. But Aaron attributed vnto the idole the vnſpeakeable name of God, the name Tetragrammaton, no mã inciting him vnto it, and that he did alſo with a publicke proclamation, which is wurſt of all. This is written here, euen as the ſinne of Peter is written in the new Teſtament (which ſinne of Peter notwithſtanding was muche leſſe than this) to the commendacion of Gods diuine grace, which tooke Aaron after ſo haynous ſinne, to be notwithſtanding the high prieſt.*

Other do by this, excuſe Aaron, and do ſay, that when Aaron named the great name Iehouah, he ment, that the ſacrifice ſhould be offred onely to the liuing God, and not to the Calfe.

Apoſtata. 15.

That man is called Apoſtata, which ſwarueth from his captain, and fleeth to his enemies, or from the Chriſtians to the Ethnicks or Iewes.

Moonkes alſo, whiche ſwarued from their inſtitution and orders, were called Apoſtatæ.

This kinde of ſwaruing is called Apoſtaſia.

Apoſtata is a Greke word, ỹ ſignifieth in Latine defertor, defector, *a ſwaruer.*

Baaliſtes. 16.

Baal and Baalim in the Hebrue, for the moſt part, are vain gods & idoles of the Gentiles, bicauſe they are Lordes ouer them, of whom they are worſhipped. For Baal ſignifieth a Lord, Maiſter & Huſband, and ſomtime it is a common name of the heathen gods. For the Hebrues do ſeme to vſe this word indifferently for all idoles of the Gentiles. After this maner they ſerued Baalim, that is, al maner of Heathen idoles, wherupon it is put for euery idole. In ſo much that this woord Baal, in the ſcriptures oft times doth ſignifie all maner of idolatry. For

Baal

Alley, W.

Baal ſignifieth not onely Dominum, *Lord, but it is taken alſo ſometime*
Hiere. 9. Hier in Oſ. 2 pro adamato, *a louer, as appeareth in Oſeas the prophet.*

Bel or Baal (or in the latine Belus*) was the firſt king of the Aſſyrians. In honour of whom Ninus his ſonne ſet vp an image, and pardoned al them which had recourſe vnto it: which manner of idolatry afterwarde crept in among the common people, ſo that now of the original or heade, the whole body of idolatry taketh his name.*
pſal. 105. Rom. 1.

Baalim is a word of the maſculine gender, and Aſtaroth of the feminine gender, and by theſe two woords the gods and goddeſſes of the Gētiles are ſignified.
1. Saw. 7.

The ſcripture in many places is wont to terme them with filthye names, that it may the more cal men from the worſhipping of them.

The Hebrues cal idoles moleſtations & griefes contemptuouſly, that they may declare, that they bring nothing but calamities, when fooliſhe men do hope for ſaluacion of them.

But bicauſe mencion is made of Baal the idole, I haue thought good to ſpeake ſomwhat of idolatry both concerning the woord, and the matter.

Idolatria, *idolatry is a Greeke word,* ἀπὸ τοῦ λατρέυειν, *that is, of woorſhipping,* καὶ ἀπὸ τοῦ εἰδώλου, *that is, of an idole or image, which ſignifieth none other thing than the worſhipping of idoles.*

εἴδωλον *is deriued* ἀπὸ τοῦ εἶδος, *which ſignifieth* forma, *a forme or ſhape which men haue inuented vnto them ſelues, to repreſent a God with all. And as ther are found diuers and ſundry kindes of matter, whereof the idoles are made: ſo ther are diuers kindes of idoles. I fit be ſtone, wood, or metall, wherof the god is made, & in it to be worſhipped, thoſe are groſe & moſt manifeſt idoles. Somtimes the matter of them is ſpirituall, which than happeneth, when thoſe formes and images are none other things thē conceptions of the minde, by which mē do imagine to repreſent God him ſelfe, not as the ſcripture ſetteth him forth, but according to their own phantaſy and raſhnes.*

Wherfore ther are two ſortes of idoles, according to the condicion of the matter, of the which the one is called externall and viſible, the other internall and inuiſible, which is imagined in minde.

Alſo ther are two true kindes of worſhipping of God, the one is inward, when we beleue in God, put our truſt in him, & geue him thanks, and ſubmit our ſelues and al ours vnto him, and call vpon him deuoutlye in our praiers. In theſe actions conſiſt the inwarde worſhipping of God. The other kinde of worſhipping of god hath external notes, by the which we teſtify this our mind, as in proſtrating of the bodye, in bowing of the knee, in vncouering the head, in ſpeaking & in exerciſing thoſe rites & ceremonies, which are inſtituted of God. And this is outward honoring of god.

of God. But it is to be noted, that ſuch externall ſignes, as of bowing the body and the knees, and ſuch like are done alſo vnto creatures, as vnto Princes & Kings, which repreſent the authority of God, vnto men here in earth, and execute his office in the adminiſtration of thinges. And then truly they are to be eſtemed no otherwiſe then certain manifeſt teſtimonies, by the which al they which ar appointed in this inferior place, do declare truly and from the bottom of their hart, that they are contented for Gods ſake to be ſubiect, and to obey ſuch higher powers, as farre as godlines, and Gods word doth permit.

But we muſt take heede, leaſt in our inward iudgement we attribute more vnto them, than is meete or expedient, and looke for greater things at their handes, then their authority and power is able to perfourme: for otherwiſe we ſhall not auoide idolatry.

Vvherfore, if any man by bowing him ſelfe vnto his Prince, woulde ſignify thereby, that the Prince cannot erre, and that it is lawfull for him to do what he liſt, to his pleaſure, and to commaund whatſoeuer he liſteth, ſuch a one without doubt ſhould commit idolatry, both inwardly and outwardly.

Vvhether this fault be in the bondſlaues of the Pope or no, we maye gather of this, that they ſo humble them ſelues vnto him, that they doo kis his feete. They declared that they were ſo ſubiect vnto him, as vnto the onely Vicar of Chriſt vpon earth, and as to the vniuerſall Biſhop of the Church, who cannot erre in the faith, vnto whom onely power is geuen to diſcerne and iudge of religion, and of Chriſtian doctrine at hys pleaſure.

Let this therfore be a ſure and a firme rule, that the exteriour humbling of the body, whenſoeuer it is a token and witnes of the mind, attributing vnto a creature more then is lawfull, or ſuch thinges as are proper vnto God onely: that then it doth pertaine vnto idolatry, for they are not referred vnto God him ſelfe, or vnto the obedience of his commaundements, but vnto vaine formes and ſhapes, which we faine to our ſelues, and conceiue in our mindes.

Twoo places of the ſcripture offer them ſelues here to be diſcuſſed, which make for the confirmation of the doctrine which we intreate of.

The firſt is in the Actes of the Apoſtles, of Cornelius the Centurion, who fell downe proſtrate vnto Peters feete, when Peter came vnto him, but Peter could not abide it, but reproued him, ſaying: Ne ſic feceris, ſurge, ego quoque homo ſum. Do not ſo, aryſe, for I am a man alſo. Vve reade alſo in the Apocalips, how that Iohn fel downe before the Angell, but he charged him that he ſhould not ſo doo, ſaying: Conſeruus tuus ſum. I am thy fellow ſeruaunt. Actorum. 10 Apo. 22.

Theſe two places might be thus vnderſtanded, as though Peter and the angel condemned theſe actions as idolatrous, and as though the Centurion and Iohn ſhould geue vnto them ſome diuine honour, and ſhould geue more reuerence vnto them, than is meete to be geuen vnto any creature. But ſuch impiety is not to be thought to haue bene in any of them. The ſcripture is a witnes vnto the Centurion, that he feared and worſhipped God.

Howe can we thinke therfore, that he would take Peter for a God, or at the leaſt wiſe would geue any diuine honour vnto a creature? And it is not likely, that Iohn being an Apoſtle, could not diſcerne an Angell from God. If that none of them woulde worſhippe a creature in ſteade of the creatour, it followeth, that it is not lawfull to exhibite this kinde of outward reuerence to creatures. Vvherefore it ſhoulde ſeeme alſo that thys reuerence ought not to be done vnto princes. To this I aunſwer, that we ought to put a difference betwene worldly honour, and diuine honour.

Alſo, we muſt vnderſtand, that theſe twoo menne, that is Cornelius and Iohn did not minde by this their woorſhipping, to take Gods honor from him, and to geue it vnto menne: yet it might be thought that they fell to an inordinate ſigne of reuerence, and ſo offended in exceſſe, and paſſed their bounds, but committed not idolatry. But ther is leſſe fear of committing idolatry toward Princes, than towardes ỹ Angels or Miniſters of Chriſt. For they, becauſe they execute a ſpirituall function, the honor which is done vnto them, doth come nigher vnto a religious adoration.

Vvherfore the bowing of the knee, and the incuruation of the body in them ſelues, are not condemned, but in that they are done for the cauſe of religion. Vvherfore in this caſe a moderation is to be vſed. And let this be ſufficiently ſayd of this matter. Take this alſo by the way, that this doth alſo pertayne vnto idolatry, when we worſhip the true God by other meanes and rites then he would haue vs, or hath preſcribed and appointed vnto vs.

If we do otherwiſe, we ſhal worſhip an idoll, according vnto the ſecond forme of idolatry, ſpoken of before, that is, when we fayne vnto our ſelues in our mynde and thought ſome God, which is delighted wyth honour inuented by man, wheras there is no ſuch God at all. Vvherfore in this doing we ſhall not worſhip the true God, but an idole which we haue conceiued in our minde.

And ſurely Paule is thus to be vnderſtanded in the firſt Epiſtle to the Corinthians, wher he ſaith: Scimus quod idolum nihil eſt in mundo, *Vve know that an idole is nothing in the world. Paule doth not meane,*

man

that ther is no idole, as concerning the outward ſhape and fourme, for no man doubteth, but that the idoles haue place, either in ſome extern matter, or in our mindes: Vvherfore he meaneth not the ſigne of the idole, but the thing, vnto the which the idole is referred: meaning, that the thing it ſelfe which is ſignified by the idoles, is nothing, bicauſe there is no God any where, which would be repreſented or delighted wyth ſuch images.

Concerning the name of Baal, it is to be noted, that a goodly Epitheton of God is expreſſed therby. For Baal in the Hebrue betokeneth a Lord, a Maiſter, a Huſbande, which all things agree in very deede vnto God. For he is the Lord of all, he is the teacher of all true wyſedome, he is the onely huſbande of the Church. Therfore they doo not erre, who conſidering the properties of God, doo call him by this name Baal. Nor the Grecians are to be reprehended, when they named God ζευς, bycauſe with that title they declared God to be the authour of life.

Of the Romanes alſo God was called Iupiter, as they would ſay, helping Father. Theſe woordes therfore are worthy to be attributed vnto God. And it might be that the Elders which ſo ſpake, had reſpect to the true God, Prince of all thinges: but afterward, it was moſt wycked and deteſtable to geue theſe properties to planets, ſtarres, men, beaſtes, images, wherupon althinges were filled with idolatry.

Paphnutius. 17.

PAphnutius (as Epiphanius ſayth) was the ſonne of a certain woman, very famous in confeſſion of the faith. He was brought vp from a boy in ſoletary places, called ασκηταρια, for the which cauſe Epiphanius ſemeth to cal him an ancher. Tomo. 2. Lib 2. hereſ. 68.

He was liberally inſtructed, and a verye continent and chaſte man in all his life, and moſt famous in conſtancy of Chriſtian faith and piety. For when he was biſhop of a certaine city in the vpper Thebais, at what time Maximinius the Emperour vſed great perſecution in thoſe partes, his right eye was put out, and the hamme of his left legge burned, or (as Theodoretus writeth) he was adiudged to digge in the moynes, hauyng one of his armes cut of. Euſe li. 8. c. 12 Lib. 1. cap. 7.

But after that Conſtantinus the Emperour had reſtored peace and quietnes to the churches, Paphnutius alſo was reſtored to his Churche, and came after into the Synode of Nice, being ſent for of the Emperor, wher Conſtantinus had him in gret reuerence, aboue al other men, in ſo much that he ſat at meate familiar with him, and calling him oftetimes into his chamber, kiſſed the place of his eye that was put out.

Paphnutius in that Synode of Nice, beſides that he was a conſtant

defender of the right faith, did alſo one verye godly and wholeſome acte for the Church, which is this.

Some of the biſhops went about to appoint a new law in the Church, that is, that prieſts, biſhops, & deacons (which had bene married when they wer laymē) ſhould not company & lie with their wiues, but ſhould forſake them, and lead a ſingle life: which law had bene almoſt allowed, vnles Paphnutius, perceiuing the perilous and greuous enterpriſe, and the great daūgers that might enſue, if the biſhops had reſiſted them. For he riſing in the middeſt of the Synode, ſayd: It is a hard thing, that ſuche a yoke ſhould be layd vpon godly men, which being done, I foreſee a great peril to hang ouer the church. Vvhy do not you permit and ſuffer, that which the ſcripture not onely graunteth, but alſo doth very wel commēd and adourne? For it ſaith, that mariage is honourable, and a bed vndefiled. Furthermore, all men cannot alwaies obſerue and keepe alyke thys ſtraight and hard law: yea how ſhal the chaſtity of their wiues be kept?

The Synode receiued & allowed the iudgemēt of Paphnutius (which was vnmaried) to be godly and wholeſome.

Paphnutius was preſent alſo in the Synode of Tyre, in which, when he perceiued that Athanaſius (which came thether with him) was vniuſtly delt withal of his aduerſaries, he tooke Maximinius, the biſhop of Hieruſalem by the hand, and counſelled him to ariſe and depart, bicauſe is was not lawfull for them, being Confeſſours, to be preſent at a malignaunt counſell.

Beſides his great piety and ſincere doctrine, and conſtant profeſſion, he was famous alſo in doing miracles and cures of perilous diſeaſes, in driuing out diuels, &c.

Septuaginta. 18.

Eleazarus, brother to Simon Iuſtus, was Biſhop in the fiue and thirty yeare of the raigne of Ptolemy, after the death of his brother Simon, and ſate. xvii. yeares. In the time of his biſhopricke, one Demetrius told this Ptolemeus Philadelphus, king of the Egiptiās, whō he had made ruler of his library, that it was ſhewed him, that ther was a law geuen to the Iewes by the mouth of the liuing God, which law it was not lawful for any man to tranſlate, but onely for thē which worſhipped God, adding alſo this, that one Theopompus attēpting the ſame, was made blinde, and that he repenting was reſtored to health. And he ſaid further, that the lawe written in figures and the Hebrue tounge, could not be tranſlated without great labour.

The king being glad of that which Demetrius tolde him, ſent letters to Eleazarus, with great rewards by his embaſſadours. For Ptolomeus the king had not long before, at the inſtant requeſt of Ariſtenus his familiar frend,

friend, set at liberty al the Iewes, which wer in bondage in Egipt. The tenour of the Epistle, which the king sent to Eleazarus, was this, as Iosephus testifieth. Lib. 12.

Gentem tuam, quæ secus nos erat, libertate donaui. &c. That is: I haue set at liberty thy country men the Iewes, which were vnder my dominion, supposing that this my dede pleaseth God. I haue also appointed some of them to my wars, & other of them, whose trusty seruice I had tried, I haue placed in my court. I haue determined to put your lawes in my library. Thou shalt do wel therfore to send me Elders & learned mẽ, which can wel interpret them. I haue sent ouer an hundred talentes of syluer to offer sacrifices. &c.

On the other side, when the king had receiued Eleazarus epistle with the interpreters, he gaue ten beds with golden feete, and al implementes therto belonging, to Eleazarus, in token of a certaine beneuolence. He gaue him also a cup of .xxx. talents, x. stooles, purple, & a beutiful crown with many other things, which he had bequeathed to the God of heauen.

Now Eleazar sending to the king that which he requested, said thus: I haue chosẽ sixe of the best learned out of euery tribe. It may be the part of your godlines and iustice, after the copy and translation written out, to send it againe vnto vs by the bearers hereof. And after a certain space when the Elders wer come from Hierusalem, to the king being in Alexandria, they wer entertained of him very honorably, & most curteously. And when they offred to the king the role of the lawe written in golden letters, he asked thẽ for bookes. And also when they had opened & shewed the fine thinnes of the parchment, & the incomprehensible ioyning together of them, the king marueiled ẏ they wer so wonderfullye compact together, & rendring them thanks, he placed them euery one in seueral cels, cõmaunding al things necessary to be ministred vnto them. Vvho in the space of .72. daies translated the law out of the Hebrue into Greke, so that they all agreed in one and the self same translation (as witnesseth S. Austine) wout any disagreing either of words or of sense, which law being receiued & approued of the Iewes, which then were in those places, Demetrius offred to the king. Then the king seing what was done, and setting a side the law, greatly meruailed at the knowledge & wisdom of the Elders, & talked long with Demetrius, marueiling ẏ neither historiographer, nor Poet had made mẽcion of ẏ law, which was so wonderfully made and ordained. And when he calling the interpreters vnto him, thanked them, and sent them home againe, geuing to euery one of them three very rich stooles, & two talents of gold, and one cup of the weight of one talent, wyth the whole cupboorde and feasting table, desired them, that they would often resorte vnto hym out of Iewry. De ciuita. dei lib. 18. cap. 42

Vvho when they had inſtructed and taught the king in the knowledge of the onely God, and in the gouernment of his kingdome, thanking him much, returned to Eleazarus with very many rewardes.

These interpreters were in number .72. Albeit they are cõmonly called Septuaginta, for the more brieſe and expedite ſpeche. Like as the iudges of Rome, which gaue iudgement, who excelled at the tilt, wer called centumuiri, but they were in number an hundred and fiue.

Iuſtinus declareth, that king Ptolemei cauſed .72. Cels to be made for theſe interpreters, that he might therby be fully certified and attain the truth, by the fidelity and conſent of their interpretation, and willed euery one of them to repaire to his own Cel, wher he ſhould tranſlate. And after they had done, he conferred together al their interpretations, and found them to conſent in euery poynt.

In apologeti co ad gẽtes.

Iuſtinus alſo doth confeſſe, that he ſaw certaine remnauntes of theſe houſes in the high tower called Pharus, at Alexandria.

Tertullian ſaith, that Menedemus, a Philoſopher of the prouince of Iewry, did much maruaile at the one conſent of their interpretation.

Saint Hierome ſomtime doth attribute much to them, ſaying, that they were full of the holye ghoſt, affirming alſo that oft times they did tranſlate vnexpertly, and very ill. But he ſcoffeth and mocketh at the Cels, writing thus. Neſcio quis primus author ſeptuaginta cellulas Alexandriæ mendacio ſuo extruxit. &c. That is: I know not who was the firſt authour of this lye, that ther were ſeuenty Cels, builded at Alexandria, in which houſes, the interpreters being ſeperated, did write and interprete all a like. For ſo much as neither Ariſtenus, which was Ptolemeus familiar friend, nor Ioſephus (who was lõg time after) recorded any ſuch thing. But they both wrote, ỹ thei aſſembled together in one large place.

Great learned men do attribute to the .70. interpreters ſo much, that they thinke nothing to haue ben tranſlated of them, but that the holy ghoſt it ſelfe hath ſpoken and ratified it. Vnto theſe therfore, al ſtudents of Gods booke (hauing any ſight in the toungs) ought to repair and run, as the Hart runneth to the fountaines of water, according to the ſaying of the Prophet. But (vnder correction of the better learned, and that I may ſpeake it with their pacience) many places are found in their tranſlations more perplex, and wrapped in greater darknes, then they be in the Latine verſion, which might chaunce partly through the phraſe of the Hebrue toung, being farre diſſonant from the Greeke phraſe, partly throughe the corruptinge of the text, or the negligence of the Printers. Some perchaunce maye note in me preſumptuous raſhneſſe, that I which haue taſted of the holye tounge, but tanquam canis e Nilo, doo take vppon me to ſhewe their errours and negligence in tranſlating.

But

But I will (by Gods grace) shew manifestly not a few places, wherin they haue swarued from the true text, and from the minde of the holy ghost. Notwithstanding I do gladly attribute so much to their antiquitie, and to the iudgement of the holy fathers, (who had them in greate reuerẽce) as may be attributed to them.

First I will declare, how they dissente from the Euangelistes (who doubtles were full of Gods spirit) and specially in that point, whiche toucheth the mysterie of our faith.

Saint Mathew alleged this place out of the old Testament. Vocaui filium meum ex Aegipto *I haue called my sonne out of Egipt: & he referreth this sentẽce vnto Christ. Now the 70. interpreters translate:* Israel dilectus meus, vocaui illum ex Aegipto: *Israell my beloued, I haue called him out of Egipt. They do not referre this prophecie vnto Christ, but to the people of Israel. They vtterly take away the misterie from Christ, that they may saue the faith of their historie, which declareth that ỹ people of Israel were deliuered by the mighty hand of God, from the bõdage of Egipt. And note one thing more, whiche is, that they corrupt the text and Hebrue veritie, for it is playnly read in the Hebrue accordyng as Mathew doth alledge it.*

Nota.

This one place doth gretly make against thẽ, which contẽd and hold, ỹ the hebrue text was rather corrupt, then ỹ the 70. interpreters did erre.

Διαλυσις.

When the 70. interpreters did so translate it, either they knew the mysterie, or els they were ignoraunt of it. If they were ignoraũt of it, thẽ they had not the holy ghost in all their translations. On the other side, if they knew it, and would not vtter it, & consent to the truth, that spirit was rather diabolical, then holy, and as Saint Hierome sayth, it was manifest sacrilege.

Obiectio.

*Origene, when he corrected the old Testamente according to the Hebrue veritie, he withdrew nothing from the translation of the 70. interpreters; but noted onely (*Asteriscis quibusdam*) what things were added ergo, there is not so great fault to be founde in their translation.*

Responsio.

Origene doth shew a certaine modestie in him self, who would not be seene to curious in other mens workes: yet Origene was none of them, who asserted, that all the doynges of the 70. interpreters wer done by the holy ghost, for he doth manifestly dissent from them. It is written of the 70 interpreters in the Psalme thus: Attollite portas principes vestras: *You*

princes liſt vp your gates. But Origene ſayth, that this was not ſpoken to the princes, but to the gates, as it is in the Hebrue. For it is commaunded vnto the gates that they ſhould liſt vp their heads, and open themſelues vnto Chriſt, as a victor and conquerour.

Therfore certaine of the fathers folowed other tranſlations made & done after the 70. interpreters, as the tranſlatiõ of Aquila, Symmachus, and Theodotion. Yea the Churche at the firſt did not receaue the tranſlation of the 70. interpreters vpon the Prophet Daniell, but ſetting that a part, folowed Theodotion his tranſlation. This they would not haue done, if they had thought ỹ trãſlatiõ of ỹ 70. interpreters had ben ſo perfect, that no man ſhould haue ſought the truth of the text, but out of thẽ.

VVherupon Saint Hierome doth cite aboue an hundred tymes, Symmachus, and Aquila, and doth perferre them before the 70. interpreters. And ſo doth Origen cite Aquila.

Iacob ſaith in Geneſis: In cætu illorum non lætabitur gloria mea. *But* Gen. 48. *the 70. interpreters read:* In congregatione illorum non inuitentur epata mea. *I pray you what affinitie or neareneſſe haue theſe two wordes,* Gloria & epata. *cõcerning ỹ ſenſe? truly none. The cauſe of this error was this. The conſonant letters in the Hebrue toung haue their ſignifications of the vowels or punctes, which are ſet vnderneth them. Now there be two wordes in the hebrue very much like both in writing and in ſound. Theſe be the wordes* Chauod, *whiche doth ſignifie* Gloria, *and* Chaued, *which ſignifieth* Eper, *a liuer. And there is no more difference betwene them, but that the one is written with* Vau, holem *and ſignifieth glorie, & the other is written with* Zere *without* Vau, *and that ſignifieth a liuer. It is therfore manifeſt and playne, that they fell into this error through the ſimilitude and likenes of theſe two letters.*

The like is in the Prophet Ionas, where they put Acuæd, id eſt, ſeruus, *for this worde* Iuri, id eſt, Hebræus, *they were deceaued by the likenes of the two letters* Daleth *and* Reſc.

In the. 58. Pſalme they put Manus, pro pedibus, *for where they read:* Τὰς χεῖρας αὐτοῦ νίψεται ἐν τῷ αἵματι τοῦ ἁμαρτωλοῦ. id eſt, manus ſuas lauabit in ſanguine peccatoris *It is in the Hebrue* Peamaiu, id eſt, veſtigia. *footeſteps.*

Agayne in the. 36. Pſalme they put an affirmatiue, where there is a negatiue. For where the Hebrues do read Quoniã non pacifice mihi loquebantur, *the 70. interpreters do read:* Quoniam pacifice mihi loquebãtur. *But that the ſentence ought to be read negatiuely, the wordes folowing do declare, which be theſe* Et iracundia dolos cogitabant.

Truly it is to be meruailed, that ſuch an error hath continued in the Church ſo many yeares, and hath ben eſpied almoſt of none, or at the leaſt of very few. The Latin interpreter might be in the fault (I ſpeake this in

defence

defence of the 70. *interpreters.) For if this Greke particle,* μὲν, Quidem, *be turned into* μὴ, Non, *the matter were plaine, and then ỹ ſentẽce would agree with the Hebrue veritie and the minde of the Scripture.*

This place emong many other doth ſignifie vnto vs, that thoſe commentaries vpon the Pſalmes, whiche go in S. Hieromes name, are not of his doyng, for they do expound this verſe of the Pſalme after the text of the 70. *whiche, S Hierome being moſt expert and perfect in the Hebrue toung, would neuer haue done.*

Furthermore, in the 37. *Pſalme they peruerte all things, and take frõ vs a great and high myſterie. For where it is writtẽ in the Hebrue* Schechon ærætz v reeh Emunah. id eſt, inhabita terrã. & paſceris in veritate. *that is. Dwell in the land, & thou ſhalt be fed aſſuredly: they haue tranſlated:* Inhabita terram & paſceris in diuitiis eius: *Dwell in the land, and thou ſhalt be fed in the riches of it. But that this word* Emunah, *doth ſignifie* Veritatem, *and not* Diuitias, *I will bring againſt thẽ their own authoritie and tranſlation in an other place.*

VVhere it is both in the Hebrue text and in the Latin text in Pſal. 39. Non abſcondi in corde meo veritatem tuam, *the* 70. *do read:* οὐκ ἔκρυψα τὴν δικαιοσύνην σου ἐν τῇ καρδίᾳ μου τὴν ἀλήθειαν σου. *ſo that this word* Emunah, *hath none other ſignification but* Veritatem, *vnles it betokeneth ſometyme,* Fidem. *faith fidelitie or aſſuredues, whiche is farre from the ſignification of riches.*

Beſide theſe errors, what a ridiculous interpretatiõ, is this, in the 72 *Pſalm?* Erit firmamentum in terra in ſummis montium. *VVhere in the Hebrue it is,* Frumentũ, *or* Placenta frumenti. *Now there is a great difference in all the three tounges, that is, in Hebrue, Greke and Latin, betwixte* Firmamentum, *and* Frumentum, Firmamentum, *in the Hebrue toung is called* Rakia *and* Frumentum *is called* Dragan, Firmamentum, *in Greke is,* στήριγμα, vel βάσις, *and* Frumentum *is,* σῖτος, vel, χιλός, Firmamentum *in Latine, doth ſignifie in Engliſhe ſtabilitie or the grounde of a matter, ſometime the firmamẽt or heauen: and* Frumentum, *betoketh all maner of corne, but it is moſt vſed for wheat or Rie. I beſech you, who, (vnles he were blind and vtterly ignoraunt) would haue tranſlated the one for the other,* Firmamentum, *for* Frumentum.

Lyranus making mencion of this place doth ſay, that the Latin booke is corrupt, and that Firmamentum, *is written for* Frumentum. *but that is moſt vntrue, for as it is in the* 70. *interpreters, ſo it is in ỹ Latin text. VVhere the Latin booke hath* Firmamentum, *the Greeke hath* στήριγμα, *which is al one. Therfore this error is to be imputed vnto the* 70. *not vnto the Latin booke, or to the Latin interpreter.*

Here by the way, (and yet not out of the way,) I will ſhew you how fondly, yea rather how ſtretchedly Petrus Galatinus doth alledge and

bring

Alley, W.

bring ſome of ỹ hebrue Rabbines to cõfirme by this text in this Pſalme, the ſacrifice of the Maſſe, and the leuation of the heſt, as they call it.

Rabbi Salomon doth interpret the. 72. Pſalm of king Salomõ. VVherupon, he expoundeth theſe woordes in the ſame Pſalme (Orietur in diebus eius iuſtitia, & abundantia pacis, dõnec auferatur Luna. *In his dayes ſhall the rightuous floriſh, and aboundance of peace ſhalbe as long as the mone endureth*) *after this maner: In ỹ dayes of Salomon ſhal the rightuous be multiplied, and the aboũdance of peace vnto the worldes end. Notwithſtãding* (*as Galatinus writeth*) *when he came to theſe wordes:* Erit frumentum in terra, vel erit fruſtum frumenti in terra in capite montiũ, *that is, an handfull of corne ſhalbe ſowen in the earth euen in the top of the mountaines. He being not able to conceile the truth, vttered theſe wordes agaynſt him ſelfe, ſaying.* Magiſtri noſtri bonæ memoriæ expoſuerunt, hoc eſſe genus placẽtarum in diebus Meſsiæ, & totum Pſalmum de Rege Meſsia explanauerunt, *that is, our Rabbines of famous memorie haue expounded this kinde of cakes or wafers to be in the dayes of Meſſias, and do interpret all the whole Pſalme of king Meſsias.*

Galatinus alleging many other of the Rabbines, their gloſes and their bookes, doth conclude, that this ſame Placenta, *or cake ſhould be Meſsias him ſelfe, he bringeth in Rabbi Berachias in ỹ name of Rabbi Iſaac, ſaying after this ſorte: As there was a firſt redemer, that is, Moſes: ſo there ſhalbe a laſt redemer. For as the firſt redemer cauſed Manna to deſcend, ſo ſhall ỹ laſt redemer, that is Meſsias, ſhalbe a cake of wheat in ỹ earth, accordyng to this ſaying of the Pſalme:* Erit placẽta frumẽti in terra. *that is* (*as Rabbi Ionathas expoũdeth it*) *there ſhalbe a ſacrifice of bread in ỹ top of the mountaines of the Churche, that is, a cake of bread ſhalbe a ſacrifice aboue the heads of the Prieſts which be in the Church. Thus ſaith ỹ Chaldey tranſlatiõ of Rabbi Ionathas, as Galatinus alleageth. And* (*ſaith he*) *what is more rightly ſignified by the mountaines of the Church, then Prelates and Prieſts, in whõ the Scripture is fulfilled and verified, whẽ they lift the body of Chriſt ouer their heades? O fourefolde, nay fourtie folde blindneſſe and ignorance, ſo to adde and diminiſhe the Scriptures, ſo to racke and rent the Scriptures from the true and naturall ſenſe.*

Lib. 10. ca. 4.

This Pſalme cõcerning ỹ type, is wholly writtẽ of the kingdome of Salomõ, cõcerning the veritie and perfect accõpliſhing therof, it is made and meant of Chriſt and his kingdome. It conteineth partly deprecations and prayers, partly the Propheticall deſcription of the kingdome of Chriſt.

Some write, (*and that verie wel*) *that this Pſalme was made of Dauid, for the good ſucceſſe of the kingdome of his ſonne Salomon, and that it was geuẽ to the people to be ſong. For after thend of the Pſalme, theſe wordes be added: here endeth the prayers of Dauid the ſonne of Iſay.*

And it appeareth manifeſtly, that when Salomon his ſonne was conſecrate

ſecrate and inueſted into the kingdome, that Dauid not long after ended his life, that it may be well beleued, this Pſalme to be the laſt prayers & vowes of kyng Dauid, in whiche prayers he doth not onely deſire the ſucceſſe and felicitie of his ſonne Salomon, but alſo doth touche the felicitie, the power, the righteouſnes, the ampleneſſe and continuance of the kingdome of Chriſt.

Some verſes are applied both to Salomon, beyng a type, and alſo to Chriſt. Some onely vnto Salomon, and ſome to his ſubiectes and there felicitie, as the 16. verſe, which is this: Sit pugillus frumenti in terram ſatus in caput montium, ſtrepitum edant, ſicut libanus fructus eius, & floreant de ciuitate, ſicut herba terræ, that is, an handful of corne ſhalbe ſowen in the earth, euen in the toppe of the mountaines, and the fruite therof ſhall ſhake the trees of Libanon, and the children ſhall floriſhe out of the citie like the graſſe of the erth. He praieth in this verſe for many things, firſt that there might be aboundãce of corn, and that the earth might be fertill. The wheat in that Region is both higher and greater in the ſtalk & grain, than it is in other countries. He prayeth that it may be growen as high as the hills are, and that it might be ſo thicke, that it might make ſuch a noiſe when it is ſhakẽ with the wind, as ỹ trees that grow vpon the mount Libanus do, when they are ſhaken with the wind. It is ſpoken as it were ὑπερβολικῶς. Secondly he prayeth and wiſheth, that the ſubiectes of his kingdome, might floriſhe and increaſe, both in number and in proſperitie of all things. And theſe things did happen to the kingdome of Salomon, as it maye be gathered out of hiſtories. But to drawe this verſe vnto a Cake aboue the Prieſtes head, as Galatinus, Lyranus, and other do, is an allegorie, not ſo farre fet, as fooliſhe. Hæc παρεργα.

To our purpoſe agayne. In the. 88. Pſalme, they tranſlate: Medici ſuſcitabunt, for Mortui ſurgent. But in this they were deceued with the ambiguitie of the word, for it ſignifieth Tam medicum, quam mortuum. But when it ſignifieth Medicum, it cõmeth of this Radicall, Rapha. And whẽ it betokeneth, Mortuum, it commeth of this Radicall, Raphah, with He, in thend, id eſt, diſſoluit.

They do ſometime obſcure the whole text, when they had leauer vſe the darke Hebrue phraſe, then to ſpeake playnely in the Greke toung, into whiche toung, they tranſlated the text. An example. They read in the 40. Pſalme: Holocauſtum & pro peccato non poſtulaſti. In whiche wordes there is no ſenſe. But it is in the Hebrue, Holocauſtum & peccatum non poſtulaſti. Where this worde, Chataah, is takẽ for oblation offered for ſinne, as Aſcham, Delictum, is takẽ for an offering Pro delicto, as it is often read in Leuit. & in the Prophet Eſay, where he ſayth: Sacerdotes comedunt peccata populi mei, hoc eſt, ſacrificia oblata pro peccatis populi.

populi. *And in this ſignification Chriſt is alſo called,* Peccatum, id eſt, hoſtia pro peccato. *VVhat ſhall I ſay more of thē? They do ſometime peruert the very cōmaundemēts of God, as in the twentie of Leuiticus, they turne,* Sponſam pro nuru, *a wife, for a daughter in law. For where the true tranſlation hath:* Si quis dormierit cum nuru ſua, vterq; moriatur, *they read:* Si quis dormierit cum ſponſa ſua, *whiche is agaynſt the minde and meaning of God.*

Furthermore, that they know not the ſignification of ſome Hebrue wordes, this manifeſtly declareth, ẏ they haue left ſome hebrue wordes in the holy Scriptures vntranſlated, as in the booke of the kinges where they ſay: Τὸ βὶδ ἐκ τοῦ δίκου κραλήσουσι. i. fiſſuras vel rimas domus continebunt, *leauing this Hebrue woorde vntranſlated,* Bedec, *written in the Greke letters, & vnexpounded, whiche is to be merualled at. For that word is cōmon to the Hebrues, it ſignifieth a place broken, or ruinous. Our vulgare tranſlation doth wonderfully erre, expounding* Bedec, *for* Sarta tecta domus, *whiche is an houſe ſubſtantially repaired, whiche hath no cleft nor hole in it, yea and whiche is ſo well reedified, that it might be lawfully and openly ſet and let to any ẏ would hyre it. If S. Auſten had knowē this, or at the leaſt well weighed it, whē he wrote ſo much in the commendacion of the. 70. interpreters, he would doubteles haue writtē otherwiſe then he did. But S. Auſten muſt be pardoned, for he knew not the Hebrue toung. Yea he began to learne the firſt elementes of that toung, when he was much paſt threſcore yeares of age.*

Li. 2. de doc. Chriſt

But becauſe ye ſhall not thincke, that I haue them not in reuerēce, and do not well iudge of them. I will now ſhew what is to be commended and allowed in them. In certaine places they do better and more truly expoūd both the wordes and ſentences, then the Latin interpreter. And they do oft times (omitting the words) exhibite a miſticall ſenſe. As in Exod: Moſes ignorabat, quod cornuta eſſet facies eius. *This is our vulgare tranſlation: where it is in the Hebrue:* Luxit cutis faciei ſuæ. *Now the. 70. interpreters for the other put theſe wordes,* Quod aſpectus cutis vel coloris faciei ſuæ erat glorificatus, *that the ſight or ſkinne of his face was made glorious.*

Alſo in the 40 Pſalme, where it is writtē in the Hebrue Imgillath Sepher, id eſt, in volumine libri, *in the rolle of the booke it is writtē of me, they turned that place,* In capite libri ſcriptum eſt de me, *in ẏ beginnyng of the booke it is written of me. By ẏ which interpretation they explaine vnto vs by the authoritie of tholde Teſtament, that Chriſt the ſonne of God was creator of heauen and earth, who ſpeaketh of him ſelfe theſe wordes:* In capite libri ſcriptum eſt de me, *that is, in the beginnyng of Geneſis, it is written of me.*

Obiectio

Obiectio.

But it is written in the Hebrue Bimgillah, in volumine, *and not,* In capite libri, *therfore they haue not truly tranſlated.*

Reſponſio.

This doth withdraw nothing frō the miſticall ſenſe of Chriſt. For the Hebrues by this noune Meggillah, volumen, *do vnderſtand the v. bokes of Moſes, which being written in certaine rolles, they euen at this day do honour and worſhip in their ſinagoges vpō the Sabboth dayes. Or if any will defend this their tranſlation cōcerning the miſtery, he may ſay, that this word* Megillah, *doth not onely ſignifie a booke, of this verbe* Galal, id eſt, voluit, *but doth alſo ſignifie* Apertionē, *of this verbe,* Galah, id eſt, aperuit. *And the ſenſe may be this.* In apertione libri ſcriptum eſt de me, *that is, in ỹ very opening and beginning of the booke of Geneſis. And this ſenſe did ſo greatly pleaſe ſome, that they did affirme to be writtē in the Hebrue in Geneſis:* In filio creauit Deus cælum & terram. *VVhiche opinion S. Hierome hath very well refelled, ſaying that it may be ſo takē cōcerning the miſtical ſenſe, but not after the ſignification of the word. For it is not there* Beuen, id eſt, in filio, *but* Bereſchith, id eſt, in principio.

Beſide this, where it is written in our cōmon tranſlation: Non auferetur ſceptrū de Iuda, & dux de fæmore eius donec veniat qui mittēdus eſt. Gene. 49. *The ſcepter ſhall not departe from Iuda, nor a lawgeuer from betwene his feete, vntill* Shiloh, *come. The. 70 interpreters did tranſlate,* Donec venerit cui repoſita ſunt, *that is, to whom they are layd vp in ſtore, they meane the ſcepter and kingdome. And this tranſlation (as ſome thinke) is much better then the verſion of the Latin interpreter, who was deceaued by the likenes of* He, *and* Cheth. *And yet I can not ſay properly, that he was deceiued. For* Schiloh, *with* He, *(as ſome learned men do write) doth come of this verbe* Schalah, *which ſignifieth to pacifie. And ſo* Schiloh, *is as much to ſay, as* Author pacis, *or,* pacificator populo dei, *præmiſſo. And this is none but Chriſt, who is the prince of peace. But* Shiloh, *written with* Cheth, *doth ſignifie* Miſſus, *whiche moued him ſo to turne it. Yet he ſemeth to be ouerſene in this, that he tranſlated it into a participle of the paſſiue voyce, for the Hebrue toūg hath not participles of preterpaſſiues, nor of the future paſſiues.*

Some learned men write, that Shiloh, *with* He, *doth ſignifie* Filiū, *and that* He, *is ſet in the ſteede of* Vau, *as ye would ſay,* Filius eius. *Other againe doe ſaye, that* He, *is not put for* Vau, *but that the word is written with* He, *by the minde of the holy ghoſt, to ſignifie Chriſt the ſonne of a woman. For* He, *is a note of the article of the feminine gender.*

Agayne, where the. 70 interpreters do tranſlate Cui repoſita ſunt, *it ſtandeth not beſt, for the text. For Origenes doth ſay, that he found di-*

uerſitie of tranſlations in certaine bookes. In one booke he found, Repoſi ta ſunt in an other he founde Repoſitū eſt, ſo that it ought to be referred to the ſcepter or kingdome of Chriſt. And this worde, Shiloh can in no wiſe be the plurall noumber, but this is not to be greatly maruailed at of the .70. for they do in many places turne the ſingular noumber into the plurall noumber.

To make an end, that I may not omit any thing whiche may make for the honor and renowne of the .70. I will now make mencion of ſuch places, which (as ſome do ſay) both Chriſt and thapoſtles do vſe their tranſlation, contrary to the Hebrue veritie.

But let vs diligently enquire whether it be ſo or no. I will bring forth two places, one out of the Goſpell alledged by Chriſt, an other out of the Epiſtle to the Hebrues alledged by Paul.

pſal. 8. The firſt is, wher chriſt ſaith: Exore infantiū & lactētiū perfeciſti laudē, as the .70. did interpret it. But it is in the Hebrue Iſſarta or, fundaſti fortitudinem, that is out of the mouth of babes and ſucklings, thou haſt ordeined ſtrength: The .70. do read, κατηρτίσω αἶνον, i. perfeciſti laudem, and ſo doth alſo the Latin interpreter. And in dede this worde, αἶνος, doth ſignify Laudē, but take away the circūflexe accēt, & then, αινος, doth betokē Validū, or fortem, ſeuerū, pugnacē, & thē it is one with ỹ hebrue word, Or.

Furthermore this greke verbe, καταρτιζειν, i, cōponere, doth not alwayes ſignifie, Perficere, but Aptare, to make mete, frame or to apply, & it may roperly ſignifie, Fūdare, to ordain or builde, for to builde is nothing els but to frame and to ioyne one thing wᵗ an other, & ſo there ſhalbe no diſcrepācie betwen Chriſt, the .70. & the Hebrue veritie. And doubtles it is ſo to be read, and the boke of the .70. ought to be corrected, ỹ they ſhould be driuen to conſent with Chriſt, which alwayes ſpake Hebrue, and not Greke, rather then Chriſt to be drawen to them.

Heb. 2. The other place is alledged of Paul in thepiſtle toỹ hebrues, Minuiſti eū paulominᵘ ab angelis, here S. Paule followed the .70. although this hebrue word, Elohim, may aſwell ſignifie God, as aūgels. S. Hierome doth hardly conſent wᵗ Paul, ſaying, that it is inỹ hebrue, Deo, & nō angelis. But vnder Hieromes pacīēce, Elohim, doth not onely betokē Deū, God, but alſo aūgels and iudges. And I meruaile that S. Hieromes memorie ſo failed him, who folowing the interpretation of Aquila vpō the vi. chapter of Geneſis, doth in his annotations referre this word Heloim, to angels.

To be ſhort, it is to be lamented, that the bookes whiche we haue now in the name of the .70. be ſo corrupted. And it is not meete nor ryght, that the fault and negligence of the printers ſhould be imputed vnto thē, for there be infinitie errours in thoſe bookes by the inuerſion of letters. One for exāple. There is put, τοπος, for, πολος, Locus pro conuiuio.

All

All ſuch thinges and other of greater weight ought to be amended by the great diligence of them, whiche are cunninge and expert in the Hebrue and Greke toung.

*Ez*echiel. 19.

EZechiell was a Prophete, who when he was led priſoner with Ioachim the king into Babilon, prophecied the calamities of the Iewes, and ſent his Prophecies out of Babilō into Hieruſalem to Sedechias the king, which beleued him not, neither the other priſoners alſo, for that they ſaw the Citie of Hieruſalē was not deſtroied, which Hieremy had prophecied ſhould be deſtroied.

In the thirty yeare of his age and fift yeare of his captiuitie, he began to write his booke of Prophecie, whiche booke is neither to eloquent nor to rude, but betwene both. The beginnyng and end therof is darcke Hiero. *and obſcure, and ſome ſay, that the booke was written of certayne wyſe men, and not of Ezechiell. And therfore the Hebrues do not ſuffer them to be read, but of very well learned men. Certayne of the Iewes, that is, of the tribe of Dan, and Gad (whom he Prophecied ſhould not returne to Hieruſalem) killed him at Babylon. He was counted a martyr and buried in the Sepulchre of Sem, the ſonne of Noe, and of Arphaxah, his ſonne. Ezechiell in Hebrue betokeneth* Fortitudinem Domini.

Rites. 20.

THis worde, rites, is deriued and cōmeth of this Latin word, ritus, whiche ſignifieth in Engliſh an approued vſe and cuſtome, whiche all men do ratifie and allow.

Feſtus ſayth, that ritus, *is an approued vſe or ceremonie in doyng Sacrifice. Howbeit, he alſo ſayth, that it is taken and vſed more generally for any maner of vſe and cuſtome: VVherunto Cicero ſemeth to agree, ſaying:* De his qui omnia pecudum ritu ad voluptatem referūt, *that is, of them whiche after the maner of brute beaſtes, do referre all thinges to pleaſure.* de amicitia.

Perſon, time, and place: and firſt of the perſon. 21.

THe circumſtaunce of the perſon putteth vs in remēbraunce of many thinges.

Firſt, that we do weigh and conſider who ſpeaketh or intreateth, whether he be a Prophete or any other man. If he be a Prophete, whether he ſpeaketh in his owne perſon, or in the perſon of an other. If he ſpeake in the perſon of an other, whether he ſpeake in the perſon of God or of man: and whither of a godly or vngodly man. Then it is to be expounded, whither he ſpeake of hym ſelfe or of an other. For the writers of holy Scriptures ſometymes do ſpeake in

the perſons of other men, and ſometymes in the perſons of wicked men, and in the perſons of their enemyes.

In the booke of Eccleſiaſt. where it is intreated De ſummo bono, *many thinges are ſpoken in the name of the vngodly, whiche deny the prouidence of God, and the bleſſed and fortunate life that ſhall folow and ſucede the painefull and vnfortunate life in this world.*

It is requiſite, that we vſe the ſame circumſpection in the booke of Iob, where diuerſe perſons are brought in ſpeaking. Furthermore, the Prophetes in their owne perſons oftentimes do reuele and make manifeſt the iudgements and councels of the wicked.

The Apoſtles alſo likewiſe ofte tymes do ſet forth & propoſe the obiections of the aduerſaries.

The hiſtory of the Goſpell comprehendeth many thinges that were ſpoken of the ſlaunderous Iewes, and many thinges alſo whiche were ſpoken godly, both of Chriſt and of other godly men.

The godly Eunuche graunteth, that he was in a ſcruple and doubt, Act 8. *becauſe he knew not whither the Prophet ſpake theſe wordes:* Tanquam ouis ad occiſione ductus eſt, *of him ſelfe, or of any other perſon.*

Furthermore it is expedient to conſider, vnto whom the wordes are directed, whether to ſuperiours or els to inferiours, to all men or els to fewe men, to good men or els to euill men, to ſluggiſhe men, or els to quicke men, to enemyes, or els to frendes. For the Prophetes and Apoſtles are wonte to temper their ſayinges and preachynges, for the diſpoſitions and conditions of thoſe that were aſſembled.

Vpon whiche ye ſe, that Chriſt ordereth his talke farre otherwiſe to the proud Phariſies, Scribes & Lawyers, then to the lowly common ſort of people, or to the diſciples which were better inſtructed and taught.

Saint Paul writeth more ſharply to the Hebrues (whoſe ſluggiſhe myndes were to be ſtirred and excited by threatnynges and examples of the lawe) then to the Romanes or to the Corinthians, whiche were both more diligent, and alſo neuer before bound to the law.

He wrote otherwiſe alſo to the Galathians, beyng ſeduced and almoſt ſwarued to the Iewiſhe Religion: then to the Philippians or Theſſalonians, whiche were conſtant and ſtedfaſt in the ſounde doctrine whiche they had once receyued. I ſpeake eſpecially of theſe partes of the Epiſtles, whiche beſide the intreatyng of doctrine, do conteyne reprouinges, corrections, exhortinges. &c.

In the new Teſtament are many thinges ſpoken whiche concerne all men, and alſo there are many thinges to be applied to fewe men, whiche vſe and enioye one certayne ſtate of life. As for example: Chriſt ſayth to

his

his Diſciples. Dico autem vobis amicis meis, & ceteta, that is. I ſay vnto you my frendes, do ye not feare them that kill the body, &c. whiche wordes were namely ſpokē to the diſciples. But they muſt ſo be takē, that they may be vnderſtand to pertayne generally to all faythfull beleuers. Luk. 12.

Agayne, wher Chriſt ſayth to the Diſciples. Reges gentium dominantur eis, et qui poteſtatem habent ſuper eis, benefici vocantur, vos autem non ſic, that is. The rulers of the people are Lordes ouer thē, and they which gouern thē are called gracious, but ye ſhall not be ſo. Theſe words do not pertain to all mē, but properly to the diſciples and to their ſucceſſours, as to byſhops and gouernors of ỹ Church (as witneſseth S. Peter.) For they muſt not be Lords ouer other men, but muſte leaue that iuriſdiction to the politique rulers, from whom theſe woordes of Chriſt doth derogate nothyng of their dignitie, for that in other places of the Scripture the function of Magiſtrates with euident ſentences is approued. Luk. 22.

Of this circūſtaunce S. Auſten geueth a very good rule ſaying. Erit hoc in obſeruationibus intelligendarū ſcripturarū. &c ỹ is, we muſt obſerue and marke this thing in vnderſtādyng the ſcriptures, ỹ we know ỹ ſome things are cōmaūded generally to all mē, and ſome things again vnto euery particular ſtates of perſons: ỹ the medicine may pertayne not onely to ỹ vniuerſall ſtate of health, but alſo that it may be miniſtred to the particular infirmitie of euery ſicke mēber of the body. Lib. de doct. chriſt. 3. ca. 17

Time.

The time is diligētly to be expēded in al wordes & dedes. We muſt reſpect what hath ben done, cōmaūded, or expoūded before ỹ law, vnder ỹ law, in ỹ time of ỹ goſpel. Some things do oft times ſeme not to correſpōd to ỹ lawes of charitie, or els to be reputed & taken for abſurdities, which (wlē ỹ times are duly perpēded & vewed) ar foūd to be cōtrary. Wher upō S. Auſtē writeth very wel, sayīg: Cauēdū ne forte ꝙ in ſcripturis veteribus. &c. We muſt take hede, leaſt ỹ thing in ỹ holy ſcriptures, which of ỹ times be not vnderſtād figuratiuely, but properly, be not a flagitious or an hainous dede, leaſt any man may thincke, ỹ the ſame may be trāſferred to theſe our times for ỹ vſe of life. He ſaith alſo in an other place. Multa ſūt q̄ illo tēpore officioſe facta ſūt. &c. ỹ is, there haue ben many things done at that tyme godly, which cannot now be done but filthily and with abſurditie. Auſten meaneth of Poligamie, that is, pluralitie of wiues and concubines, which although it were graūted and permitted to be lawfull for the olde fathers, yet we of this time may not folow their doings. Lib. 2. de doc chriſt. cap. 18 Ibid. 22.

The Apoſtle Paul in the weightie treatie of iuſtification by faith wit'out workes, while he doth prudently perceiue, that it was ſpoken of Abraham, that he beleued, and that his faith was counted to him for righteouſnes long before he was circumciſed, reaſoneth and concludeth by that circumſtaunce, that Abraham was iuſtified before circumciſion. Rom 4.

Likewiſe he teacheth, that God gaue the promiſe that is, the bleſſing and iuſtificatiō without the helpe of the law, for ſo much as the law was made foure hundred and 30 yeres after that Abraham was iuſtified. Gal. 3.

The diligent obſeruation of this circumſtaūce of time profiteth much

the perſons of other men, and ſometymes in the perſons of wicked men, and in the perſons of their enemyes.

In the booke of Eccleſiaſt. where it is intreated De ſummo bono, *many thinges are ſpoken in the name of the vngodly, whiche deny the prouidence of God, and the bleſſed and fortunate life that ſhall folow and ſucede the painefull and vnfortunate life in this world.*

It is requiſite, that we vſe the ſame circumſpection in the booke of Iob, where diuerſe perſons are brought in ſpeaking. Furthermore, the Prophetes in their owne perſons oftentimes do reuele and make manifeſt the iudgements and councels of the wicked.

The Apoſtles alſo likewiſe ofte tymes do ſet forth & propoſe the obiections of the aduerſaries.

The hiſtory of the Goſpell comprehendeth many thinges that were ſpoken of the ſlaunderous Iewes, and many thinges alſo whiche were ſpoken godly, both of Chriſt and of other godly men.

The godly Eunuche graunteth, that he was in a ſcruple and doubt, Act 8. *becauſe he knew not whither the Prophet ſpake theſe wordes:* Tanquam ouis ad occiſionē ductus eſt, *of him ſelfe, or of any other perſon.*

Furthermore it is expedient to conſider, vnto whom the wordes are directed, whether to ſuperiours or els to inferiours, to all men or els to fewe men, to good men or els to euill men, to ſluggiſhemen, or el quicke men, to enemyes, or els to frendes. For the Prophetes and A ſtles are wonte to temper their ſayinges and preachynges, for the ſitions and conditions of thoſe that were aſſembled.

Wherupon yeſe, that Chriſt ordereth his talke farre otherw the proud Phariſies, Scribes & Lawyers, then to the lowly commonj of people, or to the diſciples which were better inſtructed and taught.

Saint Paul writeth more ſharply to the Hebrues (whoſe ſluggiſhe myndes were to be ſtirred and excited by threatnynges and examples of the lawe) then to the Romanes or to the Corinthians, whiche were both more diligent, and alſo neuer before bound to the law.

He wrote otherwiſe alſo to the Galathians, beyng ſeduced and almoſt ſwarued to the Iewiſhe Religion: then to the Philippians or Theſſalonians, whiche were conſtant and ſtedfaſt in the ſounde doctrine whiche they had once receyued. I ſpeake eſpecially of theſe partes of the Epiſtles, whiche beſide the intreatyng of doctrine, do conteyne reprouinges, corrections, exhortinges, &c.

In the new Teſtament are many thinges ſpoken whiche concerne all men, and alſo there are many thinges to be applied to fewe men, whiche vſe and enioye one certayne ſtate of life. As for example: Chriſt ſayth to his

his Diſciples. Dico autem vobis amicis meis, & cetera, that is. I ſay vnto you my frendes, do ye not feare them that kill the body, &c. whiche wordes were namely ſpokē to the diſciples. But they muſt ſo be takē, that they may be vnderſtand to pertayne generally to all faythfull beleuers. Luk. 12.

Agayne, wher Chriſt ſayth to the Diſciples. Reges gentium dominantur eis, et qui poteſtatem habent ſuper eis, benefici vocantur, vos autem non ſic, that is. The rulers of the people are Lordes ouer thē, and they which gouern thē are called gracious, but ye ſhall not be ſo. Theſe words do not pertain to all mē, but properly to the diſciples and to their ſucceſſours, as to byſhops and gouernors of ỹ Church (as witneſseth S. Peter.) For they muſt not be Lords ouer other men, but muſte leaue that iuriſdiction to the politique rulers, from whom theſe woordes of Chriſt doth derogate nothyng of their dignitie, for that in other places of the Scripture the function of Magiſtrates with euident ſentences is approued. Luk. 22.

Of this circūſtaunce S. Auſten geueth a very good rule ſaying. Erit hoc in obſeruationibus intelligendarū ſcripturarū. &c ỹ is, we muſt obſerue and marke this thing in vnderſtādyng the ſcriptures, ỹ we know ỹ ſome things are cōmaūded generally to all mē, and ſome things again vnto euē- ...icular ſtates of perſons: ỹ the medicine may pertayne not onely to ...ſtate of health, but alſo that it may be miniſtred to the parti ... of euery ſicke mēber of the body. Lib. de doct. chriſt. 3. ca. 17

Time.

...igētly to be expēded in al wordes & dedes. We muſt re ...en done, cōmaūded, or expoūded before ỹ law, vnder ỹ ... goſpel. Some things do oft times ſeme not to correſpōd ...itie, or els to be reputed & taken for abſurdities, which ...e daly perpēded & vewed) ar foūd to be cōtrary. Wher ...riteth very wel, ſayīg: Cauēdū ne forte ꝙ in ſcripturis vete ... we muſt take hede, leaſt ỹ thing in ỹ holy ſcriptures, which of ỹ times be not vnderſtād figuratiuely, but properly, be not a flagitious or an hainous dede, leaſt any man may thincke, ỹ the ſame may be trāſferred to theſe our times for ỹ vſe of life. He ſaith alſo in an other place. Multa ſūt ꝙ illo tēpore officioſe facta ſut. &c. ỹ is, there haue ben many things done at that tyme godly, which cannot now be done but filthily and with abſurditie. Auſten meaneth of Poligamie, that is, pluralitie of wiues and concubines, which although it were graūted and permitted to be lawfull for the olde fathers, yet we of this time may not folow their doings. Lib. 2. de doc chriſt. cap. 18. Ibid. 22.

The Apoſtle Paul in the weightie treatie of iuſtification by faith wit̄ out workes, while he doth prudently perceiue, that it was ſpoken of Abraham, that he beleued, and that his faith was counted to him for righteouſnes long before he was circumciſed, reaſoneth and concludeth by that circumſtaunce, that Abraham was iuſtified before circumciſion. Rom 4.

Likewiſe he teacheth, that God gaue the promiſe that is, the bleſsing and iuſtificatiō without the helpe of the law, for ſo much as the law was made foure hundred and 30 yeres after that Abraham was iuſtified. Gal. 3.

The diligent obſeruation of this circumſtaūce of time profiteth much

to the reconciling of thoſe places of the Scripture, whiche doſeme in appearaunce to diſagre. Wherupon this ſaying of Auſten is vſed of many, and taken for a Prouerbe. Diſtribuite tempora, & concordat ſcriptura. Diuide the times, and the Scripture doth agree, for he with a maruelous wiſedome by marking the diuerſities of the times, reconcileth thoſe places in whiche Saint Paul often affirmeth the law to be abrogate: and openly reproueth Peter, abſteyning from certayne meates, and in which places alſo, he is mentioned to circumciſe Timothie, and that he ſhaued his head, and purified him ſelfe with other in the Temple of Hieruſalem.

Lib de verb. dom. Ser. 15. Exemp. ad Hiero.

Therfore in the preaching of the Prophet, in diſputations, in Hiſtoſtories, in the Pſalmes and the Goſpell, it is requiſite, circumſpectly to diſtinguiſh, firſt in what tyme (for there is a tyme of the Goſpell) a time of mercy, a tyme of wrath and anger, a tyme of peace and warre, a tyme wherin the Churche doth floriſhe, and a tyme agayne where it is oppreſſed: Secondly of what tyme, whether of the time paſt, preſent, or to come. And thirdly in what age any man hath ſpoken or done any thing.

Place.

The place alſo muſt be circumſpectly weighed. Saint Luke writeth, that all thinges were common to the brethren at Hieruſalem, and that Ananias with Saphira his wife, were ſodeinly ſlayne, becauſe they layde vp and kept backe ſomme of the mony, whiche they tooke for their goods and landes that they ſolde. It was expedient, that ſuch thinges ſhould be done, for a tyme among the Iewes, whoſe goodes were cruelly ſpoyled of their enemyes, & among whom ther remayned very many hipocrites, to be feared with the threatnyngs of the law. But among other Churches it ought not ſo to be done, and eſpecially in the Churches of the Gentils, for by ſuch examples their mindes might haue bene rather alienated frō the Goſpell, then induced vnto it.

Paul alſo ſhore his head to purifie him ſelfe at Hieruſalem, whiche thing (vndoubtedly) he would not haue done in any other place.

Maner or way, in wordes.

There is alſo a circūſtaūce of maner to be obſerued, both in the wordes and dedes.

Concerning wordes, if we reſpect the maner, the ſentence whiche ſeemed to be ſharpe, is ſoft and gentle. And agayne, that ſentence whiche ſemeth to be ſoft, is founde ſometime ſharpe.

Concerninge the deedes, that action is commendable, whyche otherwiſe might be eſtemed and taken for flagitious and haynous. And that action alſo which appeareth to be blameleſſe, yet ſometyme is found to be faulty.

Exam-

Examples of maner or way concerning wordes.

Our ſauiour Chriſt ſayd to his mother the virgin: Woman, what haue I to do with thee? Alſo he calleth the Iewes Serpentes, and the generation of Vipers, and the children of the diuel. And he calleth Peter, Sathā, al which wordes ſemed to haue come from one of an vnpacient and angry mynde. Iohn.2. Ibid.12.23.8. Math.16.

But if ye ponder them in the maner, conuenient and agreing to hys purpoſe, ye ſhal perceiue, that he ſpake nothing worthy of blame. For his wordes which he ſpake to his mother, do import a very profitable admonition, to acknowledge the great power of his diuine nature, and alſo to waite for the oportunity of working miracles. Therfore they were ſpoken gently, and not contentiouſly.

Againe, it is manifeſt to all them that conſider the circumſtaunces, that thoſe woordes which he ſpake to the wicked and obſtinate Iewes, appeared very bitter & vehement, but yet he ſpake with a zeale, to the aduauncement of the glory of God, and for their ſaluation.

Furthermore, we muſt weigh and conſider, whither any thing be ſpoken and propoſed ſimply or doubtfully, affirmatiuely, definitiuely, or leauing it vnreſolued. As wher Chriſt ſaith: that ſome did geld them ſelues for the kingdome of heauen. Againe, other thinges are perſwaded and counſailed, as the Apoſtle counſaileth and perſwadeth to embrace virginity. Some thinges alſo are ſeuerely and ſtraightly commaunded, as chaſtity in wedlocke, wherby the bed is kept vndefiled, & adultery auoided. Ma.19. 1.Cor.7.

To this agreeth very wel ſaint Hierome, ſaying: Scito in ſcripturis diuinis quædam prohiberi. &c. *Know thou, that in the holy ſcriptures, ſome thinges be forbidden, and ſome thinges commaunded, ſome thinges graunted, and ſome thinges counſailed. Ill things be forbidden, and good thinges commaunded, meane thinges are graunted, and perfect thinges perſwaded.* ad Demet.

Examples of maner or waies in actions and deedes.

This circumſtaunce ye may reade, wher Abraham vanquiſhed ſeuen kings, and led away a great pray, and where the people of Iſrael ſpoyled the Egiptians. Gene.14. Exod.12.

Oſeas the prophet receiued the harlot. Alſo, wher Dauid did eate the shew bread, the prieſtes killed, and did ſeeth fleſh on the ſaboth day.

In which actions, if ye rehearſe the lawe of battaile, the force and ſtrength of charity, wher with one brother is bounde to helpe an other, the commaundementes and ordinaunces of God, vrgent neceſsity, finally, the godly affectes and mindes of the doers: ye ſhall finde all thinges to be very wel done. Hoſ.1. Math.12.

As for example, when ſome do relieue the poore brethren, it happe-

neth ſometyme that one man doth it with a verie godly minde, onelie reſpecting the glory of god and his neyghbours benefite, and an other man doth it not of a godly mynde, ſeekynge his owne glorie among men, and diſtributing nothing of his own. And therfore ỹ one may be iudged to do an acceptable thinge to god, and the other to offende and diſpleaſe god.

Cauſe.

THis circumſtaunce ſaint Paule reſpected, when he ſharplye reproued Peter, for that he abſtained from thoſe meates which before he compained with the Iewes, he freelie did eate in the preſence of the Gentiles.

Some will thinke, that Paule did this thing wickedlie and ſedicioufly: and Porphirius *therfore contemptuouſly enuied the dignitie of the Apoſtles, and all our religion. But if any man will ſearche and examine the ſondrie and weyghtie cauſes, whiche moued Paule, he ſhall eaſelye perceyue, that he was wiſely and iuſtly ſtirred therunto.*

Hiero. in cõment. ad Gal

Firſt, Peter did it, againſt his owne conſcience for feare of the Iewes: for he knewe that the lawe was abrogate, and that nothinge was to be called common, whiche god hath ſanctified.

Secondly, by his example other wer forthwith brought into errour, being enforced to ſuppoſe, that Moyſes lawe was nedefull to ſaluation.

Thirdlie, the weake conſciences of the Gentiles were offended, whiche iudged that they were worthie of eternall damnation, if they ſhould not obſerue ſuche ceremonies, eyther iudging that the doctrine of eternal ſaluatiõ was neuer ſyncerely preached vnto thẽ before that tyme.

Fourthly, he greatly embaſed the dignitie of Chriſt, for ſomuche as he ſemed to ſignifie vnto the Gentiles, that onelye Chriſt was not ſufficient for our iuſtification, but that the rites of the lawe were nedefull to be obſerued.

Fiftlye, the whole doctrine of the libertie of the goſpell obteyned by Chriſte, whiche was latelie planted in the churches, and began to haue luckly ſucceſſe, was peruerted

Had not ſainct Paule I praye you iuſte cauſe to reproue Peters errour, which cõteyned ſo many and greate incommodities by that his one dede?

Inſtrumentum.

This circumſtaunce alſo is worthie to be perpended and weighed. Samſon *is reported, to haue ſlaine a thouſand Philiſtines with the iawe of an aſſe.* Dauid *vanquiſhed* Goliath *onelie with a ſlynge.*

Iud. 15. 1. Sam. 17.

In theſe examples the maruelous powers, and goodnes of God doth appere, for ſo much as with ſo baſe inſtrumẽts, ſo worthy actes were don.

To this circumſtaunce pertaineth this ſayeng of Paule: Quæ erant imbecillia in mundo elegit deus, vt pudefaceret ea quæ ſunt robuſta, &c. *That is, God hath choſen the weake things of the world, to confound the mightie thinges.*

1. Cor. 1.

Againe

Againe he ſayth: Experimentum quæritis in me loquentis Chriſti: *ſeke ye experience of Chriſt that ſpeaketh in me. The Lord will deſtroy that wicked man with the ſpirit of his mouth, and he ſhalbe aboliſhed by the clearenes of his comming.* 2. Cor. 13. 2. Theſ. 2.

Cathedra Moſis. 22.

IT appeareth in the holy ſcripture, that ther was a chaire made and ſet vp in the temple, in which the Prieſts preached and interpreted the law of Moſes vnto the people aſſembled together, like as pulpets are ſet in our churches. Nehem. ca. 8. et alibi.

To ſit in the chaire of peſtilence, or of the ſcornfull (that is of blaſphemers, which do deride and mocke the word of God, his helpe and ſalvation. &c.) ſignifieth, to declare, and to teache after the manner of peſtilent men, which do contemne and deride godly and honeſt thinges.

The chaire of peſtilence is, whē a man taketh ẏ counſel of wicked mē, that is, to teach and defend what thing ſemeth to them good and godly, and not to wil to condemne the way of ſinners, that is, to heare the law and word of God, which condemneth al our doinges.

So Dauid heard of the prophet Nathan, like as the Gentiles heard of the Apoſtles.

To conclude, to ſit in the chaire of Moſes, is to teach, profeſſe, and to reade Moſes law, but to ſit in iudgement ſeate of Cæſar, is to iudge according to Cæſars law, wherupon this word chaire ſignifieth doctrine.

To ſay and not to do. 23.

SOme men ſay, that euill and wicked Miniſters cannot miniſter the Sacramentes in the church of Chriſt, and preach the word of God with fruit and profit. But Chriſt is cleane againſt them, who pronounced this of the Scribes and Phariſeis, being wicked & froward perſons. Quando ſederint ſuper Cathedram Moſis, quæ dicunt, facite. &c. *When they ſit in the chair of Moſes, whatſoeuer they ſay:* Math. 23. *do you.* Saint Paul alſo vnto the Philippiās ſaith, that he was very glad, that the Goſpel was preached, although that ſome did it of contention and enuy, that they might bring ſaint Paule in hatred with the people. Verely, if the Apoſtle had not knowen, that the Goſpell was preached of the wicked with ſome fruit, he ſhould not haue had an occaſion of gladnes, but rather of ſorrow. What ſhall we ſay alſo of Chriſt, which both called and ſuffered the traytour Iudas to teache the Goſpell? And he ſuffred ſome other to caſt out diuels in his name, when not withſtanding they would not follow him. This our ſauiour would not permit to haue bene done, except ſome profit therof did redound vnto the Church. Let vs reaſon, a contrario, In the church ſometimes ther maye be a doctrine Phil 1.

taught,

taughte, which is neither good nor godly: and I pray you, may there not out of the churche, likewiſe be exhibited ſome thinges that be good and profitable? Peter was in the congregation when he perniciouſly diſſembled, wherupon Paule was conſtrained to reſiſt him openly in the face. In the ſame churche was ſainct Cypriane, who againſte the truth would haue them to be baptized againe, that were chriſtened of heretiques. Wherfore wheras theſe ſo worthie men ſwarued from the truth being conuerſaunte in the churche, it remaineth, that it is not impoſsible, that ſomtime the worde of God and the true ſacramentes ſhoulde be adminiſtrated without the churche. And in ſacramentes it is not to be conſidered, who geueth them and who receiueth them, but the thinge is to be weighed by it ſelfe, for the whiche God woulde haue the ſacrament to be moſte holye and pure.

Vvith banquettes. 24.

I Do not a litle maruell of certaine fonde men, whiche woulde haue the ſupper of the Lorde to be miniſtred with a greate ſolemne feaſte, or banquette, becauſe mention is made in the Epiſtle to the Corinthians, of a great ſupper in whiche the riche and poore did feaſt together. But if the wordes of Paule be well expended, they ſhall finde there that Paule woulde haue no ſuche banquetting. His wordes be theſe. num domos non habetis ad edendū & bibendum? Haue you not houſes to eate and drinke, as though he ſhoulde ſaye, the quantitie of meate and drinke is not required to the ſanctification or celebration of the Lordes ſupper: for what ſoeuer it be, (be it neuer ſo litle of the holy Symboles) is ſufficient to the celebration therof, wherby we ſee, that Paule doth cōdemne and reiecte that maner of banquetting, whiche the Corinthians vſed in receyuinge the Lordes ſupper. For the churche oughte not to aſſemble together, but only to heare doctrine, to offer prayers, to rendre thankes, to confeſſe their faith, to receyue the Sacraments, and to other godly exerciſes. If any other thinge be done in the churche, it is done out of ſeaſon, for euery man hath his houſe appointed him to feaſte, to banquet, to eate, and to drincke.

The ſacraments are not inſtituted for the neceſsitie of the bodie, for that ende Manna, and water out of the rocke were geuen to the Iewes: but the Sacramentes of the goſpell pertayne not to that ende. All the holy Fathers both of the Greke church, and alſo of the weſte churche, be of that iudgement.

One forme of Baptiſing of children.

It is lawfull in the action of baptiſme, to recite goods promiſes, to recite the Symbole, to require the faith, eyther of the adulte which come to be bapti-

be baptiſed, or of them which bring infants to baptiſme.

It is lawful alſo to pray and call vpon the Lord, which prayers in the beginning wer ſhort, but in proceſſe of time they grew without meſure, hauing added vnto thē not only long benedictions, but alſo diuerſe rites and ceremonies.

Tertullian writteth, ſaieng: Aquam adituri ſed & aliquanto prius in eccleſia ſub Antiſtitis manu cōteſtamur, nos renūciare diabolo, & pōpæ, & omnibus Angelis eius. &c. *Vvhen we come to the water, we ſtaye ſomwhat before in the churche vnder the hande of the prieſte, and do proteſte, that we will renounce the diuell, his pompe, and all his Angels. After that we be thriſe dipped in the water, anſweringe no more then the Lord hath determined in his Goſpell, and than being taken out we taſte of milke and hony. And from that daye we abſtaine from beinge waſhed by the ſpace of a whole weke.* De coron. militis

Here you may ſe by the wordes of Tertullian, what rites were added vnto baptiſme: as abrenunciation, three immerſions, taſting of milke and honie, abſtinence from waſhyng. In his firſt booke againſt Martion he maketh mention alſo of oile.

Saint Hierom teſtifieth, that wine was added to the milke, he writeth in his commentaries after this maner. Dominus prouocat, vt non ſolum emamus vinum, ſed & lac, quod ſignificat innocentiam paruulorū, qui mos ac typus in occid. eccleſiis hodie vſq; ſeruatur, vt renatis in Chriſto vinum & lac tribuatur, *that is. The Lord doth prouoke vs not only to bye wine, but alſo milke, which ſignifieth the innocencie of infants, which maner and type is euen at this day obſerued in the weſt churches, that wine and milke be geuen to them that be borne again in Chriſt.* Li. 15. in Eſa.

Saint Auguſtine in certaine places of his workes doth ſhew, that diuerſe prayers and maners were vſed about baptiſme, he maketh mention of exorciſmes, and exuſſlations againſt the cōtrarie power: he ſpeaketh of godfathers which promiſe fayth for the infants, he maketh mention alſo of oile wherwith the chriſtened were anointed.

Longe time after Auguſtine Rabanus Maurus *biſhoppe of Mens maketh reherſal of many more ceremonies of baptiſm, as to ſign him that was baptiſed with the croſſe in his forehead and in his breſt to bleſſe ſalt & to put it into his mouth, of a whit cloth which we call the Chriſom. All theſe thinges and many ſuch other were added from tyme to tyme by menne. But if antiquitie ſeme to defende the maner of theſe rites, who dare deny the authority of the Apoſtles farre to excel their authorities, for the Apoſtles were longe before them. Therfore it ſhalbe beſt to cleaue to, and folow the ſteppes of the Apoſtles, aſwell in the miniſterie of baptiſme, as in other godly miniſtrations. As for the conſecratyng*

of the

of the water by the prieſte, which ſaint Ciprian requireth to be had in baptiſme, I ſaye, that the exemplers of the holy ſcriptures ought to be of more force and value, then the authoritie of Ciprian.

The ſcripture recordeth, that Iohn the Baptiſte and the diſciples of Chriſt baptiſed in water not conſecrated.

Who conſecrated the water to the Eunuche, whome Philippe chriſtened? and to many other.

If ye will vnderſtande by conſecration, not that the water ought to be exorciſed, annointed, croſſed, &c. but only to be appointed to holy vſes: we ſay, that that conſecration ought to be admitted. In dede the water of baptiſme is holy, not for any wordes ſpoken ouer it, not for any characters added vnto it, but by the inſtitution of God, and for the holy vſe, and prayers of holy men.

Celebration of Eaſter. 25.

THere aroſe a great contention betwen the Eaſt churches and the weſt churches about the celebration of Eſter, becauſe the prieſtes of the weſte churches thoughte their tradition of the Apoſtles, Peter and Paul in celebrating Eaſter, not to be neglected: and the prieſtes of Aſia affirmed, they would folow the tradition of ſainte Iohn. In ſo much that Victor byſhop of Rome feared not to excommunicate the prieſtes of Aſia. And in ſo doing, he was greatly reprehended of the bleſſed martyr Ireneus.

Howbeit Socrates the famous hiſtoriographer, was bold, openlye to gaine ſay both the traditions. For after certaine places of the holy ſcriptures alledged, he addeth, that the Apoſtles conſtituted no traditions for the celebration of Eaſter. Theſe be his words. Nuſquam apoſtolus nec ipſa euangelia iugum ſeruitutis illis imponunt, qui ad prædicationē accedunt. &c. *The Apoſtle in no place, neyther the goſpels them ſelues do laye the yoke of bondage vpon them, which come to the preachynge, but only men by a certaine cuſtome haue celebrated the feaſt of Eaſter, and other holy dayes in all places (as they liſted) to ceaſe from labours, and in remembraunce of the paſſion. Neyther our Sauiour nor the Apoſtles commaunded vs by any law to obſerue this feaſte, neyther doth the goſpell or the Apoſtles threaten vs with puniſhment, as the law of Moyſes dyd.*

Alſo a litle after he ſayth thus. Mihi videtur, quod quemadmodum multa, &c. *that is. I thincke, that the feaſt of Eaſter (as many other things) in euery place hath by a cuſtome ben celebrate, becauſe none of the Apoſtles (as I ſayd) eſtabliſhed nothing of it.*

Polycar-

Polycarpus. 26.

POlycarpus was famous amonge the Apoſtolicall men, whiche liued nexte after the Apoſtles time, for he was Iohn the Apoſtles ſchollar. Irene. li. 3. contr. he. c. 3.

Like as the dignitie of the Apoſtles was greate, whiche had receyued the doctrine of the goſpell immediatly after Chriſt, ſo the worthines of Polycarpus is greatly to be eſtemed, whiche had receyued the doctrine of Chriſt out of the liuely mouthes of the Apoſtles, as out of a moſt pure fountaine. He was not only taughte of the Apoſtles, but alſo familiarly conuerſaunte (as Irenæus ſaith) with many, whiche had ſeen the Lord Ieſus.

He was B. of Smyrna, conſtituted and appointed ther by ỹ Apoſtles.

Furthermore Irenæus teſtifieth, that Polycarpus wrote a very abſolute and perfecte Epiſtle to the Philippians. But in this our tyme there is an epiſtle extante, intituled, Epiſtola Polycarpi, ad Philippẽſes, which whether it be Polycarpus his in dede, let the diligent ſearchers of antiquitie weighe and iudge. For although it doth not conteyne any manifeſt errour, yet it may moue ſuſpitiõ to the diligent reader: for he ſayth that he was induced by the Philippians to write, but he doth manifeſtly declare, what was the cauſe or ſcope to which he directed his epiſtle.

Not withſtandyng it appeareth, that Polycarpus in that epiſtle intreated well of the article of Chriſt, and of his expiation, of the ſinne of all mankynde, wherin he employed great labour and trauail: for he doth adourne it with teſtimonies both of the olde and newe Teſtament, and condemneth all men which diſſent or depraue that article. For thus he ſayth. Omnis qui confitetur Ieſum Chriſtum in carne non veniſſe &c. Vvhoſoeuer confeſſeth not that Ieſus Chriſte came in the fleſhe, he is Antichriſte, and whoſoeuer confeſſeth not the miſterie of the croſſe, he is the diuell. And whoſoeuer ſhall peruerte the wordes of the Lord, and turne them to his owne deſire, and ſhal ſay, that there is no reſurrection nor iudgement, he is the firſt begotten ſonne of Sathan. 2 Iohn. 1.

Of ſaluation he ſaith: Gratia ſalui facti eſtis, non ex operibus, ſed in voluntate dei per Ieſum Chriſtũ. You are ſaued by grace, not by workes, but in the wil of God by Ieſus Chriſt, he ſpeaketh of the ende of workes. Eph. 2.

Ireneus ſaith, that he taught certaine errors, whiche the verye heretiques that were without the churche, durſt not teache. Euſ. li. 5. c. 20

He was of great authoritie, not only with his owne churches, but alſo with foraine churches.

Hierome ſaith, that he was chief ruler of al Aſia, becauſe he had to his maiſters and teachers the Apoſtles, & them which had ſeene Chriſt. In Catal.

Ignatius writeth, that when he wente to ſuffer death, he did betake the

the cure and ouerſighte of the church of Antioche to Policarpus, as to a moſt famous and faithfull Paſtour.

Irenæus alſo writeth, that Polycarpus conuerted at Rome, manye that were infected with the hereſie of Valentinus and Marcion.

Lib. 4. ca. 39. *Nicephorus writeth, that Polycarpus and Anicetus the biſhoppe of Rome, varied ſomwhat in iudgemẽts, howbeit they did louingly cõmunicate together, inſo muche that Anicetus permitted Polycarpus (for reuerence ſake) to miniſter the Sacramente in the church: whiche thyng is an euident teſtimonie, that the doctrine of the libertie of ceremonies at that tyme, was frely and without perturbation of the churche, reteyned.*

The ſame Irenæus writeth, that when Marcion one a tyme met Polycarpus and ſayd vnto hym: knoweſt thou vs? Polycarpus anſwered, I know, that thou art the firſt begotten ſonne of Sathan.

It appeareth out of the Epiſtle called Smyrnenſium, that he was graue and of holy maners.

The maner and cauſe of his death was this.

Marcus Antonius Verus, *Vvith them that helde the Empire, moued cruell perſecutions againſte the chriſtians, aſwell in all places, as at Smyrna. This very godly man Polycarpus could not be condemned of any wicked deede, but was adiudged to death, becauſe he had taughte and ſet forth wholeſome doctrine throughout all Aſia, bauyng throwen downe and deſtroyed the Idols of the heathen.*

Not only the magiſtrat of Smyrna commaunded the godly and reuerende olde man to bee taken and put to death, but alſo Polycarpus ſcholars brought forth euidence againſt him, and iudged hym worthye of death, and of their owne accord with furious hatred caried ſmall boughes to the fier. He was buried and martyred at Smyrna about the yere of Chriſt. 170. He himſelfe ſayd, that he ſerued Chriſt. 86. yeres, which is to be vnderſtande immediatly after his conuerſion.

Blaſphemia. 27.

BLaſphemia, *is a greke worde ſpoken in diſpight of God, and it is deuided into two partes. The fiyſt is blaſphemie againſt the holy Goſt, whiche is a continuall blamyng of the inſpiration and workes of the holye Goſte: for when the holy Goſt doth ſo euidently worke in the myndes of men, that they cannot cauill nor excuſe themſelues by ignoraunce, yet they ſtriue againſt theyr conſcience, againſte the reuelation of the holy Goſt, whiche they knowe to be moſt true and good. As for exemple: The Phariſies beinge ouercome in their owne*

conſciences

conſciences with moſte manifeſte miracles, coulde not but graunte the doctrine and geſtes of our Sauiour Chriſt to be godly. Neuertheleſſe they dyd enuiouſly & falſly accuſe Chriſte, that he did all thinges by the help & inſtigation of the deuell, but Chriſt refelled them with four ſillogiſticall arguments.

1. Argument.

The firſt, if one diuell caſt out another, then are they deuided a ſondre, and contrary the one to the other, but the diuels are not repugnaunt nor deuided amonge them ſelues: Ergo, I caſt not out diuels by the power of Belzebub.

2. Argument.

You ſee that your children caſt out diuels by the power whiche they haue receyued of me, but none of you will ſay that your children will caſt diuels out by the power of Belzebub: Ergo, you ought not to ſaye that I caſt out diuels by the power of Belzebub.

3. Argument.

The kyngdome of God and the deuill cannot ſtande both in one place: but the kyngdome of God is come vpon you, by vertue wherof I caſte out diuels: Ergo I caſt not out diuels by the power of Belzebub.

4. Argument.

Forthly and finally you ſee, that none is willyng to departe from his holde, excepte he be vanquiſhed by a greater power, and by a ſtronger then himſelf, but I beinge ſtronger then he, take awaye his armour and deuide the ſpoiles. Ergo I caſt not out diuels by his power.

But this (ſayth Chriſt) I haue to ſay to you: euery ſinne of blaſphemie ſhalbe forgeuen vnto men, but the blaſphemie againſt the holy Goſt, ſhall neuer be forgeuen.

In that you haue called me a Samaritane, a winebibber, a gluttonous perſone, and that you ſeeke to kill me, it may be forgeuen you, for you may pretende ignoraunce: but where you raile againſt the diuine Maieſtie of God, aſcribing that thing to the diuel whiche is wrought by gods holy fingar, it ſhall not be forgeuen you.

Here falleth out two goodly doctrines, the firſt, we ought to ſuffer paciently thoſe thinges that are ſpoken againſt our owne perſones, and not to reuenge it, nolite reſiſtere malo, diligite inimicos veſtros, benefacite iis qui vos oderunt, *(ſayth Chriſt) but we ought with an other maner of zeale to defende gods cauſe, and to refell thoſe thinges whiche are ſpoken againſt his honour and diuine maieſtye. Moyſes paciently ſuffred the murmuryng againſt him, but when he ſawe gods glory defaced, he ſlue 23000. at one clap. Let vs expende a litle nerer the wordes of Chriſt, and ſo ſhal we the better cõſider what the ſinne againſt the holy goſt is. The holy and learned Fathers, and namely Auguſtine that diligent*

ſearcher of all the ſcriptures, had moch a do about this place, and confeſſeth plainly, that there is not an harder place in all the ſcriptures thē that, and therfore he durſt not intreat of it. But it is out of all queſtion, that ſuch a ſinne ther is, and that it is irremiſſible, and becauſe occaſion of this place ſo ſerueth, I will by gods grace ſhew the iudgements of great learned men, and ſo much the more, becauſe I intende to touch in the ende that deteſtable vice of deſperation.

The ſcholaſticall doctours define the ſinne of the holy Goſt to be, if any perſone do neglecte or reiecte heauenly inſpirations and godly ſuggeſtions, which doth moue hym not to ſinne, and yet willingly will ſinne. For example: If any man be tempted or moued to ſinne, and then preſently the ſeuerity of gods iudgement do fall into his mynd, and teacheth him that God will reuenge and puniſh ſinne, if he not withſtanding of a purpoſe do vilipende and contemne this ſuggeſtion, and had rather taſte of the paines to come, then forſake his preſent pleaſure: this man doth ſin (ſay they) againſt the holy Goſt. And of this ſinne they recken to be ſixe ſpices.

1. Preſumptio. 2. Deſperatio.
3. Impugnatio veritatis. 4. Inuidentia fraternæ gratiæ.
5. Obſtinatio. 6. Impœnitentia.

This is the cenſure of the ſcholaſtical men cōcerning the ſinne againſt the holy Goſte. It is requiſite and neceſſary throughly to expende and weighe the wordes of Chriſt. Quicunque dixerit verbum aduerſus filium hominis, remittetur illi. Qui autem dixerit aduerſus ſpiritū ſanctum, non remittetur illi, neque in hoc mundo, neque in futuro. Math. 12.

Here we ſee, that Chriſte calleth this ſinne blaſphemie and railynge. Sinne properly and comonly is that which is don againſt the rule of godlynes. Blaſphemie is when a man doth not only paſſe the limittes of vertue and honeſty, but alſo whē he checketh, taunteth and rayleth at that thing, which he knoweth to be good.

Example.

He that doth not obeye the magiſtrate in all lawfull and honeſte things, doth ſinne and offende. But he which doth check taūte and raile, doth cut and bite the magiſtrat, is a blaſphemer of the magiſtrat.

The ſonne who doth not obey his parēts, ſinneth: but he which raileth vpon his parēts, is a blaſphemer of his parents. So in the words of Chriſt, it is wel to be noted, that he doth not ſay, qui peccauerit aduerſus ſpiritū ſanctum, ſed qui dixerit aduerſus ſpiritum ſanctum conuitium. So that the ſinne againſt the holy Goſt is alwaies coupled with checks, rebukes, ſlaunders and contumelious wordes, which wordes be ſpoken of a ſet malice, and an enuious deſpighte, beinge well knowen and againſte a mans owne conſcience.

Therfore

Therfore the diuiſion of the ſcholemen into thoſe vi. kindes before named ſemeth not to be conſonāt with the wordes of Chriſt. For it may be, that he which doth this day preſume of Gods mercy wout all godly worcking, and that he which doth this day diſpaire of Gods grace, that he which is this day obſtinate and impenitent, may to morow repent and redreſſe thoſe vices. But if they continue to the end in their former ſinnes, then it is, Peccatum ad mortem, And S. Auſten calleth this ſinne againſt the holy ghoſt Finalem impænitentiam.

It may ſufficiētly appere by the Scriptures, that euery ſin againſt the holy ghoſt, is not ſo condemned of Chriſt, that it is vtterly vnforgeueable, for then their ſinnes ſhould be vnforgeueable, which ignorauntly reſiſte the preching of Gods holy grace, but vnto ſuch is not denied the place of repentaūce, nor remiſſion of ſinnes, as appeareth in the Actes of the Apoſtles, when Stephen had ſayd to the Iewes, you ſtifnecked people, and of vncircumciſed hartes, you alwayes reſiſte the holy ghoſt: yea when he was ſtoned to death: he praying ſayd: Domine ne imputes eis peccatum hoc, quia neſciunt quid faciunt. Act. 7.

To be playne and ſhort, there be two kinds of blaſphemies: one is of thē whiche do perſecute and raile vpon Gods veritie & truth thorough ignoraunce. Theſe be like vnto them, whiche railed vpon the ſonne of man by reaſon of his humble and lowly liuing, as Paul him ſelfe did, vnto ſuch remaineth a place of repentaūce. And for ſuch we may pray, for they ſinne not vnto death, ſo the Apoſtle ſpeaketh of him ſelfe. Qui prius blaſphemus fui & perſecutor & contumelioſus, miſericordiam conſecutus ſum, quia ignorans feci. &c. 1. Timo. 1.

The ſecond kind of blaſphemie is, whē a man doth not ignoraūtly, but wittingly, willingly, enuiouſly, of an obſtinate malice agaynſt his owne knowledge and conſcience, blaſpheme and raile vpon the truth of Gods Goſpell, with opprobrious and ſlaūderous wordes. And for theſe we may not pray, for they ſinne vnto death agaynſt the holy ghoſt.

In this predicamēt were the Phariſies, the Scribes and they which ſaid (In Belzebub eiicit demonia.)

In this predicamēt were Iulianus Porphirius, and Alexander, the copper Smith.

Finally in this predicament are they which did once know the truth, and earneſtly embrace the veritie of Chriſtes Goſpell, but now turnyng their ſailes, haue reuolted, & do moſt diſpightfully, and cruelly perſecut, blaſpheme and raile vpon the ſame.

There is a notable and ſingular well learned man, beautified with all kind of good literature, which writeth, that as long as we be in this life, we ought not to diſpaire of ſaluation, vnles we ſinne agaynſt the holy ghoſt, whiche ſinne (ſayth he) foraſmuch as we vnderſtand it not but by

ſome priuate reuelation, hope on it neuer to be caſt of. The primatiue Churche (ſaith he) had the gift of prouing of ſpirites, by the whiche they knew this kinde of ſinne, but in theſe dayes, when we do not certainly know that a man is deteyned with the ſame ſinne, we ought to hope well of all men, be his ſinnes neuer ſo great, and neuer ſo many.

Saint Auguſtine for this hath two comfortable ſayinges, Quicquid egeris, quantumcumque peccaueris, noli deſperare, Nam ſi adhuc in mundo es, ſi deus te ſaluare non vult, ex mundo auferet, qui tibi parcēdo clamabit, ne recederes, iam parcendo clamat vt redeas.

The ſecond ſaying: Pro peccatis tuis ne attendas pro quo oras, ſed attende quem oras: magnitudinem morbi tui vides, & potentiam medici non vides.

Theſe be comfortable ſayinges agaynſt the bottomles ſinne of deſperation. God of his mercy and gracious goodnes ſaue and deliuer all Chriſtian hartes from theſe and ſuch like deteſtable and damnables falles.

Iudas Iſcarioh. 28.

IVdas was the ſonne of one Simon, ſurnamed Iſcarioh, eyther of the tribe of Iſſachar or els of his facte, for Iſcariotes ſignifieth Virum occiſionis. How he lyued before he was Apoſtle, it is vncertayne. But after Chriſt entred into hys miniſterie, Iudas was choſen into the noumber of the Apoſtles: for they were Chriſtes beſt Diſciples, beyng dayly conuerſant with hym, & learnyng the true doctrine of the kyngdome of God. They ſawe his miracles, and they were brought vp with hym to this ende: firſt, that they might teache and do miracles there with Chriſt by the commaundement and will of Chriſt, whiche graunted them this power by his omnipotent worde. And alſo that after his reſurrection they myght preach his worde through the whole worlde. Neyther any man among all the Diſciples was admitted to that office but onely the twelue. By this it appeareth, that Iudas at the beginnyng was not the worſt Diſciple of Chriſt. Chriſt alſo declared, that he loued him, becauſe he choſed him into the nomber of the Apoſtles. And although he knewe, that he would betray him, yet he called him, and beſtowed ſo great benefites on him, that he might teſtifie, that he would gladly haue hym ſaued, and that he did not allowe his perdition nor deſperation by the ſinne committed. But Iudas neglectyng theſe ſo great benefites, and beyng werie of the pouertie and daungers whiche he was compelled to ſuffer for Chriſt, did caſt in his mynde howe goodly a thyng it was to haue money, and to haue to his frendes men of great authoritie, as were the Biſhops and Prieſts, beyng riche and plentifull in all worldly wealth: wherupon he weighed with hym ſelfe, by what meanes he myght obteyne theſe two thyngs, how be it

he

he did not forth with vtter that thing whiche he kept secret in his harte. Notwithstanding Iesus Christ the searcher of mens hartes, perceiued his secret thoughtes and pretences, and might haue repelled him forthwith as a wicked Apostata, and vnprofitable seruaunt: but of his great benignitie he suffred him, and frendly warned him, to leaue of from so wicked enterprises, but all in vayne.

Wherby it is manifest, how pestilent a thing it is to set our mindes wholly vpon the getting of riches, and also how great offence it is to flat tre ecclesiasticall men (as they are called) whiche be of great power and authoritie, molesting Christ and his doctrine with great hatred (as it hath chaunced in all times, and also now in Antichristes reygne it is plainely verified,) whiche to do, is nothing els but to betraye Christ and his kingdome, for that the holy spirite is abolished, and so great an obstinacie groweth in such mens hartes, that when they heare the word of God, they contemptuously neglect and hate it, neuer ceasing fr m persecuting the true teachers, in so much that they seeke pretences of most manifest and wicked deedes, yea, and do defend them with very deuelishe vnshamefastnes.

Bethel. 29.

BEthell was a Citie in the costes of the tribe of Beniamin, and Ephraim. It was distant from Hierusalem three miles. It was first called Luza. But after, when Iacob beyng in that place, saw the Lord standyng vpon the ladder, he called it Bethell, that is, the house of God. Gen. 28.

In this place Bethell, Hieroboam set vp the idolatrous worshippyng of one of the golden calues. In this place the children whiche mocked Elizeus the Prophet, were torne and rent and killed of Beares. 3. Reg. 12. 4. Reg. 2

Seuen thousand. 30.

THe nomber of seuen, is taken in holy Scripture for a perfect nomber, an holy, and absolute nomber, and doth contayne great mysteries, as in that saying of Peter to Christ: Shall I forgeue seuen tymes? It is taken also for an indefinite nomber and multitude, as in this place (I haue left seuen thousand) that is a great multitude and nomber. Likewise in Luke, where it is spoken of one of the Maries out of whom were cast seuen deuils, that is a great nomber. Likewise in the Prouerbes. Septies in die cadit iustus. Seuen tymes in a day the righteous man doth fall. Et septies in die laudem dixi tibi, Seuen tymes in a day I prayed to thee. Agayne the vniuersitie of creatures Math. 17. 3. Reg. 19. Luk. 8. Prou. 24.

tures conſiſteth in the nomber of ſeuen. The earth is diſtinct by ſeuen climates. The heauen by ſeuen Planetes: The tyme or weeke by ſeuen dayes. In the Scriptures it may be taken both in the good and euill ſignifications. In the good parte in the Pſalme Eloquia domini, eloquia caſta, argentum igne examinatum, purgatum ſeptuplum. i. multipliciter. Pſalm. 11.

In the ill parte (as in Mathew) Aſſumit alios ſpiritus ſeptem nequiores. *He taketh ſeuen other ſpirites worſe then hym ſelfe.* Math. 12.

Here endeth the firſt Tome, both of the Prælections, and alſo of the Miſcellanes.

doth follow, whereby ye may eaſely ſee by the Folios where they ſhould be placed.

¶ Place this Miſcel. in folio. 76. before Iohannes Euangeliſta.

Antichriſte, 25.

ALthough certaine of the ſcholaſticall diuines do ſay that Antichriſt ſhalbe born of the natiō of the Iewes, and of the tribe of Dan, and that (as S. Ambroſe writeth) he ſhall come of the Circūciſion, or els be circumciſed: yet great learned men, which with depe iudgemēts haue read the Scriptures, do write that he ſhall not be one perſonall mā onely, but that vnder the name of Antichriſt is meant and comprehended the whole kingdome of falſe teachers, bearing rule in the Temple of God, & that in a great Citie, which hath rule and dominiō ouer kinges of the earth, profeſſing Chriſt outwardly in doctrine, but yet denieng his merite and office, which ſhall make diabolicall lawes, and forbid Mariage and meates, to depraue & corrupt the true worſhip of Chriſt, and to mayme & abridge the ceremonies inſtituted of Chriſt, and to alter and chaunge them to an other ende, then for whiche they were ordayned, whiche ſhall beare both the ſwordes politique and eccleſiaſticall. He ſhall ſhew him ſelf as it were a God, as to be the vicare of Chriſt and the head of the Church, and to haue power ouer all Magiſtrates, and to be aboue all Councels, and in whoſe breſt all lawes aſwell diuine as humain, are written and layd vp, and one that may prefixe and reuoke the Articles of the faith, and to haue power to commaund the Angels of God, vnto whom all men ought to obeye in euery reſpect, vnder payne of damnation, and who ought to be iudged of no man, yea although he deceiue innumerable ſoules, and not to be demaunded why he doth thus. Origene writing vpon Mathew ſaith: Generaliter vnus eſt Antichriſtus, ſpecies autem illius multæ. &c. that is: Generally there is but one Antichriſt, but the ſpices be many, as though he would ſay, generally there is but one lye, but cōcerning the difference of falſe doctrines, ther ar foūd many lyes. Saint Bernard writing vpon the Pſalm, ſemeth to touch Antichriſt very nerely in the prelacie and other eccleſiaſticall offices of the Churche. His wordes be theſe: Pro Epiſcopatibus & Archidiaconatibus imprudenter hodie decertatur. &c. that is. Nowe there is ſhameles ſtrife for Biſhopprickes and Archdeaconries, that the reuenues of the Church may be waſted vpon ſuperfluous and vayne vſes. It remayneth therfore that the man of ſinne, the ſonne of perdition, a deuil not onely walking in the night, but alſo in the noon day, may be nowe reuealed, which is not onely tranſſigured into an aungell of light, but alſo is extolled aboue all that is called God, or is worſhipt as God. By theſe wordes of Bernarde it ap-

peareth vnto whom the wordes of Saint Paul ought to be referred, leaſt any man might impute them to the new writers, as though they wer the firſt that referred Antichriſt vnto the chief Biſhop of the corrupt ſtate of the clergie. He openly declared, that in his time the reuelation of Antichriſt might be gathered by the ſymonie, bying and ſellyng, ambition and riot of the eccleſiaſticall perſons. And here is to be noted that Saint Bernarde did acknowledge not onely that Antichriſt, whiche is agaynſt Chriſt, but alſo he whiche doth thruſt him ſelfe into the Churche in ſtede of Chriſt. So that Antichriſt may be called, both the aduerſarie and alſo the vicare of Chriſt. As he is not onely called Antiſtraticos, which ſetteth him ſelfe agaynſt the captaine of any hoſt, but alſo it is he whiche in ſtede of the captaine, intrudeth him ſelfe into the ſouldiours, and boſteth hym ſelfe to be captaine. For this prepoſition αντι, doth ſignifie in Greke both Contra, agaynſt, and Pro for. So that he is properly Antichriſt, which is both the aduerſarie and vicare of Chriſt. Wherfore who ſoeuer ſhall take power vpon him in the Church and exerciſe dominion and rule ouer the people of the Lord, he is the mēber and companiō of Antichriſt: That auoureth of an old wiues tale which is feined of Nero the Emperour that he ſhould be taken out of the world, and ſhoulde come agayne to vexe the Churche with his tyrānie, and that the mindes of ſome, wer ſo be witched, that they thought Nero to be Antichriſt. But Paul in the Epiſtle to the Theſſalonians ſpeaketh not of one man, but of a kingdome which ſhould be inuaded of Sathan, that he might erect the ſeat of abhomination in the middeſt of gods Temple, which we ſee to be accompliſhed in the Papacie, although that defection now grow ſomewhat larger. For Mahomet hath cauſed the Turkes to ſwarue from Chriſt. I am not ignoraunt that ſome of the olde diuines do hold, that Antichriſt ſhalbe borne in Babilon, and that theſe wordes, Fiat Dan coluber in via, are referred to Antichriſt as Saint Ambroſe, Theodoretus and other do expound that place, but howe aptly, I referre it to the iudgement of the learned reader.

¶ Place this Miſcel. in folio. 83. before Paralogiſmos.

The greater parte. 35.

IN the tyme of Achab kyng of Iuda the greater part ouercame the better. Vvhen Vrias the high Prieſt, did winck at the idolatrie of the king, and other princes and Magiſtrates conſenting to the ſame: The kyng did ſhut the Temple of the Lord, and tooke away the holy ſeat, & cauſed the Miniſterie of the word and the ordinarie vſe of the Sacrifices to ceaſſe. Notwithſtanding there was an holy Church in Iuda, in the whiche Eſay the Prophet, with fewe other taught the true worſhipping of God.

Vnder

Vnder Manaſſes nephew vnto Achab the greater part ouercame the better, when ſincere doctrine and the lawfull celebration of the Sacraments (circumciſion onely excepted) was baniſhed. And this apoſtaſie frō God, continued vntill the Churche was refourmed of the moſt godly Ioſias. Neuertheles there was a Churche in Iuda, and Prophetes ſent, although the greater part of the people with their gouernours did folowe and defend impietie, and the defection of Manaſſes.

Vnder Ieroboam king of Iſraell the greater part ouercame the better, when ỹ king depoſed & put out of office the Leuits, the doctors of ỹ law and preachers of the ſincere veritie, and gaue vnlearned Prieſts and Paſtours to the people. He built alſo new Temples, made Idoles, and golden Calues, he inſtituted a new kinde of worſhipping God. He made new altars and appointed new feaſtes, and did ſo much abrogate the true worſhipping of God, that there appeared in Iſraell no one tokē of the Church of God. And yet there is no doubt, but God reſerued to him ſelfe a Church at that tyme, vnto whiche he ſent his Prophetes, although they wer perſecuted and driuen from place to place of the greater part.

Vnder Ieroboam the ſecond of that name, Amos the prophet, a paſtour & heardmā of Tecoa, taught the true doctrine of God (the greateſt part swaruing from God.) Yea and the high prieſt Amazias cōmaunding him to go vnto the land of Iuda, to preach ther, and that he ſhould not preach hereafter in Bethel, becauſe it was the foundation and tēple of the kinge.

Vnder Achab the kyng ouercomming all men before him in all kinde of impietie, the greateſt part ouercame the better, when the ſayd Achab had filled all places in Iſraell with ſuperſtitious Idolatrie and ſacrileges, & did alſo perſecute moſt cruelly the prophets for teching the ſincere doctrine of God. Notwithſtandyng there was found in Iſraell a true church of God (Elias the great and excellent Prophet of God ſetting forth the true worſhippyng of God) and mightely inueighyng agaynſt the king, agaynſt his falſe Prophetes, and agaynſt the people.

By theſe preſidētes and examples it may be gathered, that the greateſt part is not the beſt, and thoſe thinges which do pleaſe them moſt, are not alwayes to be commended. To this purpoſe do pertayne alſo the goodly ſayinges and examples of the heathen.

Diogenes going on a certaine day into the theatre or playing place, did thruſt him ſelfe in when the people were comming forth. And beyng demaunded why he did ſo, he aunſwered, I haue ben accuſtomed ſo to do all the time of my life, meanyng to be the part of a wiſe man to diſſent in all actions from the multitude, becauſe the greateſt part of men are led, not by reaſon, but by affections.

Phocion when he had made to the people of Athenes a goodly oration,

and perceiuing that he had pleaſed all men, and that his oratiō was commended of the greateſt nomber, turnyng to his frendes ſayde: Quid num mali quippiam dixi imprudens? *Vvhat, haue I ſpoken any euill thing lyke an vnwiſe man? He was perſwaded that nothing could pleaſe the greateſt nomber, whiche ſwarued from the right and ſound iudgement.*

Policarpus beyng commaunded to render a reaſon of his fayth vnto Herode the proconſul, required a day to aunſwere. The proconſul would he ſhould defend and excuſe him ſelfe before all the people. Vnto whom Policarpus aunſwered ſaying: Non faciam quū principibus & poteſtatibus honos debeatur, modo non ſit contrarius: populo autē furenti ſatisfacere nemo poſsit. *I will not do ſo, for ſo much as honour is due vnto princes and to the higher powers, ſo it be not contrarie to God. But the raging and wood people no man can ſatisfie.*

¶ Place this Miſcel. before Ieruſalem folio. 86.

Paracletus. 37.

THis word Paracletus *cōmeth of this Greke verbe* παρακαλεω, *which ſignifieth,* Rogare & exhortari, *to deſire, pray or exhorte. It betokeneth alſo to be a ſollicitour, an aduocate or a patrone for any other perſon. The Grecians of the later time vſe it for a comforter, an aider, a fautor. Therfore the Lord promiſeth to his diſciples that he would ſend them the holy ghoſt, as a comforter which ſhould confirme them in all truth and veritie.*

Paraclytus, *written with* Ypſilon, *ſignifieth an infamous and notorious offender. For* παρα, *in cōpoſition betokeneth* Præter, *or* Sine, *and* κλυτος, *ſignifieth noble, glorious, laudable, ſo that ye may call him* παρακλυτον, *whiche is ill reported of, not praiſe worthy, or of no renowme.*

Παρακλῖτος, *with* Iota in penultima, *ſignifieth* Aſſeſſorem qui vna diſcumbit, *him that ſitteth downe by one.*

κλυτος, *ſignifieth alſo a loude crier or talker which moleſteth men with his clamorous talke, and ſo Sophocles vſeth it.*

Ibicus, *calleth,* κλυτον, Diluculum, *the dawning of the day, becauſe at that time it is lawful to heare & to ſpeake, which in greke they cal* κλυτην.

¶ Place this to the end of the third Prelection. folio. 91.

Obiectio.

THe Church hath & may conſtitute & make Articles of ỹ faith without Scripture, as the article of tranſubſtantiation, the article of reſeruation, the article of elevation and ſuch like.

Reſponſio.

Saint Paule doth manifeſtly ſay, Fides eſt ex auditu, auditus autem per verbum dei, Faith is by hearyng, & hearing by the word of God. All the ſcholaſticall men haue alwayes in their mouthes the obiect of faith to be the veritie reuealed of God, and conteined in the Canon of the Bible. It is therfore not onely

onely folie, but also great impietie to affirme that the Church may make any Article of the faith without the Scripture.

What blaſphemie is it in that Cochleus doth ſay that tharticle of the Trinitie cannot be proued out of the Scripture? And it is also moſt falſe that he doth impudently aſſerte the Churche to haue bene before the worde. For when fayth maketh the Church, and leaneth to the worde of God, it is manifeſt the Church also doth leane to the worde it ſelfe as to the foundation. But the fooliſhe man dreameth and iudgeth dotingly no worde to haue bene before Moſes, and beynge blinded of the deuil, cannot or els will not ſee Moſes to haue written of the word of God ſpoken to Adam of the bleſſed ſeede to come, that ſhoulde breake the Serpentes head. He vnderſtandeth not this worde, and the faith of this worde to conſtitute and make the Churche.

Obiectio.

Chriſt promiſed the holy ghoſt to be alwayes preſent to the Church that he may lead her to al truth. Wherby Fiſher Biſhop of Rocheſter proueth, that we ought to geue as good credite to the Church, as to the Apoſtles.

Reſponſio

This hereſie is one of the peſtilent hereſies of the Manichies, whiche hereſie Saint Auſten moſt pithily, and learnedly doth confute. For the Maniche maketh a preface before his hereſies, that he is the Apoſtle of Chriſt, and the prouidence of the father. And by this contendeth that he ought to be beleued as much and as well as thapoſtles. Unto whom Saint Auſten anſwereth that he will not receyue any newe worde, nor other from that whiche was deliuered of thapoſtles and receyued of the Churche. His wordes be theſe, written in the booke Contra Fauſtum Manichæum. Diſtincta eſt a poſterioribus libris excellentia Catholicæ authoritatis veteris ac noui Teſtamẽti quæ Apoſtolorum confirmata temporibus per ſucceſsiones Epiſcoporum & propagines Eccleſiarum tanquam in ſede quadam ſublimiter cõſtituta eſt, cui ſeruiat cuius fidelis & pius intellectus, ibi ſi quid velut abſurdum mouerit, non licet dicere, author huius libri non tenuit veritatem, ſed aut calex mendoſus eſt, aut interpres errauit, aut tu non intelligis. &c. The excellencie of the Catholique or Canonicall authoritie of tholde and new Teſtament, is diſtincte from the bookes of other that come after, whiche canonicall authoritie confirmed in the tyme of thapoſtles and by the ſucceſſion of Biſhops, & by ſpredding abroade of the Churches, is conſtitute and ſet as it were the higheſt and chiefeſt ſeat, vnto whiche euery faithful and godly vnderſtandyng ought to ſerue and geue place. If any abſurde thyng be there moued it is not lawful to ſay, the authour of this boke did not holde the truth, but it is lawful to ſay, the boke is faultie or ỹ interpreter erred, or ỹ vnderſtãdeſt it not. In the workes of the poſteritie (which ar conteyned in bokes innumerable) yet by no meanes ar they equal, or are to be compared to that moſt ſacred excellencie of the Canonical Scriptures, yea if in any of them ther be ſonnde the ſame veritie, yet that authoritie is farre vnequall. Wherfore in them if any thing ſeeme to be diſſonant from the truth, becauſe they are not vnderſtand as they are ſpoken yet the reader hath free iudgement to approue that whiche pleaſeth hym, and to improue that whiche offendeth hym. This much S. Auſten.

Obiectio.

Saint Auſten ſaith, Euangelio non crederem niſi ad id me moueret Eccleſiæ authoritas I would not haue beleued the goſpel, vnles the authoritie of the Church had moued me therto.

Therfore by the teſtimonie of Saint Auſten the authoritie of the Churche is to be preferred before the Scriptures.

Reſponſio.

Let vs examine the wordes of Saint Auſten a litle nerer and we ſhall finde theſe wordes of Saint Auſten to make rather agaynſt our aduerſaries then with them. Saint Auſten doth manifeſtly ſay that he will not beleue the Manichee or his word as the Scripture, becauſe the Scripture was diſtinct before the Apoſtles from all bookes, and was confirmed, they beyng aliue, and afterwarde receyued of all men in the Church without any contradiction. Therfore it is manifeſt that they falſifie the wordes of Saint Auſten, and do alledge them contrarie to their conſciences, for the worde not written, and the doctrines of men beſides the ſcriptures. Agaynſt the whiche Saint Auſten doth (as it were) Ex diametro fight. For he doth euidently forbidde any doctrine to be receiued in the Churche as the worde of God, whiche was not confirmed in the tyme of thapoſtles, and receyued in the Churche as the worde of God. And that this is the minde of Saint Auſten: Gerſō affirmeth, and confuteth the impudencie of them whiche attribute power to the Churche to iudge of the Goſpell, and to make articles of the fayth without the Scriptures. His wordes be theſe. Ex iſtis deducitur quod maior fuit eccleſiæ primitiuæ authoritas, quam nunc ſit Papæ & Epiſcoporum, & quod non eſt in poteſtate concilii, aut eccleſiæ mutare traditiones datas ab euangeliſtis. Et paulo poſt. Sicut quidam delirant, nec habent, quo ad hoc, quod eſt facere aliquod pure de fide parem authoritatis firmitatem. Licet enim ipſorum inſtitutiones in dubium vocare. Et hic aperitur modus intelligendi illud Auguſtini. Eccleſiæ non crederem niſi me compulſ ſet authoritas eccleſiæ. Ibidem enim ſumit eccleſiam pro primitiua congregatione fidelium illorum qui Chriſtum audiuerunt, & viderunt, & eius teſtes fuerunt, &c. Of theſe thinges it is deduced that the authoritie of the primatiue Church was greater, then the authoritie of the Pope is now and other Biſhops, and that it is not in the power of any councell or the Churche to alter or chaunge the traditions geuē of the Euangeliſtes. And a litle after he ſaith: For they haue not (as ſome dote) the like firmneſſe of the authoritie concerning this, that is, to make any thing to be of faith pure, for it is lawful to call their inſtitutions to doubte. And here is opened the way to vnderſtande that ſaying of S. Auſten: I would not haue beleued the Goſpel, except the authoritie of the Churche had compelled me. For S. Auſten taketh the church there for the primatiue cōgregation of thoſe faithful which heard Chriſt, ſawe him, and were witneſſes of him. This is the minde of Gerſon concerning theſe wordes of Saint Auſten, Euangelio non crederem. &c.

Theſe wordes alſo may be vnderſtand after this maner: Saint Auſten did not ſay, niſi mouiſſet authoritas eccleſiæ. But doth ſignificantly ſay: niſi commouiſſet, ſignifiyng the authoritie of the church by her ſelf not to haue bene ſufficiēt, but the two articles of the chriſtian faith, that is, the inſtincte of the holye ſpirite, and the ſtudie of the worde of God to moue the mindes of the electe to beleue. For this argument is anie thinge worth. Saint Auſten would not haue beleued the goſpel except he had ben moued of the church, Ergo the iudgemēt of the church beareth rule ouer the ſcripture. I wil make you the like forme of arguments. John came to beare teſtimonie of the light Chriſt, that all might beleue by hym. Ergo, John is to be preferred before Chriſt.

Again, many of the Samaritanes beleued in Chriſt, through the wordes of the womā of Samaria. Ergo, the woman of Samaria is to be preferred before Chriſt.

Again, let the women be ſubiect to their huſbands that they whiche beleue not the word, might be won without the worde by the cōuerſation of women. Ergo the conuerſation of women is better then the worde.

What fonde man, what dolte, or what aſſe would thus argue or reaſon after this maner? Truly none excepte he were deſtitute of the common ſenſes.

To make Auſtenes wordes plaine, you ſhall note that S. Auſten had moche to do with the Manichies, who without all controuerſie would haue credit to be geuen

uen vnto them, and yet did not shew the veritie which they boasted and promised to haue. And also that they might purchase faith vnto their maister Manichie they made a pretence and alledged the gospel. Howe S. Austen demaundeth of them what they would do if they chaunced vpon such a man which beleued not the gospell, and asketh them with what kinde of persuasion they woulde leade him vnto their sentence. And afterward S. Austen doth say: I would not haue beleued the gospel, except the authoritie of the church had compelled me: signifieng, that when he was an alien from the fayth, he could no otherwise bee induced to embrace the gospell, or the infallible veritie of God, excepte he had bene conuinced by the authoritie of the church. And what maruel is it, if one not yet knowing Christ, haue respect of men? Therfore S. Austen dothe not in this place teache that the faith of the godly is founded vpon the authoritie of the church, nor doth vnderstande the certaintie of the gospel to depend therof, but doth shew, simpliciter, that the gospell would be most vncertayne to the infidels that they might be wonne to Christ by it, except the authoritie of the church do impell them, so that the church is (as it were) Isagoge, by the which we be prepared vnto fayth.

Obiectio.

Tertullian saith, Quodcunq; primum est, id rectum esse, adulterum vero quod posterius. Whatsoeuer thing is first, that to be right and true, and that whiche is last, to be counterfayted and corrupted. Ergo, the doctrine of the churche of Rome which was before this new doctrine, is more true and right, than this doctryne which came in of late.

Responsio.

These wordes of Tertullian do right for the authoritie of the Scriptures, against al doctrines geuen after, and against the worde not written: for there was disputation of the doctrine of the Manichies to be receyued for the Scripture and the worde of God: which Cerdon, Marcion and Praxeas did contend, with whom Tertullian had much to do. But he aunswereth, he would not stand to their prescriptions (we may call them well enough proscriptions) vnles they would admit them whole Scripture receiued of the Church, and would acknowledge the authoritie of the church, testifieng of the scriptures. For the church is as testis & witnes of the doctrine of the apostles, which the apostles would to be firme and perpetual. The church hath now no respect to those traditiõs, which the Apostles would not to haue bene obserued for euer. For now none do obserue the tradition of the apostolical Synode concernyng the eatyng of bloud and strangled meates.

Saint Cyprian hath a short sentence, but yet sure and firme of all such traditions. Non hominum consuetudinem, sed dei veritatem sequendam esse, nec curandum quid homines ante nos senserint, sed quid Christus ante omnes mandauerit. We must not folow (saith he) the custome of men, but the veritie of God, nor we ought to regarde what men haue iudged before, but what Christ hath commaũded before all

To conclude S. Hierome hath a notable sentence for the perspicuitie and authoritie of the scripture. He writing vpon this verse of the psalme. Dominus narrauit in scripturis principum populorum qui fuerunt in ea. The Lord hath shewed in the scriptures of princes and of the people which were there. Nullius hominis quantumuis sancti aut docti scriptum habet authoritatem, quia dominus narrauit in scripturis populorum & principum. The writing of no man, be he neuer so holy or well learned, hath authoritie, because the Lorde hath declared in the scriptures of the princes & people, of the people because the scriptures perteine to al the people and not to the priest onely, of the princes which were in her, see what he saith (saith S. Hierome) which were, and not which are, nor shalbe. That is, that besides the canonical scripture of the prophetes and of the Apostles, whatsoeuer shal be spoken afterwards, may be cut of and haue no authoritie.

Although therfore any man after the Apostles be holy, although he be eloquēte or learned, yet he hath no authoritie. He hath the like sentence which is common. Quicquid ex scriptura non habet authoritatem, eadem ratione contemnitur qua probatur.

Thus I haue at the ful declared vnto you all the first general parte of my partition, and because time drawēth away, I will now end, and vntil the nexte repayryng hither, I commit you to God, to whome &c.

¶ Place this Miscel. before Iouinianus. in folio. 94.

Brothers wife. 4.

IT is not onely forbidden by the Scriptures for man to marrie his brothers wife, but also by the aunciēt and learned fathers, and by certaine generall councels. Tertullian the most eldest writer of al that wer since the time of the apostles, doth writ that this Leuiticall forbidding that a mā should not marrie his brothers wife, was brought in, taught, and ordeined, specially and by name, euen of Christ him selfe and his apostles, because that all the whole Churche and company of Christes faith should obserue and kepe it with all reuerence.

Because (saith he) that certain persons somtimes do say that they haue nothing to do with Moses law, which Christ doubtles did not take away, but fulfilled and made it perfect, do sometime take those things of the law that liketh them and make for their purpose. Plainly we also se this that the law is departed and gone as touching this point: that according to the minde and saying of the apostles, the burdēs of the law which our fathers wer not able to beare, be vtterly ceassed and taken away. But as for those things that pertaine to iustice and vertue do remaine whole, not onely reserued, but also amplified and encreased, so that our iustice and goodnes which be Christiā people, should be much greater and perfecter then the iustice of the Scribes and pharisies, and be such iustice as a very iust mā ought to haue. And our chastitie likewise should excell and passe theirs, and in no point be lesse then theirs. Now because it is cōmaunded in Moses law, that a man should marry his brothers wife, that is departed without children, because he should stirre vp sede, or get issue to his brother. And because this thing may happen oftentimes to one person, as that one woman may be married to six or vij. brethren one after another, for lack of issue by the former brother according to the suttle questiō of the Saducees in the Gospel: therfore some do thinke that the oftennes of Mariage is promised also in other cases. But these men should haue vnderstand first of all the reason and cōsideration of this precept, and so they should haue knowne that this reason is now ceassed, and is one of the things which be now voide and of no strength nor authoritie. For a man was bound of necessitie to marrie the wife of his brother, which was departed wout children.

dren. Firſt becauſe that as yet that old bleſsing of God (increaſe you and multiplie) ought to runne forth and continue. Second, becauſe the childrē were puniſhed for the fathers faultes. Thirdly becauſe the drie and barren perſons wer had for defamed perſons. Therfore, ordinaūce was made that they ſhould haue iſsue by other of their kinne, as ye would ſay by a proctour, and begotten after the death of the father: becauſe that they which wer departed without iſsue, not by the fault of nature and by preuention of death, ſhould not therfore be iudged accurſed and vnhappy. But now the bleſsyng of increaſing and multiplieng bodily and carnally is ceaſſed, becauſe the world is at an end. For the Apoſtle induceth and counceleth vs ſaying: There is no more but that they alſo which haue wiues ſhould be, as if they had none, becauſe the time is ſhort. And agayne. The ſoure grape that our fathers did eate, that is, the ſinne that they did eate, doth no more ſtoniſh or ſet on edge the teeth of the childrē: for euery man ſhall dye for his owne ſinne. And moreouer thr barren now be not onely without infamie and rebuke, but alſo haue deſerued fauour and thanckes of God, beyng inuited and admitted into the kingdome of heauē. And therfore now this law that a mā ſhould ſuccede into his brothers mariage, or that he ſhould mary his brothers wife, is now vtterly dead & buried, and the contrarie of this law taketh place, that a man ſhoulde not ſuccede into his brothers Mariage, nor marrye his brothers wife. And by this (as is ſaid before) that law which is ceaſſed & is no more of ſtrength, becauſe the reaſon of it is ceaſsed or taken away, cannot be a conuenient proofe for another thing. This much Tertullian.

Chriſoſtome doth plainly an ſtifly holde that fable and tale that the Saduces made vpon the woman, that they ſaid was maried to ſeuen brethern, to be but a fauſie and thinge feigned & imagined. For the Iewes (ſaith he) be ſuch men, that we ſee thē euē now at this time to be mightely afraide to marrie with their brothers wiues, becauſe as ye would ſay, they thincke ſurely ther ſhould ſome miſchief come of it. And notwithſtanding that the law ſhould conſtraine and binde them to marrie their brothers wiues, yet for all that we ſee them many times litle regarde it, and make light of it, and not to do it.

Iſichius ſaith: it is in very dede vncomly and as nigh to the life of brute beaſts as can be, for a man to be married and to meddle with his brothers wife, or with any of his kinſmens wiues, namely them that be nighe of bloud. Vvherfore God commaundeth and decreeth that he which marrieth of this faſhion, ſhall die without children. Doubles becauſe that he miſuſing himſelf doth marre and confound, and vtterly diſorder the law of bringyng forth children. Again Iſichius ſaith thus. Theſe thinges be not ſpoken of onely to the Iewes, which becauſe they be circumciſed and haue

haue Moſes law, thincke them ſelues alone from all other nations, but they be ſpoken to euerie man, woman, and child, which entend to ſerue God. Saincte Auguſtine writinge againſte Fauſtus, ſaith thus. Certaine lawes of the booke of the olde Teſtamente wee doo not keepe now a dayes, becauſe ſuch lawes were made onely to be a ſhadow of things to come. And thoſe lawes though they were conuenient and fitte to be commaunded and ſuffred for that people, and for that time, yet we now a dayes that be chriſtian people, ought not to kepe them bodily, or as the bare letter and wordes do ſpeake, but we muſt conſider what they ſignifie, and we be taught by the Apoſtles owne writings, that we muſt kepe ſuch lawes ſpiritually, not corporally. For when we read any ſuch thing in the inſtrument of the old Teſtament, which in the new Teſtamēt we either be not commaunded to kepe, or vtterly forbid to kepe them, we muſt not rebuke it, but we muſt ſeke out the ghoſtly meanyng of it: for in ſo much as we do no more obſerue it, that proueth not that it is damned & in no wiſe to be receiued, but that it is fulfilled. And therfore this ſame ſelfe thing that Fauſtus, becauſe he doth not vnderſtand it, hath layd againſt Chriſtian men, as a crime and grieuous offence: ſerueth for nothyng els in the world, but onely to ſhewe miſtically vnder a figure and cloud, a ſpirituall purpoſe, and it is this: that euery preacher of the Goſpell is bounde ſo to labour in the Goſpell that he ſtirre vp ſede to his brothers departed, that is, to Chryſte, whyche died for vs. And the ſeede that ſhalbe ſtirred vp, muſt haue the name of the brother that is departed. Vherfore we be called Chriſtians, and therfore without doubt, we now be bounde to fulfill and kepe this law, not carnally by bodily generation after the olde meanyng and taking of it, but ſpiritually and by ghoſtly generation, and after the true vnderſtandyng. And for this the Apoſtle Saint Paul fulfilleth this law ſpiritually, where he is angry with thē whom he ſayth hym ſelf to haue engendred and gotten through the Goſpell and the worde of God to Chriſt Ieſus, his brother, and not to hym ſelfe nor to any other man. And therfore doth ſharpely blame and rebuke them whiche would be called Paulius or Paules men. Vvhat (ſayth he) was Paule crucified for you? or were you Baptized in the name of Paule? As if he had ſayd, I begat you to my brother whiche is dead, that is, to Chriſt. Be you called therfore Chriſtians, Chriſtes men, not Paulius or Paules men. Agayne Saint Auguſtine in his booke of queſtions vpon the Leuiticall, and in that worke alſo that he named the mirrour, ſayth that this forbode that a man ſhould not marry his brothers wyfe, and all other thinges that be forbid in the xviii. chaptre of Leuiticus, we be bound without doubt to kepe them now in the tyme of the new Teſtament and law of the Goſpell, when the obſeruaunce and kepyng of the

olde

olde ſhadowes and bodily or outward tokens are taken awaye. For what ſoeuer thyng (as he ſayth in an other place) doth helpe and ſerue for good maners and vertue, lyke as they wer not ordeined to betoken any thing, but to ſhewe vs how we muſt lyue: ſo they ought not by any interpretation or vnderſtandyng be applied to any ſignifieng or tokenyng, as if they were but ſignes and tokens of thyngs. But as many as be of Chriſtes Religion or belieſe, be bounde of neceſsitie to kepe them euer, ſo as they be ſpoken. And in another place he alſo ſayth. Although in tymes paſt men marryed their ſiſters, yet that thyng was done becauſe neceſsitie compelled men to it, for becauſe then wer ſo fewe people. But this thyng was not ſo olde nor at any tyme ſo neceſſarie, but it is nowe as damnable, becauſe Religion forbiddeth it: for it ought to be done than when it might, becauſe that by marrieng of ſiſters there myght be plentie of women, and ſo that by proceſſe they myght take wiues whiche ſhould not be their ſiſters. But after warde once that this neceſsitie ceaſed, and that there wer women enough, this thyng ought not onely to be vndone, but alſo if it were done, it ſhould be a crime not to be ſpoken. For I wote not howe (ſayth hee) there is amonge all the pointes of mans ſhamefaſtnes one certayne naturall and commendable poynte whiche is this, that to whatſoeuer woman we be bounde to doo honour with reuerence and ſhamefaſtnes, our carnall luſte, yea thoughit be for generation, yet becauſe it is carnall luſt, we refrayne it from that woman ſpecially, conſideryng that we do ſee marryed folke, namely ſuch as haue ſhame and honeſty, to be aſhamed of ſuch luſt.

And in the councell of Agathen it is ordeined in this manner. We reſerue vtterlie no manner of forgeuenes nor pardon nor diſpenſation for inceſte in Mariages, but we will in any wyſe that they be puniſhed, excepte onely they heale their adulterie by departyng thone from thother: for as for inceſtuous perſonnes, we iudge them not worthy to haue any name of Mariage, ſeyng it is a deadly thyng, euen to make any token or mention of ſuch perſonnes. And we iudge them to be inceſtuous perſons whiche by carnall medlyng haue defiled their brothers widowe, which was in manner his ſiſter before, or he that hath taken to wife his ſiſter germane, and he that hath married his ſtepmother. &c.

All theſe perſonnes we doubte not but they haue beene before tyme and by this our conſtitution be inceſtuous perſonnes. And we commaunde that they praye and abyde among them that be yet vnchriſtened and but onely learners of the Chriſtian fayth, and not to come amonge Chriſtian folke vntill they haue ſufficiently repented them ſelfe and amended that they haue miſdone. Furthermore in the councel of Neocesar, and in the Synod of Gregorie the yonger it was decreed according to the words

of

of God, that a woman which had bene marryed to two brethren ſhould be put backe from communion and from receyuing the Sacrament vntil ſhe dye. And a man that had marryed his brothers wife ſhould be an anatheme. In the whiche Synode all together aunſwered, an anatheme be he, that is as much to ſay, as damnable to euerlaſtyng death.

To conclude, where VVickliff did holde that the prohibitions of Matrimonie written in the Leuiticall law, were onely Iudaicall precepts of Moſes, and therefore the cauſes of diuorce brought in by the meane of kindred and affinitie, to be onely the ordinaunce of man, his ſentence was condemned as hereticall in the great conuocation whiche was had firſt at London, and laſt at Oxford.

PRAELECTIO
PRIMA TOMI
SECVNDI.



We haue dwelled a greate while from the port, vnto whiche we purposed and promised to arriue. Therfore, that these twoo Uerses of the Poete maie now be verified

(Sed ne forte meo nimium de calle recedã,
Deseret hos cursus, versa carrina vagos:)

Least peraduenture I maie seme to goe to moche astraie,
The boate turning, shall nowe leaue his wandryng waie:

I will repaire forthwith to the tert of the firste Epistle of sainct Peter, whiche beginneth thus. Petrus Apostolus Iesu Christi. &c. Peter an Apostle of Jesus Christe, to the straungers that dwell here and there, throughout Pontus, Galatia, Capadotia, Asia, and Bithynia, electe accordyng to the forē knowlege of God the father, vnto sanctificacion of the spirite, through obedience and sprinckelyng of the blood of Jesus Christe: grace and peace bee multiplied vnto you.

In this Epistle, I note three thinges.

First, Quibus sit scripta, To whom it was written,
Secondlie, Quis scripsit, Who wrote it,
Thirdlie, Quid sit scriptum, What is written,

Concernyng the firste. Lyranus and Beda in his commentarie doe thinke, that this Epistle was written vnto theim, whiche were conuerted from the Heathenelie religion, vnto the Lawe of Moses, whom we call in Greke προσηλύτους. Thei were called Proselites, whiche beyng of diuerse sectes & factions, were conuerted to Moises lawe. Thei are called in Hebrue Gerim. And thei bee properlie those, whiche of Heathen men (beyng newlie instituted in the Lawes and Ceremonies of Moyses) did professe the Iudaicall lawe, thei were not Jewes by nacion, but by adopcion. Wherupon it is saied in the Actes of the Apostles: Jewes and Proselites. But this is not true, that Lyranus & Bede doe write. For it is not in the Greke: ἐυλεκτοῖς, προσηλύτοις but ἐπιδημοῖς παρεπιδήμοις: that is, to the straungers, whiche straungers were Jewes, to whom Peter was appointed to be an Apostle. And ἐπιδημοί, in Greke, maie bee called in Latine populares, that is familiare frendes, companions, of the same toune or citee, or, as we call them countrie men, whiche wer dispersed here and there, although certaine learned men do iudge the contrarie. But the turmoiles and troubles of the warres, vnder the kynges of the Assirians, of the Babilonians, the Persians, Actes. 2.

A.j.

tians, and of the Macedonians, did disperse and scatter abroade the Iewes, some to this place, and some to that place.

For it followeth, that Peter preached the Gospell before vnto theim, because he sente this Epistle vnto theim. For Paule writeth an Epistle vnto the Romaines,
1. whom notwithstandyng Iunias and Andronicus, did firste of all other institute in
Iunias. christian religion. So Peter doeth write here to theim that were in Galatia, and in
2. the lesse Asia: yet notwithstandyng, thei were first instructed in the faithe by Paule.
Andronic⁹. In fine, Peter doeth testifie to al these in his Epistle, the faith weiche thei receiued, whether it were of Paule, or of Peter of hymself, or of any other, to be the true faithe of a true christian.

These wordes of the texte before rehearsed, are nothyng els, but, ἐπιγεαφὴ that is, the inscripcion or title, whiche Paule vseth in the beginning of all his writinges, sauyng in the Epistle to the Hebrues.

Thus moche for the first note, that is, to whom this Epistle was written.

Now to the seconde note, I will shewe you what maner of manne he was that wrote it: and first I will touche his proper name.

The proper name of Peter was Simon, whiche signifieth in the Hebrue audiens, vel, obediens, hearyng or obeiyng: It cometh of the radicall Shamagh or Shamah, whiche signifieth audire, parare, exaudire, obtemporare, that is, to heare or obeye.

He tooke this name Cephas (whiche is a Syrian woorde) of Christe, who gaue it vnto hym: whiche woorde in Greke is called πέτρος, and dooeth signifie in Latine a rocke, or a stone. For as rockes and harde stones are wonte to be laied in the foundacion of any buildyng: so the faithe of Peter, and of the whole churche, doeth staie vpō Christe, the firme and vnmouable rocke, vpon whom the whole churche is builded.

I maruaile that the Papistes be not ashamed, to translate this woorde Cephas, to signifie caput, a hedde. Euery blinde Asse maie perceiue moche diffrence betwene κεφαλὴ, and κεφᾶς. κεφαλὴ, in Greke betokeneth in deede, an hedde: but Cepha betokeneth a stone, whiche is a Caldei woorde. Christ did not saie, tu vocaberis κεφαλὴ, but κεφᾶς whiche signifieth in Hebrue properlie a rocke. And by a metapher, it signifieth also a tower, or a castle.

In deede if Christ had vsed this Hebrue woorde, thei might haue had some occasion (at the leaste apparantlie) to haue named Peter the chiefe tower, or the chiefe hedde. But for asmoche as Christe vsed the Caldei woorde (Cephas) whiche alwaies dooeth signifie a rocke, or a stone, nor is translated to any other signification, thei can take
3. no handfaste by this name, to make Peter hedde of the churche. But as the common
Soch lippes Prouerbe is, Similes habent labra lactucas. Soche lippes, soche Lettuse: soche bokes soche bookemen. Thei reade this corrupte glose, in a certain spurious booke, goyng in the name of Anacletus.

By this woorde Cephas it appereth, that the Hebrue toung was not the commō toungue vnto the Iewes, in the tyme of Christe, but rather the Caldean or Syrian toungue, whiche bothe be verie nere vnto the Hebrue toungue.

Thus moche for the name. And now to the persone.

He was borne in a toune called Bethsaida, situate by the sea side of Galile. His fathers name was Jhon, and therefore he was called Simon Bariona, that is, Simon the sonne of Jhon, for so the Iewes called their children, as Bar Ptolomei, the sonne of Ptolomie. He had a brother named Andrewe, who bothe gatte their liuynges by fisshing in the sea. And by this it appereth, that in his youth he was not learned, and that he would haue continued a fischer, so longe as he liued, if he had not been afterward called of Christe to an higher function and office.

Some write that he was a citezen of Capernaum.

Nicephorus describeth the stature and forme of his personage. Peter (saieth he) was no grosse man, but somewhat high and tall. He was of a pale and whitelie face.

He

He was of a pale and whitelie face. The heere of his hedde and his beard, wer curled and thicke. He had a longe nose, not copped in the middes, but prette doune and somewhat flatte. He was the hearer and disciple of Jhon the Baptiste, and brought to Christ by his brother Andrewe. And when Christe sawe hym, he saied vnto hym. Thou art Simon the sonne of Jhon, thou shalt be called Cephas.

It appereth by Mathewe and by Luke, that he was a maried manne, and had a wife: for thei write that Christ healed Peters wives mother of a feuer in Capernaū. Math.8. Luke.4.

Likewise Paule recordeth, that Peter did leade about his wife with hym. i.Corin.9.

Eusebius also declareth, that Clement writeth, Peter and Philip to haue geuen them selues to the procreation of children. 4. Leade aboute. Stroma. libri.7.

And Clement writeth, that when Peter sawe his wife leade to death, beyng glad of that her callyng, he erhortyng and cōfortyng her, did call her by her proper name, saiyng: Heus tu, memento domini: O wife, remember the Lorde.

The meste parte of the historie of Peter, maie be gathered out of the Euangelistes, and Actes of the Apostles.

He walked on the sea. He confessed Christe to be the sonne of the liuyng God. He ascended with Christ into the mount, where he heard Elias and Moyses talke with Christe. He paied tribute for Christ and him. He boastyng his strength and constantie, before any perill tasted: in the tyme of Christes Passion, at the voice of a handemaiden, denied and forswore Christe his maister, three tymes. Math.14. and.16. 5. Talke with Christe.

After the resurrection, he was commaunded of Christ, to feede his shepe, and demaunded three tymes, whether he loued Christe or no. After the ascencion he chose Matthias, into the nomber of the twelue Apostles, in the stede of Judas the traitour. He preached a Sermon in the feast of Pentecoste, in whiche he conuerted three thousande hearers. He healed the man that was lame from his mothers wombe. He killed by the power of the woorde Ananias and Saphira his wife, for lyeng vnto the holie ghoste. He healed Eneas sicke of the palsey, and raised from death to life Tabitha, that godlie woman. He reprehendeth Simon Magus, and biddeth hym repente of his wickednesse. Math.17. Ibidem. Math.26. Actes.2. 6. Tabitha. 7. Simon Magus.

Certaine learned menne call into controuersie, where Peter suffered death, whether at Rome or no. But some holde, that Peter neuer came to Rome. Notwithstandyng, Ireneus, Tertullian, Dionisius and Lactantius plainlie affirme, that Peter and Paule preached at Rome. And Ireneus saith, that thei founded and constituted the churche of Rome, at that tyme whē Mathewe wrote his Gospell. But Eusebius writeth, that the Gospell of Matthewe, was writte in the thirde yere of Caius the Emperour, and in the yere of Christ. 41. when Peter yet remained at Hierusalem, and when Paule and Barnabas went first to preache to the Gentiles. But he came not to Rome in that iourney. 8. Caius. Actes. 13. and.14.

Origenes saieth, that Peter was constituted and placed at Rome, about the ende of his life, and there martired. 3.Tomo in Genesim.

Many doe affirme, that Peter came to Rome in the tyme of Claudius, some saie in the seconde yere, some in the thirde, and some in the fowerth: and that he was resident and preached there. xxv. yeres. Whiche thyng if it be so, by likelihoode saincte Luke would haue recorded it, in some place of his writynges.

Furthermore it is manifest, that in the firt yere of Claudius, and the. 48. of Christ there was a counsaile celebrate at Hierusalem, where Peter was presente. Neither it is mencioned, that Peter came frō Rome to Hierusalem. Whiche thyng vndoubtedlie Luke (if it had been so) would not haue omitted. Finallie, Paule writyng to Rome, about the. xiij. yere of Claudius, and the. 55. of Christe (at what tyme Peter is thought to haue been at Rome) saluteth by expresse names, many meane men of the Christians: but he speaketh not one woorde of Peter, whom in an other place of his Epistles, he nameth Columnam ecclesiæ, a piller of the churche. 9. Claudius.

Eusebius reporteth, that Peter came to Rome in the second yere of Claudius, and was Bishoppe there by the space of. xxv. yeres, and that he died the laste yere of the

Alley, W.

10. Nero. reigne of Nero, who reigned. xiiij. yeres. Of this minde and opinion is also Hierome in his worke De viris illustribus.

But if we conferre more nerelie and more diligentlie these thynges, with those thynges whiche Paule wrote to the Galathians, we shall perceiue this computacion of Eusebius to be false. For there Paule reherseth, that in the fowertenth yere after his conuersion, he ascended to Hierusalem, and that he founde there, Peter Jhon and James, and this was the sixte yere of Claudius. Yea, Peter was yet at Hierusalem, in the nineth yere of the reigne of Claudius. For it is like that Peter came to Rome, as long as Claudius liued, but that he came to Rome after the death of Claudius, when Nero had reigned certaine yeres, vnder whom he was slaine and martyred. The maner of his death Egesippus describeth after this maner.

When a precept & commaundement was geuen out by Nero, to apprehend Peter, he was desired to go to some other place. He refused saiyng, he would not doe it, leaste he should seme to depart for feare of death. It is a good thyng, saieth he, to suffer death for Christe, whiche offred hymself to death for all menne, and saied that it should not be death, but immortalitie. It semed to hym an vnworthie thyng, that he should auoide & flie from suffryng death of his bodie, whiche by his doctrine had enforced many to offer them selues to death for Christ. He said it was his duetie (according to the worde of the lorde) that he should also geue glorie and honour to God in suffring death: but the people prayed hym with teares, that he would not leaue them (through his death) doubtyng and wauerying emong the stormes of the Gentiles.

Now Peter beyng ouercome with their wepyng, promised, that he would depart out of the citee. And the nexte night, when he had saluted the brethren, and had prayed, he marched forwarde alone in his iourney: when he came to the gate of the citee, he sawe Christ commyng toward hym, and fallyng doune, saied, Lorde, whether goest thou? Christe saied to hym, I come again to Rome to bee crucified, Peter vnderstoode, that it was spoken of his owne passion and death, because Christe semed to suffer in it, whiche suffereth in euery of his members, not with the grief of the bodie, but with a certain cõpassion of mercie, or els with the solemnizacion of his glorie. He returnyng went into the citee againe, and there was taken of the persecutours, and adiudged to be hanged: but he requested that he might be put vpon the crosse, with his feete tourned vpwarde, because he was vnworthie to bee crucified in soche sorte, as the sonne of God suffered, whiche he obteined, and so died. Sainct Ambrose writeth of the death of Peter and Paule, after this sorte. Non sine causa factum putemus, quod vno die, vno loco vnius tyranni Apostoli tolerauerunt sententiam, vna die passi sunt, vt ad Christum pariter peruenirent. Vno loco, ne alteri Roma deesset: sub vno persecutore, vt æqualis crudelitas vtrumq; constringeret. Dies ergo pro merito, locus pro gloria, persecutor decretus est, pro virtute. That is. Let vs thinke it not to be without cause, that the Apostles suffered the sentence and iudgemente of one tyraunte in one daie, and at one place: thei suffered in one daie, that thei might goe bothe together vnto Christ, thei suffred in one place, leaste Rome should be without the one of them, thei suffered vnder one persecutour, that like and equall crueltie might oppresse bothe of theim. The daie therefore was for their merite, the place for their glorie, the persecutour was appointed for their vertue and cõstancie. Hæc Ambrosius.

Thus moche for the seconde parte. And now I will come to the thirde part, that is, I will shewe and declare, what is written of Peter.

Peter wrote twoo Epistles to the Iewes, dispersed and scattered in Pontus, Galatia, Cappadotia, Asia, and Bythinia.

In the firste Epistle he intreateth and discusseth three speciall places, and intermingleth theim together, by sondrie waies and meanes. For firste, he exhorteth his countremen, to persever constantlie in the true knowledge and faithe of Christ our sauiour. Secondlie, patientlie to suffer the crosse of tribulacion, the compaignion of their confession. Thirdlie, that euery one in their vocacion, doue worshippe God in

godlie

godlie conuerſacion of life.

By the ende of the Epiſtle it appeareth, that it was wꝛitten frō Babilō. Although ſome doe interpꝛete Babilon to be Rome: notwithſtanding it is moſte like to be true that Peter meant Babilon the Metropolis oꝛ chiefe citee of Caldea.

The diſpoſicion of the firſt Epiſtle of Peter.

In the firſte Chapiter, folwer thynges are ſpeciallie to be noted and marked.

Firſt, he geueth thankes vnto God the father, that by his greate mercie, thꝛough his ſoonne our Lorde and ſauiour Jeſus Chꝛiſt, hath called vs to ſaluacion and eternall gloꝛie, whiche he will ſurelie geue to all faithfull beleuers.

Secondlie, he aduertiſeth them, that there is one onelie true doctrine of God, and of our ſaluacion to be obteined of Chꝛiſte, that is, theſame doctrine, whiche hath bēn ſhewed of God by the Pꝛophetes and Apoſtles.

Thirdlie, he exhoꝛteth to embꝛace theſame doctrine with a ſure faithe, and to obeye it in all our life.

Fourthlie, he addeth to theſame exhoꝛtacion, the ſomme of the doctrine of the Goſpell, concernyng redempcion by the blood of Chꝛiſt, and regencracion whiche is doen by the wooꝛde of God and by faithe.

¶ *The ſeconde Chapiter.*

In the ſeconde Chapiter, firſt he goeth foꝛwarde in his exhoꝛtacion begonne, and teacheth them to aduoyde ſynne, and to woꝛſhip God in ſincere faithe by inuocacion by pꝛopagacion of the doctrine, and by integritie of maners.

Secondlie, he pꝛofoundlie and godlie intreateth of the buildyng of the Churche vpon the ſtone, that is, Chꝛiſte, the firme and ſounde foundacion. Of the pꝛieſthoode cōmon to all Chꝛiſtians, of the ſpiritual Sacrifices, whiche he ſetteth againſt bothe the Leuiticall ſacrifices, and wooꝛkes doen without faithe. He alſo entreateth of the paines of the contemners and enemies of the Goſpell.

Thirdlie, he retourneth to his exhoꝛtacion, that thei ſhould pꝛactiſe good wooꝛkes, and repꝛeſſe euill luſtes, that God maie be gloꝛified.

Fourthlie, he commaundeth to obeye Magiſtrates, and politique lawes.

Fiftlie, he geueth monicion, not to abuſe the chꝛiſtian libertie.

Sixtlie, he exhoꝛteth to pacience by the exꝛample of Chꝛiſtes pacience in his paſſiō. And by that occaſion he addeth in the ende of the Chapiter, the doctrine of the cauſe and fruicte of the paſſion of Chꝛiſte.

¶ *The thirde Chapiter.*

In the thirde Chapiter he entreateth, firſt of the dueties of wiues towardes their houſebandes. Secondlie of the dueties of houſebandes towardes their wiues.

Thirdlie, he geueth generall pꝛeceptes, how to maintaine concoꝛde, and innocencie of life.

Fourthlie, he teacheth comfoꝛte in aduerſitie, whiche chaunceth and happeneth vnto vs foꝛ righteouſnes ſake, and confeſſion of the true doctrine, and emong other places of conſolacion, he bꝛyngeth foꝛth the exꝛample of Chꝛiſte.

Fiftlie, by this occaſion he intermingleth the doctrine of the Redempcion, purchaſed by Chꝛiſte. Of whiche diſcourſe this is the ſomme and pithe, that is, that the onelie paſſion and death of Chꝛiſte, was the ſubſtanciall ſacrifice and pꝛopiciation, not onelie foꝛ men then liuyng, but alſo foꝛ all that were departed from the beginnyng of the wooꝛlde.

¶ *The fourth Chapiter.*

In the fourth Chapiter, he returneth to his purpoſe, declaryng that foꝛſomoche

as Chriſte ſuffred, the iuſte for vniuſte, it becometh vs alſo to exercise righteouſnes, and innocencie of life, and to ſuffer perſecutions alſo. For theſe are the twoo principall and chief partes of the fourth Chapiter.

Firſte, he exhorteth to auoyde ſynne, and to obedience.

Secondlie, he entreateth of ſuffryng pacience in the croſſe of Chriſte.

¶ The fifte Chapiter.

In the fifte Chapiter, firſte he intreateth of the offices and dueties of the paſtours and miniſters of the Churche.

Secondlie, of obedience and reuerence due vnto them.

Thirdlie, of humilitie, contrary to pride and impacience.

Fourthlie, of the faithe that reſteth in God. Fiftlie, of ſobrietie. Sixtlie, of vigilancie. Seuenthlie, of reſiſting the aſſaultes of the deuill, by ſure, and ſtedfaſt faith and inuocacion of God.

Finallie, he concludeth his Epiſtle, with a notable praier.

This is the ſomme of this preſent Epiſtle, whiche we intende to intreate of. As for the ſeconde Epiſtle, ſaincte Hierome ſaieth, that many deny it to be Peters, and that by reaſon of the diſſonaunt ſtile, from the firſt Epiſtle.

Euſebius writeth of this Epiſtle, after this maner. Petri Epiſtola vna quæ prior dicitur, citra controuerſiam recepta eſt: ea vero quæ poſterior dicitur non eſſe legittimam accepimus, & tamen quia multis videlitur eſſe vtilis, cum alijs eſt vſurpata ſcripturis, that is, one of the Epiſtles of Peter, whiche is called the firſte, is receiued without all controuerſie and doubte: But that whiche is called the later Epiſtle, we haue receiued and learned, not to bee legittimate. Notwithſtandyng, becauſe many thought it to be profitable, it is vſed with other ſcriptures. As for other bookes which goe in Peters name, are coumpted Apochriphall, as theſe folowyng bearyng theſe titles. Euangelium Petri, Liber Actorum Petri, Liber prædicationis Petri, Liber Apocalypſis Petri, and Liber Iudicij.

Becauſe perchaunce you maie conceiue, that I haue ſtande verie long in diſcuſſyng of theſe thræ partes before mẽcioned, that is: Firſt, to whom this Epiſtle was written. Secõdlie, who wrote it. And thirdlie, what was written. That I maie not ſeeme tedious vnto you, I will goe forwarde in the texte, to the nexte woorde, whiche is, Apoſtolus.

Petrus Apoſtolus: Peter the Apoſtle. He calleth himſelf an Apoſtle, whiche ſignifieth a Legate, or Emballadour, whiche dooeth his meſſage by mouthe, whiche he hath receiued in commaundemente. Therefore he ſaieth, I am the Apoſtle of Ieſus Chriſte, ſent to teache and preache of theſame Chriſte. And here note, that whoſoeuer dooe preache the doctrines of men, are excluded from the function of Apoſtleſhip: for he is the Legate of Chriſte, who doeth that, whiche Chriſte hath commaunded him. If he preache any other thing, he is not Chriſtes Legate, nor is to be heard.

Tertullian verie learnedlie & godlie agreeth to this, writyng after this maner.

De preſcri. hereticorũ.

Nobis vero nihil ex noſtro arbitrio indulgere licet, ſed nec eligere quod aliquis de arbitrio ſuo induxerit. Apoſtolos domini habemus authores, qui nec ipſi quicquam de ſuo arbitrio quod inducerent elegerunt ſed acceptam a Chriſto diſciplinam fideliter nationibus aſsignauerunt. That is. It is not lawfull for vs to phantaſie or fauour any thyng of our owne arbitrement, nor to chuſe that, whiche any manne hath brought of his owne will. Wee haue the Apoſtles of the Lorde, for præſidentes and auctoritæs, whiche did not chuſe any thyng, that thei might bryng in, by their own arbitremente and will, but that diſcipline, whiche thei receiued of Chriſte, thei did faithfullie aſſigne and contribute to other nacions.

Note here alſo, that none taketh vpon hym, to be a Legate or Amballadeur, vnles he bee aſſigned and appointed thereunto. So none ought to vſurpe the office of the Legate of Chriſte, vnles he be called thereto (as Peter was.) And becauſe I haue

incidentlie

incidentlie made mencion of callyng, I will declare vnto you what callyng in this respecte is, and how many kindes of callyng there be.

Callyng to the ministerie, is nothyng els but a lawfull constitucion, of a conuenient and mete minister. It maie bee also called an orderyng or election: albeit the one woorde is taken more largelie then the other. Election goeth before by nature, for whom wee chuse, theim wee call. Ordinaunce comprehendeth bothe. There are commonlie nombred fower kindes of callynges, whereof the twoo firste are legitimate, and the twoo later are illegitimate and vnlawfull. The firste kinde of callyng is that, whereby ministers are called, neither of men, nor by man, but by God onelie. Like as Esaie the Prophete, and the Apostle Paule are reade to be called. This callyng for the moste parte, is confirmed by signes and miracles, and is called a diuine and secrete callyng.

The seconde kinde of callyng is doen of God, but by the ordinaunce of menne. In whiche kinde saincte Mathie, Luke and Timothie are readde to bee ordeined and made ministers of the Churche. This kinde is in this tyme ordinarie, publique, humain and vulgare, in whiche God calleth, geuyng necessarie giftes to the ministers, and appointyng lawes to those that doe electe and chuse theim, who folowyng and obseruyng these lawes, doe ordinarie chuse him, whom thei doe coniecture to be first called of God, by certaine presidentes and tokens. By signes I vnderstande giftes necessarie for ministers.

The thirde kinde of callyng, cometh of menne, but not of God, as when any vnworthie manne is ordered, for fauour and for rewardes. In this behalfe thei that are ordered doe offende God, aswell as thei that order theim. Thei that are ordered doe offende, when aspiryng to the ministerie, either thei doe not vnderstande, or wil not vnderstande, them selues to be vnmete, as persones destitute of necessarie giftes. Or els thei offende God, when thei bee instructed enough, in the knowlege of the scriptures, yet thei come not to the office for a right ende or waie: forasmoche as thei dooe not respecte the glorie of God, but haue a regarde to their owne priuate lucre. For there is required of them that be ordered, a testimonie of their owne consciences, and a secrete callyng, by the whiche we doe assuredlie knowe our selues to be stirred and moued of God to take the function, not through ambicion, not through couetousnes, not to liue easilie and idlelie, nor by any other corrupte affeccion, but by a pure feare and loue of God, and to the edifiyng of the Churche of God. Of whiche testimonie saincte Paule writeth verie eligantlie, and moste godlie to the Thessalonians. The testimonie also of other that bee learned, and well experte in thynges, is required to the orderyng of them. For we all dooe stande in our owne conceites, and dooe iudge our selues worthie, to whom the gouernaunce of the Churche maie bee committed, but we deceiue our selues moste shamefullie.

Thei also whiche doe order ministers, doe offend God, when thei doe not respect what God by his holie lawes, would haue to bee doen, and what the condicion and state of the Churche requireth to be doen: but doe respecte the commoditie and profite of hym that is ordered, therefore many tymes vnworthie ministers are ordered: or els thei that be vnlearned, and not of a sincere life: or els thei that be learned enough but not of verie good integritie of life: or els thei that bee simple and good Christians but yet are euill and not wise pastours, whiche all are induced and brought to the ministerie by fauour, or els by giftes. Wherefore thei prouoke the greate wrathe of God vpon them, and doe make them selues partakers of al their synnes, whom thei order ministers.

The olde writers dooe calle this iniquitie, Simonie, to bee punished not onelie with continuall reproche, but also with eternall death. Simonie.

Anthenins the Emperour, writyng to Armasius, saieth thus. Let no man buye the office of Priesthoode with money. Let it be esteemed how moche euery priest deserueth, not how moche he is able to geue. Let the prophane burnyng desire of couetousnes ceasse from the altars.

Alley, W.

Let so chaste and humble a prelate bee elected in our tyme, that to what place soeuer he shall come vnto, he maie purifie all thynges, with the integritie of his owne life. And let hym be ordered (non precio, sed precibus) not by price, but by praiers.

Thus moche saieth the Emperour Anthenius. Who (if he should in these daies come to Rome) he would thinke that he came into a straunge worlde, yea, into the marte of Simon, not of Simon Peter, but of Simon Magus.

The fourth kinde of callyng is that, wherein euery manne by his owne priuate arbitremente, doeth intrude hym self into the ministerie, not beyng ordeined of God neither by man. Of these mennedid the Lorde speake by Jeremie, saiyng. Ipsi currebant & ego non mittebam eos. Thei did runne, and I did not sende them. Cipzian calleth them scismatikes, whiche doe vsurpe and take to theim selues a priesthoode, or bishopricke, no man geuyng it to them. And this kinde of callyng is called vnproperlie a callyng.

Ieremie. 23.

Ciprianus ad Antoniã

Therefore it is manifest, that there is no nede of a publique & lawfull callyng of ministers in the church. For many causes, but chiefly also for these causes, that is, that thinstitucion & ordinaunce of God be not neglected. And that ecclesiastical discipline be reteined. And that all mẽ maie know in the church, who be ministers, & whd not.

Albeit, the Apostle Paule at the beginning, was sent not of men, nor by mẽ, but onelie of God, yea, by the commaundement of the holie ghost, he was separate with Barnabas, from the Churche of Antioche, to preache and to minister the woorde of God to the Gentiles. In like maner many haue been called, and sent of God, whom notwithstandyng it behoued to be ordeined by men. For Paule saieth. Nemo hoc sibi honoris vsurpat, sed qui vocatur a deo sicuti Aaron. No manne taketh vnto hym this honour, but he that is called of God, as was Aaron. And again he saieth. Quomodo audient absq; predicante? Quomodo autem predicabunt nisi missi fuerit? How shall thei heare, without a preacher? How shall thei preache, vnlesse thei be sent?

Actes. 13.

Hebreo. 5.

Roma. 10.

Thus moche for callyng to the ministerie, whiche I haue spoken of incidentlie, but to my purpose againe.

Petrus Apostolus, Peter the Apostle.

12. Primacie aboue other.

The olde and auncient fathers, did call Peter the Prince of the Apostles, not because thei thought hym to haue the primacie, aboue the other Apostles (as our late writers doe defende directlie againste the scriptures) but because he was more ardẽt in all his doynges and saiynges with the Lorde, then the other Apostles. And because there was a more copious and aboundaunte grace geuen vnto hym aboue other. And thirdlie, because he was more bolde, and more forwarde then the reste, although it behoued hym not, without some greate misterie, to bee the example and president, bothe of mannes infirmitie, and also of true repentaunce.

Well, I haue been somewhat long. Tyme will not suffre me at this present, to wade any further in the terte. Therefore, I will now make an ende, at my nexte commyng, I will go forward in the tert. In the meane tyme, I will leaue you to the tuicion of almightie God, to whom bee honour and glorie now and for euer. Amen.

Hic

1. Iunias.

IVnias was a notable Ieue, conuersant emong the Apostles. He was conuerted to the faithe of Christe before Paule. He is thought to haue been one of the seuentie disciples. Paule saluteth hym remainyng at Rome. Roma. 16.

2. Andronicus.

ANdronicus was kinsman to saincte Paule, and tourned to the knowledge of Christe by that Sermon, whiche was made by Peter in the daie of Penthecoste, and from thens wente to Roome, where he spread and sowed the seede of the Gospell aboute fower and twentie yeres, before Paule came to Rome. Some suppose that he was of the nomber of the seuentie disciples, and that he gouerned afterwarde the Churches in Pamonia.

3. Soche lippes, soche Lettuces.

THis Prouerbe in Latine (Similes habent labra Lactucas) is spoken whē like doeth happen to like. As when to an vnlearned Maister, there chaunceth a dulle and vntowarde schollare: to a naughtie people, a naughtie Magistrate: to a frowarde wife, a frowarde housebande. To bee shorte, when euill thynges happen to euill thynges, and worthie thynges to worthie thinges. This prouerbe did spring of an Asse, eatyng Thistles. The Lettuse is a tender and a soft herbe, yet is it like the wilde Thistle. Therefore as the Thistle is full of prickes, and hath for the moste parte sharpe leafes, stalke and flowers: so the Asses lippes be harde and rough, so there is no other Lettuce more mete for the Asse, then the Thistle.

Iulius Capitolinus doeth testifie, that Thistles were wont to bee serued of many at feastes, in stede of Lettuse. In vita pertinacie Imperatoris.

Saincte Hierome doeth vse this prouerbe, after this maner. Secundum illud quoq; de quo semel in vita Crassum ait risisse Lucilius, Similem habent labra lactucam, Asino Carduos comedente: videlicet vt perforatam nauim debilis gubernator regat, & cæcus cæcos ducat in foueam, & talis sit rector, quales illi qui reguntur. that is. Accordyng to that also whereof Lucilius doeth write, that Crassus laughed neuer but ones in all his life, hearyng this prouerbe (Soche lippes, soche Lettuces) when the Asse did eate Thistles. VV hereby is signified, that a weake gouernour and maister, might rule and directe a shippe full of holes, and

and that the blinde doe leade the blinde into the ditche, and that when ther be ſoche rulars as thei are, whiche are ruled. Hæc Hieronimus.

This Craſſus was the graundfather of that Craſſus, who fightyng againſte the Parthians was ſlaine. He is nombred emong theim, whiche neuer laughed in their liues, and for that cauſe thei be called, ἀγέλαστοι. Marcus Tullius, Plinius, and other dooe write, that Craſſus neuer laughed in all his life tyme but ones.

4. To leade about a ſiſter to wife.

This note is largely declared before, in the firſte Tome, looke the place.

5. Talke with Chriſte.

THe apparition of Moiſes and Helias, and the communicacion of Chriſt with them, doe make verie moche, to the declaracion of the kyngdome of Chriſte. Yet a queſtion maie bee moued, whether Moiſes and Helias wer truely and in deede preſent, or els, whether ſome viſion onely were offred to the diſciples ſight, as oftentymes the viſions of thynges abſente, chaunced to the Prophetes. Although this thyng bee diſputable in vtramq; partem (as thei ſaie) yet it is more probable, that thei were brought in verie deede vnto that place. Neither it is any abſurditie, that the dedde be brought for a tyme into life again, by his arbitremente and will, who hath bothe bodies and ſoules in his hande. Moiſes and Helias, roſe not then to thē ſelues, but to be preſent vnto Chriſt.

Queſtio.

How did Peter and the other twoo, knowe Moiſes and Helias, whom thei neuer ſawe before?

Reſponſio.

When God brought theim vp into life, he gaue alſo certaine ſignes and tokens, whereby thei might be knowen: and alſo ſome write, that thei were knowen by the communicacion, that thei had with Chriſte. Againe, if it bee demaunded why theſe twoo appered, rather then any other of the nomber of holy fathers, this reaſon ought to ſuffice and ſatiſfie vs, that it might euidently appere, that there was none other ſcope to the lawe and the Prophetes, but Chriſte onely, for it was a greate corroboracion of our faithe, that Chriſte came not without teſtimonie, and that he was commended in tyme paſte of God. Therefore in Moiſes, the Lawe, in Helias, the Prophetes wer repreſented. For although Helias lefte nothyng written behind hym, yet he excelled

excelled as chief of all others after Moises. He restored againe the worshippyng of God, when it was greatly corrupte, yea, he was an incomparable deliuerer, and defender of the Lawe and true godlines, then almoste extincte and cleane put out. Therefore the cõmunicacion of Moises and Helias with Christe, was a consente of the Lawe and the Prophetes with Christe. And it behoued the Apostles to be cõfirmed and resolued, that this religion which Christe preached vnto them, was no newe Religion, or lately sprong vp, but that it was testified and declared in the Lawe and the Prophetes. For vnlesse the disciples had been confirmed of this thyng, with substaunciall testimonie, that Christe taught nothyng contrary to the Lawe and the Prophetes, thei would haue alwaies doubted, and could not with a constaunt minde haue preached the Gospell.

Questio.

What was the tenour of the cõmunicacion, whiche thei had with Christe?

Responsio.

To this saincte Luke answereth, who writeth these woordes. Qui visi in gloria dicebant excessum eius quem completurus erat Hierosolymis. Luke. 9. Whiche appered in glory, and tolde of his departyng, whiche he should accomplishe at Hierusalem. He calleth the death of Christe, a departyng out of this world. Furthermore, this talke ought not to bee restrained to the priuate persones, of Moises and Helias, but rather to the legacie and office in tyme paste, enioyned vnto theim. For the Lorde would theim (although thei were dedde, and had runne the course of their vocacion) to establishe againe with their owne voyces that thyng, whiche thei taught in their life tyme.

Other learned men doe bryng other reasons and causes, why Moises and Helias appered, rather then other.

The first reason is (saie thei) becauſe the people sated, that Christe, was Helias, or Hieremie, or one of the Prophetes, he brought therfore with him the chief of the Prophetes, that the difference of the seruauntes and maister might be discerned and knowen.

The seconde reason is. Becauſe the Iewes continually accused Iesus, as a transgressour of the Lawe, and as a blasphemour, vsurpyng to hym self the glory of God. But that he might shewe hym self to bee giltlesse, from bothe the accusacions, he bryngeth forthe them, whiche excelled bothe in the lawe and in propheciyng. For Moises gaue the Lawe, and Helias was very zealous for the glory of God.

The thirde reason is, that thei might knowe, that Christ had power ouer death

death and life, and therefore he brought Moiſes, whiche died naturally, and Helias, whiche yet had ſuffred no corporall death.

Luke. The fourth reaſon, the Euangeliſte hymſelf declareth, that is, to ſhewe the glory of the croſſe of Chriſte, and to mitigate the feare of death. For thei did ſpeake (as an other Euangeliſte declareth) of Chriſtes departyng, which he ſhould accompliſhe at Hieruſalem. VV hereupon he bryngeth forthe thē whiche ſet them ſelues forward to death, for thoſe whiche pleaſed God, and for the faithfull people: for, bothe of theim offred them ſelues voluntarilie to tyrauntes, Moiſes to Pharao, and Helias to Achab.

Hilarius. The fifte reaſon is, becauſe Chriſte would haue the diſciples to bee humble and meke as Moiſes was, and feruent and zelous, as Helias was.

These be the cenſures and opinions, of certain ſcholaſticall diuines.

6. Tabitha.

Actes.9. OF this woman Tabitha, how ſhe was reuoked from death to life of Peter, mencion is made in the Actes of the Apoſtles. It is meruaile, that certaine learned men, would haue this woorde Tabitha to be a verbe, and therefore expound

Marke.5. theſe woordes in Marke Tabitha cumi, id eſt, reſpice, vide: for Tabitha is a Noune, and not a Verbe, and an Aſſirian woorde, whiche ſignifieth to them a certaine beaſte named Caprea, whiche beaſte dooeth ſee wonderfull quicklie.

Thei whiche be experte in the Hebrue doe write, that this woorde, Tabitha dooeth come of this radicall Nibbat, i. vidit and ſo the Greeke woorde δορκας, doeth ſignifie Capream, whiche woorde, δορκας, is deduced of this verbe δέρκομαι, id eſt, video, whereupon thei whiche haue very quicke ſight are called ὀξυδερκεῖς.

Ioannes Capnion doeth thinke, that we ſhould read Thabia, and not Tabitha. As for the place in Marke, where it is written, Tabitha cumi, hoc eſt, puella, tibi dico, ſurge. Saincte Hierome doeth ſaie, that the texte is corrupte, and that in twoo pointes.

Firſte, that the woorde is not Tabitha, but Talitha, with this letter l. whiche is a Syrian or a Chaldean woorde, and ſignifieth, puellam, a maiden, and ſo it is written, bothe in the Greke bookes, and alſo in the olde Latine bookes.

Secondlie, theſe woordes (tibi dico) are none of the texte, but are added, whether of the Euangeliſtes, or of other it is vncertaine. And here againe it

maie appere, that Chriſt did not vſe the pure Hebrue tongue, but the Syrian tongue, whiche was the populare and common tongue vſed of the people. If he had ſpoken Hebrue, he would haue ſaied Tabitha whiche betokeneth in Hebrue, puellam, and not, Talitha whiche is a Chaldeon woorde.

7. Simon Magus.



Icephorus recordeth, that in the tyme of Nero the Emperour, Simon Magus wrought wōders at Rome by wicked meanes. He had a very greate Dogge, tied at his gates, by whiche he kepte awaie thoſe, that would come to hym, if thei pleaſed hym not. It fortuned that Peter came to ſee, and talke with Simō, who ſeyng the woodde Dogge to preſſe vpon hym, vnderſtandyng that he had been occaſion of many mennes death before tyme, he looſed the Dogge, and bidde hym tell his maiſter in mannes voice, that Peter the ſeruaūt of Chriſt was come. The dogge doeth the meſſage, as he was commaunded. Thei that were then preſent with Simon, wer aſtonied at it. To whom Simon anſwered, that it was no ſtraunge thyng: and that he alſo could doe theſame. Then he bad the dogge forthwith, to call Peter the Apoſtle vnto hym, who came in and talked many woordes with Magus: But Peter ouercame Simon Magus, in woorkyng many miracles: whereupon moche people were conuerted to Chriſte, and receiued Baptiſme. Simon Magus alſo by the helpe of deuels, wrought many wonders. For he cauſed Images to moue, veſſelles and other implementes to remoue them ſelues to and fro, of their owne accorde, and he hym ſelf beyng cōpaſſed with fire, did not burne. Alſo he did flie in the aire. He made bread of ſtones. He put on hym the ſhape and forme of a Dragon, and of ſondrie beaſtes. He was ſeen to haue twoo faces. He trāſformed him ſelf wholly into golde, with his woorde he opened dores that were faſt ſhut and barred: and broke in ſonder yron bandes. In bākettes he exhibited Images of all maner of ſhapes: He cauſed many ſhadowes to goe before hym, which he feigned to be dedde mennes ſoules. Not onely he tranſformed him ſelf into what likenes he would, but alſo he chaunged other men into ſonderie formes of ſonderie beaſtes. He doyng ſacrifice vpō a tyme, vnder the pretence of amitie and frendſhip, badde to the banket certain men, whiche had attempted to proue and cōuince hym to be a craftie knaue, and by that meanes he made them ſubiecte to ſondrie incurable diſeaſes, and to bee moleſted of fearce and cruell deuelles. Now when Peter did certain wonders like vn-

to thoſe (whiche he did in very deede) but Simon in apparaunce and falſe ſhewes, Nero the Emperour ſendeth for theim bothe, and expelleth thē out of Rome. But afterwarde he wickedly ſet his minde moſte, vpon the craftie and vnpure deceiuer Simon Magus. Hæc Nicephorus.

Aegeſippus recordeth the like ſaiyng, Peter and Paule were at Rome, who by the renoume of their woorkes, cauſed Nero to be their enemie, who was inueghled with the falſe entiſement of Simon Magus, who by his Magicke promiſed Nero, that he would helpe hym in obteinyng againſt any enemie the victorie, to ſubdue any nacion, and promiſed hym long life. And Nero, whiche did not duely examine thynges, credited hym to moche. To be ſhort, Magus was in the chiefeſte ſeate of amitie and frendſhip with hym. And albeit he had proued the power of Peter in other partes to bee greate, notwithſtandyng commyng to Rome before Peter, was bolde to boaſt, that he raiſed vp againe the dedde to life. At that tyme there died at Roome a noble young man, kinſman to the Emperour, whoſe death all for the moſte parte lamented. Many to proue whether he could bee reuiued or no, by any meanes? Went to Peter, who was counted famous in workyng ſoche miracles, and deſired him to reuiue him, but the Gētiles beleued not that he could doe it. But ſome gaue counſaill to ſende for Simon Magus, & whē thei wer bothe preſent, Peter ſaied, that he would geue the firſt place to Simon (who boſted ſo moche of his owne power) that he ſhould reſuſcitate the dedde if he could. If he could not reuiue hym, then that he would not want to praie, that Chriſt would helpe the dedde man, that he might riſe again. Simō thinkyng that his deceites ſhould moche prēuaile emong the Gentiles, did propone this condicion, that if he could raiſe vp the dedde man, Peter ſhould bee killed: But if Peter could preuaile againſt Simon, that the like vengeaunce ſhould be taken vpon hym, Peter graunted the condicion. Simon beginneth, and cometh to the bedde, and after he had begonne to inchaūt and mutter, certain Magicall verſes, the dedde man ſemed to wagge his hedde. Then the Gentiles cried out and ſaied, that he was a liue, and talked with Simō. Thei wer moche moued with Peter, becauſe he durſt compare hym ſelf, to ſo greate a power. The holy Apoſtle required ſilence, and ſaied. If the dedde man be aliue, let hym ſpeake. If he bee raiſed vp from death, let hym ariſe, walke and talke. He ſaied that it was a phantaſie, not a veritie, that he ſemed to moue his hedde. Lette Simon (ſaied he) be put a ſide from the bedde, and then thei ſhould not ſe the dedde man ſhake his hedde. Simon was ledde awaie from the bedde, the hedde moued not at all. Peter ſtoode ſomewhat farre of, and

after

after he had praied secretly a little space, with loude voice saied. Young man arise, the Lorde Iesus make thee whole. And foorthwith the young manne arose, spake, walked, and did eate meate. And Peter gaue hym to his mother. And when Peter was desired, that he would not departe awaie from the young manne, he saied: he will not forsake hym, whiche made hym to arise againe, whose seruauntes wee are, and saied to the young mannes mother, take thou no care for thy soonne, feare not, he hath a keper. And when the people fell vpon Simon Magus to stone hym: Peter saied. It is enoughe punishemente for hym, that he knoweth his craftes to bee nothyng worthe, lette hym liue, and see Christes kingdome to encrease, although it be against his will. Magus was vexed and greued, at the renowne of the Apostle.

But he taketh harte and stomacke againe, and assayng eftesones, what he could dooe by his Magicall practises, he gathereth the people together, and saieth, that he is hurte of the Gallileans, and that he will leaue the Citie, whiche he was wonte to defende. He appointed a daie, and promiseth to flee, that he might bee receiued into heauen, whiche would be open for hym at his pleasure. He wente at the daie appointed into the Mounte, where the Capitolie stoode, and castyng hym self downe from an highe rocke, beganne to flee. The people marueiled, and had hym in reuerence, many of theim saieyng, that it was the power of GOD, and not of manne, whiche did flee with his bodie, and that Christe did no soche thyng. Then Peter standyng in the middest of theim, saied. LORDE Iesu, shewe that his craftes are vaine, lette not the people, whiche geue credite to hym, bee deceiued with his phantastical shewes. Lette hym fall downe LORDE, but so that he liuyng, maie acknowlege, that he could doe nothyng. And foorthwith after Peter had spoken these woordes, he fell downe, but yet he died not with the falle. but hauyng a broken and maimed legge, he wente to Aricia, and there died. VVhiche thyng, when Nero heard, beyng sorowfull, for the cause of so greate a frende, and disdeignyng that a manne profitable and necessarie for the common wealthe, was taken from hym, beganne to seke causes and quarelles to kill Peter.

8. Caius Caligula.

CAligula was properly named Caius. He was the .iiij Emperor of Rome, and ſurnamed Caligula, either for that he firſt did weare hoſe decked full of precious ſtones, or rather (as ſome ſaie) of wearyng Buſkins, that ſouldiours vſed in warres, the ſoolles whereof wer driuē full of little nailes: for he thought it to bee a moſte acceptable and pleaſaunte thyng to the ſouldiours, if thei ſhould ſee hym, beyng an Emperour, to differ nothyng in apparell, from a common ſouldiour. He was a verie wicked manne, for he defloured his twoo ſiſters, and at length baniſhed theim. Alſo when he had maried the wife of Memnius, one of his noble capitaines, he conſtrained Memnius euer after, to write & cal him, the father of his wife. He was alſo a very cruell manne, in ſo moche that he was ſaied oftentymes to haue cried out, ſaiyng: I would that the whole people of Roome had but one necke, becauſe I would deſtroye theim all, with one ſtroke, and therefore commaunded very many noble menne to be ſlaine. He neuer did any noble acte, either at home, or els where, but coueteouſly ſpoiled all menne. He nombred hym ſelf (as Euſebius recordeth) emong the Goddes, and commaunded Petronius, the ruler of Siria, to ſette his Image at Hieruſalem, vnder the name of Greate IVPITER, commaundyng alſo the ſame to be doen in all the Sinagoges of Iewrie. Being without witte, and of very little learning enuied all menne, and therefore had almoſte cauſed the verſes of Homere to be burned, and the Images and bookes of Virgill, and Titus Liuius to be aboliſhed and defaced in all libraries, ſaiyng, that Virgill was a manne of no witte, and that Liuie was a babler, and full of woordes. He ſette at libertie Agrippa Herodes ſoonne, whom Tiberius the Emperour, had caſt into priſon, and made hym kyng of Iewrie, & baniſhed Herode the Tetrache, with perpetuall exile, into the citie of Lugdune in Fraunce. It is reported, that he had a cheſte, filled full of diuerſe poyſones, whiche was caſte of Claudius into the ſea, whereof the ſea beyng infected, a greate multitude of fiſſhes died. He was of an vnſaciable luſte, and of a wonderfull riotte and diſſolute life, whereby he ſo moche loued women, that beſides his ſiſters with whom he had committed inceſte, he alſo loued a ſtrompette, who was commen for a little money, whoſe name was Pyralis. He fleſhely laied waite for al honeſt matrons, whom he callyng with their houſebandes to ſupper, defiled, and openly at the table, communed of their filthie and carnal copulacion, praiſyng ſome of theim, and diſpiſyng other ſome. VVhen he had ſpente and waſted awaie with greate prodigalitie in riotte, banckettyng, and in ſumptuous & vnprofitable buildyng all the money, whiche Tiberius the Emperoure

heaped

heaped together, tourned then his minde to rapine and extorcion, deuising soche tributes and taxynges, as were neuer harde of. He made voyde the testamentes and willes of riche men, and so gotte to hymself heapes of gold, in whiche he might tomble and wallowe.

After his death twoo bookes were found, the one hauyng this title Gladius, the other hauyng this title Pugio, in whiche the names of them were cõteined, whom he had appointed to death. There were many conspiracies made, againste this cruell beaste. But the laste had the beste succesſe. It was practised by one Chæreas Cassius Tribunus, and Cornelius Sabinus, for when Caius did ouerse, and looke vpon certain children, whiche would haue plaied a plaie: Chæreas came behinde hym, and smote hym with a sworde vpon the necke, on the other side, Sabinus thrust him to the harte, & so killed hym, hauyng thirtie woundes, and so died the .xxix. yere of his age, when he had reigned .iij. yeres, x. monethes and .viij. daies (as Tranquillus writeth.

9. Claudius.

CLaudius was vncle to Caligula, and the fift Emperour of Rome. His saied nephewe kepte hym as prisoner, and for a mockyng stocke, but he by the helpe and industrie of Agrippa king of the Iewes (as Iosephus recordeth) when his nephewe was slain, obtained the Empire. He was coũpted a man godly, sauyng that he was alwaies vnmoderate in meates and wine, and in Dice plaiyng. He caused the Islande Britaine to yelde vnto hym, and he added to the Romain Empire, other little Islandes called Orcades. He expelled out of Rome the Iewes makyng a tumulte, and quickly appeased certaine sedicions sturred vp, and raised in Iewrie, by certaine false Prophetes. He had .iij. wiues (as Iosephus writeth.) Of the first named Petina, he begat Antonia, whiche Petina beyng dedde, he maried Messalina, kinswoman to Messala the Oratour, of whõ he begat Britannicus, and Octauia. Laste of al he maried Agrippina, Germanicus his doughter, hauing before a sonne named Nero, for the loue of whiche Agrippina, he killed Messalina, whẽ Messalina was ded, Agrippina fearyng leste Britannicus the sonne of Messalina when he came to age, should take thempire of his father, poisoned Claudius for her sonne Neroes sake, after this maner. Claudius was very moche delited with eatyng of Mushrumes, and called thẽ meate of the goddes, because thei sprange and grewe of their owne accorde. VVhiche whẽ Agrippina had marked & perceiued, she infected with poison certain Mushrũs, beyng well

and delicately boiled,and gaue them her ſelf to hym to eate,beyng dronken. But whē ſhe ſawe that he would recouer,by reaſon of vometyng,and by ſolubleneſſe,ſhe cauſed Xenophon the Phiſician,to geue hym fethers dipte in poyſon,to putte in his throte,to make his vomite continew, and ſo it came to paſſe,as his wife would haue it for he beyng brought into his chamber,died there,no manne knowing it beſide his wife,whoſe death ſhe conceled,vntill Nero her ſoonne,by the voyces of her frendes,was elected and created Emperour.Britannicus,and Claudius his ſoonne was omitted and put by,as the younger ſoonne of Claudius. And whē Nero was enhaunſed to the Empire, furthwith ſhe ſent Burrus generall of the warres, and with hym valiaunte Tribunes of them, whiche wer manumiſſed and made free,who lead about Nero by the tentes,and commaunded that thei ſhould worſhip hym as Emperour. And Nero beyng thus promoted,requited his mother,by takyng frō her,her life,whiche ſhe deſerued for her wickednes.

This Claudius reigned thirtene yeres,eight monethes and.xx.daies. Plinius writeth,that his mother Antonia neuer ſpit all the daies of her life. She was wonte to call hym(Portentum hominis)as one whiche was begonne of nature,but not yet perfited.

Cuſpinianus writeth, that hē did in his youth,vſe thē compaignie of obſcure and baſe menne: and that after ſupper he would fall a ſlepe,and that then bones were caſte at hym,and that thei would ſmite hym with a whip or rodde.He neuer had his health in his youth,and therefore became bothe vnluſtie in bodie,and dull in witte. Sextus Aurelius named hym vecordē, that is, one madde, or out of his witte. After that Caligula was ſlaine,and when a greate tumulte roſe emong the ſouldiours,to enquire who ſmote and killed Caius,and all the citie beyng in an hurly burly:Claudius fearyng leaſt he ſhould be drawen to puniſhment for the ſame,hid hymſelf,and was foūd at the laſte,in an ill fauoured denne or caue: and was brought (as Ioſephus writeth)by a frendly ſouldiour,to the reſte of his compaignie,and was there ſaluted Emperow,and was brought to the palace of Rome,& created Emperour by the ſouldiours.

Cuſpinianus alſo writeth, that this Claudius in his youth had twoo wiues. The firſte was called Æmilia Lepida. The other was named Lucia Medullina,and by a ſurname ſhe was called Camilla, who in theſame daie, whiche was appointed to the mariage,died. After that,he maried Plautiā Herculanillam, from whom he deuorſed hym ſelf, for reprochefull whoredome, and ſuſpicion of murther. Thirdly, he maried Æliam Petinam, of

whom

whō he begat Antoniā, but afterward for small offēces, he forsoke her. Thā he maried Messalina, who was coumpted notorious, for her vnchaste life. At the laste he maried Agrippina, as is saied before, who poysoned hym.

10. Nero.

OF Nero, Plutarchus writeth after this maner. Agrippina hauyng a soonne by Donictius Anabarbus, maried Claudius, whiche was afterward called Claudius Nero. He rulyng in the Empire in these our daies, killed his owne mother, and did almoste through his wickednes and madnes, subuert and ouerthrowe the whole Empire. Hæc Plutarchus.

After that Claudius had adopted hym to his soonne, at the age of a leuen yeres, he was deliuered to Seneca a senatour, to be instructed and taught. A little after, he shewed great crueltie vnto Lepida his aunte, whiche was fallen at variaunce with his mother. Lepida was condemned to dye, Nero accusyng her, when he was. xvj. yeres olde, after that Claudius was dedde, he went to the men of warre, of whom he was saluted Emperour: and being set in a horselitter, he was caried of the souldiours vnto the courte, where he was honourably receiued of the Senatours and Fathers. He receiued of the Empire certain foretokens. For whē he plaied the Tragedie of Troie (Claudius beyng presente) with other noble mennes children: all the people caste greate fauour towardes hym. Some write, that dragons were present at his natiuitie, and in his infancie, as kepers of his life, and he was wont to shewe that he sawe one serpent at the leaste, alwaies in his chamber. When his father Claudius was dedde, he made to hym a moste solemne, sumptuous and honourable funerall, and cōmaunded, him to be coumpted in the nōber of the goddes, besides many other notable honors. In the first beginning of his Empire, he committed to his mother Agrippina, the charge of all thynges: and in the first fiue yeres of his reigne, he was of soche liberalitie, clemencie & gentlenes, that he passed al Princes that wer before him. He either forgaue, or els diminished, greuous taxes and paimētes. When one Burrus beyng generall of the armie, would haue punished twoo theues, and required of Nero that he would subscribe to the libell of condemnacion, he against his will, takyng the paper in his hande, cried out and saied. Quam vellem nescire literas. Would to God I knewe no learnyng, nor letters. When whiche noble voice worthie a Prince, moued Seneca, to write a booke, De clementia Neronis. He was so gentle and so fauourable to all degrees, in so moche that he would admitte

theim to come to ſalute hym, and alſo to ſalute theim hymſelf by name. He redreſſed ill maners. He did moderate ſumptuous buildynges. He repreſſed the outragious licēce of chariotte men He builded houſes by the water ſide with porches and ſellers, to ſtaie and to quenche fire, if any ſhould chaunce to the citie. He made many good lawes, by the whiche he reſtrained corrupters of teſtamentes. But although he did theſe and ſoche like thynges, with greate honour at the beginnyng, yet at the laſte, he forgettyng the Imperiall dignitie, did ſo applie his minde to the ſtudie of Muſicke, that he did not only omitte nothyng, bothe for the conſeruacion of ſoche artificers, and alſo for the cauſe to make fine and clere voyces, but alſo did come hymſelf (in Theatrum, that is, the plaiyng place, and ſong hym ſelf opēly many daies together, and plaied many Tragedies, being one of the plaiers him ſelf. He had a marueilous delite to plaie vpon a Harpe and Lute, and ſo at the laſte he opened his wantonnes, his fleſhely pleaſures, his riotte, his auarice, and his crueltie. In the dawnyng of the daie, he went to Tauernes, and wandred aboute the ſtreates, and whom ſoeuer he mette, he would either beate them, & wounde theim, or els throwe theim into the ſmickes and kenelles. On a certaine daie, when a ſedicion ſprange in the plaiyng place, emong the diſardes and counterfeite plaiers, he hym ſelf threwe ſtones emong the people. He brake the hedde of hym, whiche was then Pretor. He gaue hym ſelf to ſoche banckettyng and gurmandiſe, that he would ſitte from middaie to midnight, eatyng and drinkyng, hauyng in his compaignie whores and buggerers. It is ſo horrible to rehearce, how ſhamefully he abuſed Spolus the Eunuche, and Doriferus, who was made a free man. Sextus Aurelius doeth at large declare, and deſcribe his filthie and fleſhely life. He carnally defiled his own mother and when Seneca admoniſhed hym, to beware of the diſceaſe of his mother, who was a woman bothe cruell and imperious: he receiued emonges his cōcubines a certain harlotte, very like to Agrippina. He wallowed in all kinde of miſchief. He was moſte prodigall, as well in geuyng, as in buildyng. Inſomoche when all his riches were ſpente, he tourned hym ſelf to extorcion, to ſacrilege, to ſpoylyng and robbyng of the Temples of the Goddes, and ſo became moſte cruell. He killed Britannicus, beyng at ſupper with him, cauſing a certain woman named Locuſta (to whom he for that purpoſe gaue rewardes) to prepare poyſon, and ſo deſtroyed hym. Not yet ſtaiyng, he attempted to poyſon his owne mother Agrippina, whom when he perceiued to defende her ſelf with medicines againſte poyſon, he cauſed the greate beames of the chamber where ſhe laie, to bee made looſe, and ſo to fall vpon her beyng a

ſlepe.

ſlepe. But this his deueliſhe deuiſe beyng knowen, he cauſed a Shippe to bee made, and faſtened together, in the whiche he ſet his mother, but the ſhippe beyng drouned, ſhe eſcaped ſafe by ſwimmyng. When this was declared to Nero, by one that was a free manne, he caſte the meſſenger into priſon, and ſent certain perſones to his mother to kill her. Aſſone as Agrippina ſawe the Centurion comming toward her with a naked ſworde in his hande, ſhe puttyng forthe her bellie, cried out, that he would ſtrike that parte firſt, for this bellie, this bellie (ſaieth ſhe) is to be perced through with Iron, whiche hath brought forthe ſoche a monſter. Then the Centurion thurſt his ſworde into her bellie, and ſo ſlue her with many woundes. After this horrible murther was doen, Nero beyng bothe without feare and ſhame, beheld the carcas of his mother being ſlain. He cauſed his aunte Lepida to be deſtroyed by Phiſicians, and many other of his aliaũce and kindred, he cauſed to be deſtroied. He killed Seneca his maiſter, and Burrus alſo, one of his gouernours. At the laſte, when a blaſyng Starre appered in the element, by the ſpace of ſixe monethes continually: and when twoo conſpiracies were made againſt hym, & yet neither of them tooke effecte: and when alſo he ceaſed not to kill whom he pleaſed, and for what cauſe ſoeuer he would, he began to plaie the cruell tyraunt, in the ende with the Senatours, and purpoſed to take awaie, and to deſtroie that noble order. He cauſed the citie to be ſette on fire, findyng fault at the ill fauored building thereof (whiche fire continued ſixe daies and ſixe nightes) and he hym ſelf behelde the fire, ſinging in a plaiers garmente, the burnyng of Troie. But at the laſte, when Fraunce and Spain declined from hym. He was greatly diſcouraged, and when he harde at diner, Gabba ſaluted Emperour, he ouerthrewe the table, and in a great rage and furie, brake twoo goodly cuppes of Chriſtall, and laie as one almoſte dedde, without voice or ſpeakyng. Then like a furious and madde man, he went to the Theatre, to beholde plaies, and imagined to deſtroye with poyſon, the whole Senate, to burne the whole citie, and let out the wilde beaſtes vpon the people, to teare and deuoure them. He was wonderfull troubled with anguiſhes and teares, and greatly moleſted, with cruell & terrible dreames. At the laſte receiuing poyſon of Locuſta his woman, in a golden boxe, he attempted to flie awaie. But when euery man had forſaken hym, and his very frẽdes had ſhut their dores againſt hym, and could finde none that would cutte of his hedde, he rã hedlong to Tiberis the riuer, there to droune hym ſelf, but he was let by one Phaon. Then he went to a certaine village, foure miles from the citie, where he heard, that he was adiudged an enemie of the Senate, and that the horſe

men

men ſought for hym, he thruſte a knife into his throte, or as (Aurelius writeth) he thruſte hym ſelf through with his owne ſworde, his filthie Eunuch Sporus, helpyng hym to ridde hym ſelf. And ſo he that ſhamefully liued, more ſhamefully died, beyng of the age of. xxxij. yeres, and that daie, in whiche he killed his wife Octauia, when he had reigned. xiij. yeres and. viij. monethes, whoſe death brought ſoche gladnes and ioye to the citie, that the people went through the citie, their heddes couered with cappes, as though then thei had gotten, all libertie and fredome.

Some write, that when burnyng of the citie was laied to his charge, he cauſed the fault to bee put vpon the Chriſtians, and therefore began a perſecucion againſt them, in whiche perſecucion, beſide many other, he killed Peter and Paule.

He was (ſaied other) of ſo greate riotte and prodigalitie, that he would bathe in cold ointmẽtes, & fiſhe with nettes of gold, hauing cordes of purple.

In him the whole familie of the Cæſars finiſhed, and was conſumed.

Some write, that vpon the place where he was buried, there greWe a nut tree, vpon whiche certain deuelles ſatte, kepyng the place, and did hurt, rent, and teare many that came that waie.

Other doe ſuppoſe, Nero not to be killed, but to be taken awaie aliue, and to be reſerued and hidden in ſome place, vntill he ſhalbe reuealed, and reſtored again to his kyngdome: whereupon many doe iudge, that this Nero ſhal be the Antechriſte to come.

II. Simonie.

I Remember a pretie ſtorie of a certain Patrone, who had a benifice voide in his hande, and it was a good fatte benifice. A certain ſcholare of Oxford, who was handſomely learned, was commended vnto hym, for the obteinyng of the ſame benifice. When the ſcholare came before hym, the Patrone aſked of hym, who was Melchiſedeche father, and who was his mother. The ſcholare beyng ſomewhat troubled, ſaied: Sir, if it pleaſe you, I cannot tell. For ſainct Paule ſaith that Melchiſedech, was without father and mother. Tuſhe, tuſhe, ſaied the Patrone, thou art not learned, thou getteſt no benifice here. The ſcholare departed, and tolde one of his felowes, who was alſo well learned, how he had ſpedde. What (ſaieth the other ſcholare) thou art a foole: I warraunt thee, I will ſo inſtructe thee, that thou ſhalt be ſure of the benifice. Thou knoweſt, that the Rabbines of the Iewes doe write, that Sem the eldeſt ſonne of Noe

was

was father to Melchisedech: canste thou remember this (saieth he) yea very well saieth the other. Now take awaie M. from this woorde Sem, what remaineth then, there remaineth (saieth he) Se. Well, saieth he, now will I prouide for thee a bagge of twentie pounde of money, and goe to the Patrone, keping the bagge of money vnder thy cloke. And when thou comest to him: saie: Sir, now if it please you, I can tell who was Melchisedech, his father & mother. VVho, saieth the Patrone: for sothe Sem, Noes sonne. Now sir, take awaie M. what remaineth, Se, saieth the Patrone: Well, then there is his father saieth the scholare. But who was his mother, saieth the Patrone: forsothe here she is, saieth the scholare. And with that pulled out his bagge of money, and gaue it the Patrone: yea Marie (saieth the Patrone) this is well saied. Thou shalt haue the benifice. But if it please you, saieth the scholare, sette the fathers name and the mothers name together, and what is it then: Marie, Semonie, saieth the Patrone, Deare sister to Simonie, saieth the scholare. VVell saieth the Patrone, goe, goe, take the benifice to thee. It is to bee feared, naie, rather to be lamented, that the moste parte of Patrons within this realme, haue (thus) learned the name of Melchisedeches father and mother. For it is with them, as it is with the Lawiers: no penie, no Pater noster No bribe, no benifice.

12. Primacie aboue other.

BEcause mencion is made, of the primacie of Peter, I will discourse, whether the Ecclesiastical power (as the papistes now a daies doe vsurpe it) by the prerogatiue, as thei thinke of Peter, leineth vpō the worde of God, or no. Secondly, I will shewe in what poincte Ecclesiasticall power agreeth with the Lawe: and woorde of God. Thirdly, how farre Ecclesiasticall iurisdiction, pertaineth to Temporall Princes.

Concernyng the firste, it is to be noted, that the name and title, of the Ecclesiasticall power or iurisdiction (emong our aduersaries) is nothyng els, but to make lawes and statutes, to binde all Christians, yea, princes to affirme & graunt, that all causes doe pertaine, to the bisshop of Romes iurisdiction, and are to bee sued in his Courte: and that he maie remoue Princes from their kyngdomes, and put in their place, whom he pleaseth, set at libertie subiectes from the othe of due obedience, to excommunicate, & to interdite. And that he hath auctoritie to sende some men, yea liuyng, to helle, and other (whom he pleaseth) to heauen: and what not to doe?

This

This power our aduerſaries contende to eſtabliſhe, whiche by Goddes grace, we will now ſincerely and truely examine.

The firſte and chiefeſt place, is this ſaiyng of Chriſte in Mathewe. Tu es Petrus & ſuper hanc petram ædificabo eccleſiam meã, & portæ inferi non præualebunt aduerſus eam. *That is. Thou art Peter, and vpon this rocke I will build my Churche, and the gates of helle ſhall not preuaile againſte it. Out of the whiche texte, if it be graunted to haue this vnderſtandyng, that it ſignifieth the churche, to haue been builte vpon Peter, then muſt nedes folowe (as thei ſaie) a manifeſt probacion, of the fulnes of their power and authoritie. But it is not to be graunted. For, let it be that Peter were firſt and chief of the Apoſtles, and that the Churche was builte, vpon his priuate perſone (whiche wer an abſurditie to graunte) yet what foundacion ſoeuer the Churche hath it muſte needes bee redemed with the blood of Chriſte, growyng by faithe in Chriſt, and condeſcendyng to his lawes. Now, if the Churche be the true & proper ſpouſe of Chriſt, ſhe taketh hym onely for her Lorde and houſeband, in the chiefeſte libertie ſhe reſteth in hym, as in the hedde, and dependeth of hym, who brought to paſſe, that we are no more vnder the Lawe, but vnder grace, waxyng ſo ſtrong by his free gifte, that beyng releaſed from the care of a ſcholemaiſter, and indued with the ſpirit of God, by his grace we are iuſtified by faithe, whiche woorketh not by coercion, but by penalties, not by menaces & terrours, but onely by true loue. But it appereth not by that text that the Churche was builded vpon Peter, vnles vnder the name of Peter, we vnderſtande the whole congregacion of the faithfull, and true Chriſtiãs, or els vnderſtande the confeſſion of Peter. For what could bee ſpoken with more weight, then that the gates of helle ſhould not preuaile againſte the Churche. But if the gates of hell (whiche as Hierome, Origen, and Ambroſe doe ſaie, be vices and ſynnes) can not preuaile againſt the Churche, no manne will ſaie, that it ought to be vnderſtande of the biſſhoppe of Rome, whiche is a mortall man, for ſo moche as Salomon ſaieth.* Septies in die cadit iuſtus. *Seuen tymes in the daie, the iuſte man falleth. And Paule ſaieth.* Omnis pontifex ex hominibus aſſumptus circundatus eſt ĩfirmitate: & propterea debet quemadmodum pro populo ita & pro ſuis peccatis immolare. *That is. Euery high prieſte taken from emong menne, is compaſſed with infirmitie, and therefore he is bounde to offer for ſynnes, as well for his owne parte, as for the peoples. And this alſo is to be conſidered, that ſome of the Biſſhoppes of Rome, were Simonicall menne: ſome were Idolatours, ſome were ſciſmatikes, ſome were Heretikes, ſome were geuen to this vice, and ſome to that vice, & ſome*

Prouer. 24.

Hebre. 5.

were

were wrapped with all maner of vices, as the Chronicles and histories do recorde. Emong whom, as there wer many, that repented of their former euill life past, against whom, through their faithe in Christ, beyng the true foundacion of the Churche (the gates of hell and their sinne preuailed not, so thei preuailed against others, whiche died no better, then thei liued, but heapyng sinne vpō sinne, had a more miserable ende, then thei had life. VV hose euill endes, do moste certainly resolue and proue, that Peter & his successours in the Churche of Rome, were not those against whom the gates of hell should not preuaile. But it was the faithe, and very confession of Peter, againste whiche thei did not preuaile, For (as sainct Ambrose saieth) these woordes, (the gates of hell shall not preuaile against it) were not spoken of the persone of Peter, but of his faithe. De incar. dñi sacram.

The said Ambrose saieth also in an other place. Dicit dominus ad Petrum. Super istam petram ædificabo ecclesiam meam: hoc est in hac catholicæ fidei confessione statuo fideles ad vitam. That is. The lorde said to Peter. V pon this rocke will I builde my Churche, that is, in this confession of the catholique faithe, I appointe all the faithfull to life. Ad Ephe. 2.

Sainct Hierome also saieth thus. Secundum autem metaphoram petræ, recte dicitur ei, ædificabo ecclesiam meam super te. That is. By a metaphoricall speache of the rocke, it is well saied to Peter, I will builde my Churche vpon thee. Super Matheum. xvi.

VV hiche sentence sainct Augustine confirmyng, saieth. Super hanc petram q̄ confessus es, super hanc petram quam cognouisti dicens: Tu es Christus filius dei viui ædificabo ecclesiam meam. Super me ædificabo te, non me super te. That is. V pon this rocke, whom thou hast acknoledged saiyng: Thou art Christ the soonne of the liuyng God, that is, vpon my self beyng the soonne of the liuyng God, I will builde my Churche. I will builde thee vpon me, not me vpon thee. For, like as he was first called Simon, and afterwarde (as Beda and Hierome do testifie) for his strong faith, & stedfast confession, Christ named him Peter. So we also (as witnesseth Origen) if God the father, whiche is in heauen, reuealyng it vnto vs, dooe cōfesse and acknowlege Iesus Christ to be the sonne of the liuyng God: we shalbe well called Petri, Peters. for the rocke is euery man, whiche is a folower of Christ, the rocke is Christ, who (as Beda testifieth) hath giuē the partaking of his name to him that faithfully knowlegeth, loueth, & cōfesseth him, that is, that he might be called Petrus a petra, Peter of the rocke, vpon whiche rocke, the churche is builded. For, no man can laie any other foūdaciō, beside that, which is alredy laied, whiche is Christ Iesus. De ver. dñi. sermo. xiii. In Math. Homi. i. Actes. iiii.

This rocke is ſo firme and ſure, this foundacion is ſo ſtable and ſtedfaſt, that it will neuer ſuffre the vpper worke, to fall or decaie. For we reade in many places of the ſcriptures, that he is called the corner ſtone, ſtrengthe, and ſure foundacion of the Churche. Chriſoſtome alſo ſaieth: Super hanc petram, non ſuper hunc Petrum. &c. *Vpon this rocke, and not vpon this Peter. For, he did not builde his churche vpon man, but vpon faithe. And what is meant vpō the rocke? It is vpon the confeſſion. If Chriſt had meant by theſe wordes, the churche to be built vpō Peter, that it ſhould be gouerned by his arbitrement & his ſucceſſors: where he ſaied in a certain place,* dic eccleſiæ, *he would haue ſaied* dic Petro & ſucceſſoribus ſuis. *If thy brother offende thee, tell Peter and his ſucceſſours. VVhiche ſenſe Aeneas Siluius, one of their owne companie reiecteth, ſaiyng. The yoke of Chriſte is ſweete, and the burthen of Chriſt is eaſie. But tell you how eaſie, if Chriſt commaundeth that, whiche is impoſſible? He ſhould haue commaunded an impoſſibilitie, if in euery controuerſie, he ſhould haue commaunded all the worlde, to haue come vnto Peter. For. hōw could Peter viſite the churche, diſperſed euery where, as in all cities & tounes. The congregacions, whiche then were in the Actes of the Apoſtles, called* Eccleſiæ.

Saincte Gregorie vpon this matter, writeth thus: Si in mea correptione deſpicior, reſtat vt eccleſiam debeam adhibere. *If in my correcciō I be diſpiſed, it remaineth that I ought to prouoke, and call vpon the Churche. Furthermore, Aeneas Siluius vpon theſe wordes,* Dic eccleſiæ, *tell the churche ſaieth thus. Beholde, Peter is ſent to the counſaill, the veritie ſendeth the high biſſhoppe to the counſaill. VVhy doeth he this? That the Biſſhoppes of Roome ſhould not diſdaine to agniſe ſome power in yearth, to be aboue them, which power thei ſhould aſke counſaill of, and bee contented with the determinacions of theſame. VVhereupon, Peter was otherwiſe named Simon, whiche woorde Simon (as I haue ſaied before) in the Hebrue toungue, betokeneth obedience one that is obedient. That all men might perceiue, that obedience is neceſſarie, yea in the Biſſhoppe of Rome.*

Ex regiſt. li. 4. operis. 38

Gerſon.

Gerſon proueth this ſentence, ſaiyng. Peter plaied the Ieawes ones by diſſemblyng, and Paule withſtoode hym to the face. Peter brought in a newe thyng into the Churche of God, when he wente into the Centurion beyng a Gentile, whereupon there aroſe a murmure in the Churche of GOD, ſo that Peter was enforced to followe the doctrine, whiche the Scripture taught, that is, to bee ready to giue accoumpte, before the whole Churche, of his doctrine. So were Simachus, Marcellinus, and alſo Gregorie, obedient to

the

the iudgement of the counsaill, not by hũble condescent (as some doe feigne) but of bounden duetie.

Sainct Hierome also affirmeth, that the whole christian worlde, concernyng authoritie, is greater then one citie, that is, Rome. Ad euagri.

That in these wordes, Dic ecclesiæ, *the multitude of the faithfull is signified, the Apostle Paule proueth, saiyng.* Ego quidem hoc decreui, vt his qui hoc patrauit congregatis vobis in meo spiritu tradatur Sathanæ. *I haue determined this that he, whiche hath committed this facte (when you be assembled together, and my spirite) be deliuered to Sathan. And sainct Augustine vpon the same text, writeth thus* Hoc modo iudicaui, vt vos in vnum absq; vlla dissentione congregati. &c. *That is. I haue iudged, that you beyng assembled together, without any dissencion, with whom my authoritie, and the power of Christ will worke, doe deliuer this man to Sathan.*

Furthermore, that this power of the Churche, was graunted to Peter, in the name of the multitude. Beda vpon this texte. Si pecauerit in te frater tuus, *If thy brother shall offende thee, proueth and writeth thus.* Hæc potestas sanctæ ecclesię, episcopis specialiter commissa est. Quantum vero omni ecclesię data creditur. *That is. This power of the holy Churche, is committed specially to bisshoppes, but it is giuen generally to the whole Churche. For, that the Lorde in an other place, gaue vnto Peter, power to bind & to lose: he gaue also vndoubtedly, the same to all the Apostles, in the persone of Peter, whiche did beare the type of the Churche. Whiche thyng Augustine declareth, saiyng thus.* Petrus cum claues accepit, ecclesiam sanctam significauit. &c. *That is. Peter when he receiued the keyes, signified the holy Churche: for if in Peter there were not a Sacramente, and misterie of the Churche, the Lorde would not haue saied vnto hym,* Tibi dabo claues regni cœlorum, *To thee I will giue the keyes of the kyngdome of heauen.* Math.xviii Super Ioan.

The same also doeth sainct Hierome & Augustine proue, by these textes. Accipite Spiritum sanctum, quorum remiseritis peccata remittuntur eis. *Receiue you the holy ghost, whose sinnes you shall forgiue, thei are forgiuen vnto them. And* tibi dabo claues regni cœlorum, *to thee I will giue the keyes of the kyngdome of heauen, whiche keyes sainct Augustine calleth* scientiam & potestatem discernendi, *that is, knowlege and power to discerne and iudge.*

Saincte Ambrose also affirmeth, that all priestes in saincte Peter, haue receiued the keyes of the kyngdome of heauen. De dignita. sacerdotali.

Also Origen saieth. Putas soli Petro dantur a Christo claues regni cœlorum, Homili.i. in Math.

& nemo alius beatorũ accipiet eas.&c. *Dooeſt thou thinke,that the keies of the kyngdome of heauen, were geuen of Chriſte to Peter onely, and that none other godly manne ſhould receiue theim? If then,ſaiyng.* Dabo tibi claues regni cœlorum: *To thee I will geue the keyes of the kyngdome of heauen, wer common emong theim all. How ſhall not all thynges, whiche were ſpoken before to Peter,ſeem to be common to all the Apoſtles? For,in the Goſpell of ſanct* Ihon.xx. *Ihon, Ieſus geuyng the holy ghoſte to his diſciples, when he breathed vpon theim,and ſaied.* Accipite ſpiritum ſanctum: quorumcumq; remiſeretis peccata,remittuntur eis: ſi cuius quorumcunque autem retinueritis,retenta ſunt. *That is. Receiue you the holy ghoſte, whoſe ſinnes you ſhall remitte, thei are remitted, and whoſe ſinnes you ſhall holde and reteine, thei are reteined. As though it were ſaied,that all the Apoſtles were conſtitute and made, ſoche as Peter was. And when Chriſt ſaied in an other place.* Luke.xxii. Rogaui pro te Petre,ne fides tua deficiat: Sed tu aliquando conuerſus confirma fratres tuos. *I haue praied for thee Peter,that thy faithe faile not: therefore beyng conuerted, ſtrengthen thy brethren.*

Doeth he(thinkē you)ſignifie ſoche a prerogatiue of Peter,as though vpon Peter alone, the churche ſhould bee builded, the other Apoſtles beyng excluded? Did he praie(ſaieth Auguſtine)for Peter, and not for Ihon and Iames,and the reſidue of the Apoſtles?

It manifeſtly appereth therefore, that in the perſone of Peter,all the Apoſtles wer conteined and ſignifieth,becauſe Chriſt ſaith in Ihon: Ego pro hijs rogo quos mihi dediſti: *I pray for thoſe, whiche thou haſt geuen to me. Wherevpon wee maie vnderſtande by Peter,a very plentifull Churche, as Auguſtine declareth in many places, ſpecially where he ſaieth:* Quædam dicuntur quæ & ſi proprie ad Apoſtolum Petrum pertinere videantur, nunquam tamen habent illuſtrem intellectum,niſi cum referuntur ad eccleſiam, cuius ipſe cognoſcitur in figura geſtaſſe perſonam. *That is. There are ſome thynges ſpoken, whiche although thei ſeem properly,to pertaine to the Apoſtle Peter: yet thei neuer haue a plaine and cleane vnderſtandyng: but when thei bee referred to the churche, whoſe perſone Peter did beare in a figure.*

Now to an other place, whiche thei alledge, to eſtabliſhe their vſurped Ioan.vltim. *power. By theſe woordes of Chriſte,* Petre amas me? Paſce Oues meas. *Peter loueſte thou me? Feede my Shepe. Thei vnderſtande the chiefe gouernemente and charge of the Churche, to bee geuen to Peter. But to feede the Shepe of Chriſte (as Beda recordeth) is to confirme theim that*

beleue

beleue in Chriſte, that thei ſlide not, nor fall from the faithe: and diligently to attende and take heede, that thei profite and encreaſe more and more in faithe.

Thei therfore (as Auguſtine ſaith) whiche doe feede the Shepe of Chriſt that thei would haue thē to be their owne, and not Chriſtes ſhepe, are conuinced, that thei loue not Chriſt, either through the deſire of glory, or of bearyng rule, or of getting goodes, and not for the zeale of obedience, & helping their neighbour, or pleaſyng God. And in his booke, De agone Chriſtiano, he ſaith. Non ſine cauſa inter omnes Apoſtolos huius Eccleſiæ Catholicæ perſonam ſuſtinet Petrus, huic Eccleſiæ claues regni cœlorum datæ ſunt. Not without cauſe, Peter emong all the Apoſtles, beareth the perſone of the Catholique Churche, to hym the keyes of the kyngdome of heauen were geuen: And when this (loueſt thou me? Feede my ſhepe) was ſpoken to hym, it was ſpoken to all.

Cyrillus vpon theſe wordes. Petre amas me? Peter doeſt thou loue me? And Peter anſweryng, yea Lorde, thou knoweſte that I loue thee) writeth after this maner. Altius quidam hęc oratio certe parturit: nam quoniam cum alijs Apoſtolatus nomine Petrus ab ipſo Chriſto decoratus ter in tempore paſsionis negauit, iure nunc ab eo terna dilectionis confeſsio petitur, vt terna negatio ægnati confeſsionis munero compenſetur. Ita quod verbis commiſsum fuit, verbis curetur. &c. This communicacion dooeth gender and importe, ſome deper and higher matter. For, becauſe Peter beyng enobled of Chriſte hym ſelf, with the name of the Apoſtleſhippe with other, did thriſe deny Chriſt, in the tyme of his Paſsion. Now by right is required of hym, three confeſsions of his loue, that the three denialles might bee counteruailed and recompenſed, with equall nomber of confeſſyng. So that, that whiche is committed in wordes, is cured with wordes. Chriſte aſked of hym, whether he loued hym more then an other? For he whiche experted greater clemencie of the Lorde towarde hym, ought by right to bee affected with greater loue. For, although generally all the diſciples were ſtriken with greate feare, when the Lorde was betraied, yet the faulte of Peter was greater, whiche denied Chriſte in ſo ſhort a tyme. Becauſe therefore, he obteined remiſsiō of his ſinne, by greater clemencie of the ſauiour, greater loue by right is required of him. For, he to whom more is for geuen, ought more to loue. And a little after in the ſame Chapiter, Cirillus dooeth conclude and ſaie. Terna igitur confeſsione Petri, trinæ negationis delictum euacuatum eſt. &c. Therefore, by the thirde confeſsion of Peter, the cryme of the three denialles, was made voyde and putte awaye.

And where Chriſte ſaied, feede my Lambes, he renued that dignitie of the Apoſtleſhip vnto Peter, leaſte through his deniall, whiche chaunced by humaine infirmitie, he ſhould ſeme to be abaſed and made weake. Hæc Cyrillus.

So by the iudgement of Cyrillus, this place maketh nothyng for the prerogatiue of Peter: nor for the vſurped authoritie of the Biſſhoppe of Rome, as thei falſly allege. But thei bee rather the reconciliacion, recantacion, and the penaunce of Peter, for his former fall (as Cyrillus writeth.)

Therefore, whē our aduerſaries doe not vnderſtande, in Peter the rock, and will not beleue, that the keies of the kingdome, be geuen to the Churche, thei themſelues doe leeſe them out of their owne handes. Beda alſo vpon the ſame place ſaieth thus. Quod Petro dictum eſt oībus Chriſti diſcipulis dictum eſt. *That whiche was ſpoken to Peter, was ſpoken to all the diſciples of Chriſt. For the other Apoſtles were theſame, that Peter was, all wer Paſtours: one flocke is ſhewed and declared, whiche then was fedde of all the Apoſtles, with one conſente, and after that was fedde alſo of their ſucceſſours, with common cure and charge.*

De digni. ſacerdo. *Furthermore, Ambroſe vpon theſe woordes (feede my ſhepe) doeth conſent to the former doynges, ſaiyng:* Quas oues & quem gregem non ſolum tunc beatus ſuſcepit Petrus, ſed & nobiſcum eas ſuſcepit, & cum illo eas nos ſuſcepimus omnes. *That is. VVhiche ſhepe and whiche flocke, not onely Peter then receiued, but alſo he receiued them with vs, and we all receiued thē with him.*

Gloſſ. ordi. Math. 16. *But foraſmoche as all Biſſhoppes and prieſtes, haue the ſame authoritie, whiche Peter had, not withſtandyng Peter tooke it, ſpecially that all menne maie vnderſtande, that he, whiche hath ſeparate hym ſelf from one vnitie of the faith, can neither be looſed from his ſinnes, nor enter into heuen. And Hierome ſaied, from the vnitie of the faithe, not from the vnitie of Peter, or of the biſſhoppe of Rome.*

Math. 23. *But thei that iudge Rome, or any other place, to be the See of Peter, thei ſeem ill to interprete all the woordes of Chriſt in Mathewe. For, whē Chriſt ſaieth: The Scribes and Phariſies ſatte in Moiſes ſeate, no man doubteth, but the Lawe of Moiſes geuen of God, and his pure doctrine, is ſignified by Moiſes ſeate. So the ſeate of Peter, yea, rather of Chriſte, in whiche Peter, and the other Apoſtles ſate, was nothyng els, then the pure Goſpell of Chriſt. And like as Chriſt admoniſhed his diſciples, to beware of the Leuen of the Phariſies, whiche was their owne doctrine, beſide the lawe of Moiſes. Likewiſe, he commaunded vs to beware of falſe Prophetes, that is, frō them that teache their owne doctrine, & not the lawe & doctrine of God. VVhich*

inter-

interpretacion saincte Augustine confirmeth, expounding these wordes. The Scribes and Pharisies dooe sitte in Moises seate. Dooe you that, whiche thei bidde you, but doe not that, whiche thei doe. What other thyng (saieth Augustine) saied he, but heare you the voice of the Pastour, by his seruauntes: for in sittyng in Moises seate, thei teache the lawe of God, therefore GOD doeth teache by theim: but if thei will teache their owne doctrine, dooe you not heare them, neither doe as thei saie. For soche men doe seeke their owne thinges, and not Christes. Wherupon it appereth, the seate of Moises, is the lawe of Moises, and that the seate of Christe, in whiche Peter and the other Apostles satte, is the Gospell: and thei whiche dooe not teache the Lawe of Moises, nor the woorde of God, doe not sitte in Moises seate, nor in Christes seate, nor in the seate of Peter, nor of the other Apostles, but sitte in their owne seates, commyng before Christe, and enteryng by the windowe, not by the dore, as theues & murtherers, doe take vnto thēselues honour, not beyng called of God, as Aaron was. Upon whiche sentence, Chrisostome writyng, saith. Oīs christianus qui suscipit verbū Petri, thronus fit Petri, & Petrus sedet ī eo. that is. Euery christiā, whiche receiueth the worde and doctrine of Peter, is made the throne of Peter, and Peter sitteth in it. And in an other place he saieth. Videte fratres quomodo sedetis super cathedram, non enim cathedra facit sacerdotem, sed sacerdos cathedram. &c. Take hede brethren, how you sitte in the seate, for the seate maketh not the priest, but the priest maketh the seate, neither the place sanctifieth the man, but the man sanctifieth the place. He that sitteth well in the seate, receiueth the honour of the seate He that sitteth ill in the seate, doeth iniurie to the seate. And therefore, an euill priest getteth blame by his priesthode, and not dignitie. But let vs graunt, that the seate of Peter was the place, where he was president and presente. Cregorie notwithstandyng, affirmeth the Churches of Alexandrina & of Antioche to be no lesse Peters seate, then the churche of Rome. Therefore, it appereth by the premisis, that this Ecclesiasticall power (whose fulnes some men doe put in the bisshoppe of Rome) hath no soche foundacion in the scriptures, as the aduersaries doe allege. For, if the priuate persone of Peter, were not the foundacion of the churche, but that the churche was builde in soche significacion, as he bare the persone of all the Apostles, and forasmoche as he firste pronounced the confession of the christian faithe, that thei whiche dooe succede Peter in his seate, maie chalenge Peters prerogatiue by this title, then that he whiche succedeth in the kyngdome of Spaine, after the Emperours death, maie therefore chalenge the Empire of Roome, because the kyng of

Super Ioan. tractatum. 46.

Homil. 39.

Spain(while he liued)had that honour. Neither Peter was called the chief of the Apoſtles,or the foundacion of the churche,becauſe he was preſidente ouer this Churche,or that Churche, but by a ſpeciall prerogatiue, he was as one choſen emonges them all,to ſtande in ſtede of the reſte. And Peters confeſsion, fleſhe and blood did not reueale, but GOD the father, whiche is in heauē. Like as Carolus of late,was not Emperour of Rome,becauſe he was kyng of Spaine,but he was Emperour, becauſe thei whiche had authoritie to electe,did ſo chuſe hym. So Chriſt did chuſe Peter,before he was biſſhop of Rome. In the ſeates of Biſſhoppes ſtandeth ſucceſsion,not in vertues and merites. For,often tymes euill men doe ſuccede good men, and good men doe ſuccede euill men. If Chriſt had geuen this prerogatiue to the See of Roome, it ſhould haue remained,Peter beyng dedde. But foraſmoche,there was no mencion made of Rome,why dooe we call Rome the firſt and chiefeſt ſeate, rather then Antioche, and why is not Antioche preferred before Rome,for ſomoche as Peter had his ſeat at Antioche? Yea rather,why ſhould not Hieruſalem excell all other Sees, where Peter ſatte many yeres, before he euer ſawe Rome. Where alſo he receiued the holy ghoſt,where firſt he began to preache the Goſpell,& made theſe.iiij.ſolēne ſermones. One of the eleccion of Mathie into Iudas roume:the ſeconde of the ſendyng of the holy ghoſt. The iij.to the people,when he made hym that was lame frō his mothers wombe, to goe vpright againe. The fourthe,to Annas,Caiphas,and the other Prieſtes,ſeniours, and Scribes. Furthermore,for that he wrought ſo many miracles at Hieruſalem,in ſo moche that the people brought forthe the ſicke into the ſtreates, and laied theim on couches and beddes, that when Peter came by,at the leaſt his ſhadowe might ouerſhadowe thē. A greate nomber of the cities alſo,rounde about Hieruſalem came together, and brought theim that were ſicke,and vexed with vncleane ſpirites, whiche were all healed. Furthermore, Chriſte ſo greatly eſtemed Hieruſalem,that from thence he commaunded the Apoſtles to take their iourney, to preache the Goſpell,and remiſsion of ſinnes,not onely to the Iewes,but alſo to all nacions. Chriſt alſo forbadde to ſweare by Hieruſalem, becauſe it is the Citie of the greate kyng. Of this citie did the Prophete Eſaie Prophecie. De Syon exibit lex,& verbum domini de Hieruſalem. Out of Syon the lawe of the Lorde ſhall come,and the worde of the Lorde out of Hieruſalem. There onely in tymes paſte,was the chiefeſt prieſthoode,there was the temple,altare,Sancta ſanctorum,Sacrifices and oblacions. From that daie in the whiche I brought my people out of the lande of Egipte(ſaieth the Lorde)I haue not choſen any other citie to build

an

an house in it for my name, but I haue chosen Hierusalem, that my name maie be in it. And to Hierusalem (saieth he) I will giue an Euangelist. And the booke of Sapientia, by whiche Sapience, authours will haue Christe the woorde of God, and the seconde persone in diuinitie to bee signified, saieth. In ciuitate sanctificata requieui, & in Hierusalem potestas mea. that is. In the welbeloued citie haue I rested, and in Hierusalem was my power. And the lord saith by the Prophet Zacharie. Habitabo in medio Hierusalē, & vocabitur Hierusalem ciuitas veritatis. &c. I will dwell in the middeste of Hierusalem, and Hierusalem shalbe called the citie of truthe. Beholde, I will saue my people, out of the lande of the Easte, and of the VVeste, and I will bryng theim, and thei shall dwell in the middes of Hierusalem, and thei shalbe my people, and I will be their God, in veritie and righteousnes.

4. Reg. xxi. 2. Par. 33. Esaie. 41. Eccle. xxiiii. Zacha. 8.

All the whole scripture is full of the commendacion, and praise of Hierusalem. Contrariwise, Rome is called Babilon, to whom the Lorde threatened malediccion, and curse in the Apocalips (as witnesseth Hierome, and Tertullian.)

Therefore, it should haue been moche more likely to bee true, that this principalitie and prerogatiue, should haue been lefte at Hierusalem, whiche citie God hath alwaies best loued, whose cure & charge, Christ hymself did peculiarly regarde. Peter also was bisshoppe of Antioche, before he came to Rome. And if thei obiecte and saie, that Peter after he left first Hierusalē, and then Antioche: and at last went to Roome, then thei must graunt, that the eleccion of Peter, to haue appointed and ordeined, the primacie of the churche of Rome, and not the gift and graunt of Christ. And so by this reason, in that churche the chief authoritie was founded, of the man Peter, & not of Christe beyng God, excepte thei will contende and cauill, that it was doen by the permission of God. By the like reason, all tyrannicall power is of Gods suffraunce. But if by that argumente thei contende, that the prerogatiue of Peter, was left at Rome, rather then at any other place, because Peter died at Roome, why dooeth not Hierusalem farre excell all other places, where Christ our sauiour suffred death.

Thus moche concernyng the primacie, whiche thei chalenge by the authoritie of Peter.

That the Ecclesiasticall power leaneth vpon Goddes woorde.

Now



Now to the ſeconde note, whiche is to proue, that Eccleſiaſticall power (as is before declared) dooeth leane vpon Goddes woorde. Chriſte in the laſt of Mathewe did ſaie, not onely vnto Peter, but to all the Apoſtles. Euntes docete omnes gentes, & accipite ſpiritum ſanctum, & quorum remiſeritis peccata. &c. Goe and teache al nacions, and take the holy ghoſt, and whoſe ſinnes you doe forgiue, thei ſhalbe forgiuen. Vpon the whiche woordes, Chriſoſtome ſaieth. Quæ poteſt maior authoritas inueniri? VVhat greater authoritie cā be found then this? By theſe woordes of Chriſoſtome to proue, that all the Apoſtles had as greate authoritie as Peter. I frame this argument.

There is no greater authoritie, then to receiue the holy ghoſt, and to teache the Goſpell, and to remitte ſinnes.

But the holy ghoſt was receiued of all the Apoſtles: To teach and remitte ſinne, was giuen to all the Apoſtles.

Ergo, all the Apoſtles had that authoritie, then whiche there was none greater.

Vpon this we maie conclude, that Peter had no greater authoritie, then the other Apoſtles had.

Saincte Hierome and ſaincte Cipriane doe write, that all the Apoſtles did receiue equally and indiffrently, like authoritie and paſtorall cure. Saincte Auguſtine in his queſtions dooeth write, that in one and the ſelf ſame daie (that is the daie of Pentecoſte) bothe the lawe was giuen, and alſo the holie ghoſt fell vpō the diſciples, that thei ſhould take authoritie, and haue knowlege to preache the Goſpell.

VVhat thyng could more plainly and manifeſtly declare, the equalitie of Peter, and of other the Apoſtles, then theſe phraſes ſpoken ſo generally? Beſides this, the diſciples aſked of Ieſus, who was the greateſt in the kingdome of heauen? He by and by, ſetting a young childe in the middes of them, made this anſwere. Amen dico vobis. &c. Verely I ſaie vnto you, except you be turned, and become as this little one, ye ſhall not enter into the kyngdome of heauen. VVho ſoeuer therefore ſhall humble hymſelf, ſhalbe the greateſt in the kyngdome of heauen.

Math. xviii

Beda doeth ſaie, that this queſtion was propoſed of the Apoſtles, becauſe thei did ſtriue of the primacie and chief roume, and therefore, that he ſette a young childe in the middes of theim, that thei ſhould learne not to ſeke the

primacie

primacie and chief place.

Sainct Hierome writyng vpō Mathewe, doeth saie, that although this sentence maie bee generall against all, whiche doe offende any, yet by the sequele of the wordes, it maie bee vnderstande, to be spoken against the Apostles, who demaundyng, who was the greateste in the kingdome of heauen, did seem to contende emong theim selues, of the chiefest roume and dignitie. And if thei had continued in the same faulte, thei might haue loste by their offence, those whom thei called to the faith, when thei sawe the Apostles, disputeemong them selues, of honour and dignitie.

Chrisostome agreyng to the same, doeth saie, Quicunq; desiderarit primatū in terris, inueniet in cœlo confusionem. VV hosoeuer shall desire chief rule in yearth, shall finde confusion in heauen, nor he shalbee coumpted emong the seruauntes of Christ, whiche attempteth to haue chief roume.

That the other Apostles had like felowshippe, equall honour and power with Peter. Ciprianus and Anacletus doe consente. Paule also speakyng of him self, saith thus: Nulla in re inferior, fui summus Apostolis. I was in nothyng inferiour to the chief Apostles. VV ho, if he ought to haue ackowleged the primacie in Peter: vndoubtedly, he beyng so worthie an Apostle, would not haue so saied. And in an other place he saieth. Arbitror me nihilo in feriorē cæteris Apostolis. I thinke my self nothyng inferiour, to the other Apostles. Againe, in an other place he writeth thus: Sic nos existimet homo vt ministros dei, & dispensatores mysteriorum dei. Let a man so thinke of vs, as of the ministers of Christ, and disposers of the misteries of God. And the glose vpon the woordes of sainct Paule, in the Epistle to the Galathians, where he saieth, that he conferred the Gospell, with the other Apostles, writeth thus. Nō didici ab alijs tanquam maioribus, sed contuli cum illis tanquam amicis & paribus. I haue not learned of others, as of greater, but I haue conferred with theim, as with frendes and equalles. And sainct Ambrose vpon these woordes of Paule (when Peter was come to Antioche, I withstoode hym in the face) writeth thus. Hoc non audebat facere, nisi sciret se non imparem. &c. He durste not haue doen this, excepte he had knowen hym self, not to bee inferiour, for thei did not communicate with me, saieth Paule, but I did cōmunicate with them. And vpon these woordes also of Paule, Iames, and Ihon, whiche were coūpted to be pillers, gaue to me and to Barnabas, the right hande of felowshippe, that is (saieth sainct Ambrose) æqualitatis, of equalitie. And thei gaue the right hande, that is, helpe (saieth he) not a commaundemente, whereby equalitie might be signified. Ambrose also confirmeth the same, in an other

ii. Cori. xii.

ii. Corin. xi.

i. Corin. iiii.

Ambros. ad Galath. i.

Galath. ii.

place,

place, ſaiyng. Cæteri Apoſtoli videbantur maiores, quia priores. &c. That is. The other Apoſtles were coumpted greater, becauſe thei were before Paule: and Paule was coumpted the leaſte, becauſe he was the laſte of the Apoſtles. VV hereby he doeth declare, the dignities of the Apoſtles, to be diſtincte & ſeuered, not by merites and authoritie, but by tyme, being in all other pointes vtterly equall. It appereth by the premiſſes, what a power, and how great a power was giuen of Chriſt, to eccleſiaſticall men, that is, to his Apoſtles: and that it was giuen to all the Apoſtles, in like meaſure, and not accordyng to the ſtate of the primacie, whiche now is vſurped. If by thordinaunce of God one had been made ruler ouer the reſt: how chaũced it, that in the primatiue churche, the contrary was obſerued and kepte? Doeth not the Eccleſiaſtical hiſtorie teſtifie, that three Patriarches were preſent in the counſaill of Nice the biſhop of Rome beyng abſent, who is rehearſed there, the fourthe in order. If there bee by the lawe of God, vnus pater patrum, and all thynges ought to be reduced to one, why, by a worde compoſed of Greke and Latine, are recited foure Patriarches, that is Patres Patrum, whche are not ioigned by any relacion, or conference emong them ſelues: but as rulers ouer other, by diuers powers and authorities, and thei them ſelues were ſubiecte to no man. And in the ſame order the biſhop of Roome is rehearſed the laſte. VV hom if by the lawe of God, he ſhould haue been chief in rule, to ſet in that order, it wer impietie: if by the lawe of man, he ſhould haue borne rule, it were no part of iuſtice and equitie, to place him in the laſt roume. But in ſo godly and ſo holy a Counſaill, as that Counſaill of Nice was, it is more like, that all thynges were moſte iuſtly and vprightly obſerued, decided, doen, and concluded.

Neither it is credible, that if the Biſhoppe of Roome, ought to haue been compted hedde of the churche, the foundacion of the churche, the chief ruler of the Churche, the onely and chiefeſte vicare of Chriſte, that thoſe holy fathers, either were ſo ignoraunte, what thei ought to dooe, or ſo vngodly, that thei would not doe that thei ought to doe. And (as out of the ſame tripartite hiſtorie it appereth) the Biſhoppes of the Eaſte Churche, boldly reſiſted the Biſhop of Rome. Alſo concernyng the obſeruacion of Eaſter, the biſhop of Rome could preuaile nothyng, with the biſhop of Lugdune.

Libr. 9. cap. 38. & hiſto. Eccle. lib. v. cap. xxiiii.

Pelagius. Furthermore, Pelagius the ſeconde biſhop of that name writeth, that it is lawfull for no man, to arrogate vnto hym ſelf, the name of an vniuerſalle biſhop. Theſe be his wordes: Pelagius writeth to all biſhoppes, ſaiyng: Let no Patriarche at any tyme, be called vniuerſall biſhop For, if one patriarch bee called vniuerſall, the name of Patriarche is derogated from the others.

But

But, let this be far frō faithful mē, that any mā wold take this vnto himself, wherby he may seem in any part, to diminishe the honor of his brethrē. &c.

VVhiche Sainct Gregorie also confirmeth, writyng thus to the Patriarch of Alexandria. Ecce in præfatione epistolæ, quam ad meipsum, qui prohibui, direxistis: superbæ appellationis verbum, vniuersalē me Papā dicens, imprimere curastis. 99. disti. ca. Nullus.

Loe, in the Preface of the Epistle, whiche you haue directed to me my self, whiche haue prohibited: you haue caused me to be called, by a proude name, callyng me vniuersall Pope.

Again, he writeth thus to Mauricius the Emperour: Ego aūt fidenter dico quod quisquis vniuersalem sacerdotem vocat, vel vocari desiderat ī elatione sua, Antichristum præcurrit. &c. Gregor. in regist. lib. 4. Epistola. 38.

That is. I boldly saie, that whosoeuer calleth hym self vniuersall priest, or desireth in his pride, so to bee called, is the forerunner of Antichriste, because he proudly preferreth hym self before other, and is lead into errour. For, like as the Deuill will seem to be aboue all men: so also doeth he, whiche desireth to be called an onely priest, aboue all other priestes.

Sainct Hierome saieth: Sicut presbyteri sciunt se ecclesiæ consuetudine, ei qui sibi præpositus est, esse subiectos. &c. In epist. ad Titum.

Like as priestes doe knowe theim selues to bee subiecte, by the custome of the Churche, vnto hym, whiche is made ruler ouer them: so let the bishoppes knowe, that thei are greater then the priestes rather by custome, then by the veritie of dispensacion, giuen of the Lorde.

He saieth also in an other place: Apud veteres ijdem Episcopi & Presbyteri fuerunt: quia illud nomen dignitatis est, hoc ætatis. Ibidem.

VVith the old fathers, the bishoppes were the same, that the Priestes were, for the name of the one is a name of dignitie, and the other, of age and tyme.

Againe, he saieth thus: Manifestissime comprobatur, eundem esse episcopum atq; presbyterum. &c. Ad Euagt.

It is moste manifestly proued, that a bishop and priest be all one. But forasmoche as, that after one, was chosen, whiche was set aboue the other, it was doen to redresse scismes, leaste euery manne drawyng to hym self the authoritie of the churche of Christ, should breake the bonde of vnitie, by drawyng it to hym self. For, at Alexandria, from the tyme of Marke the Euangelist, vnto the tyme of Heraclas, and Dionisius the Bishoppes, the Priestes did alwaies name one, chosen emong them self, and placed hym in a higher degree: Like as when an armie dooeth make an Emperour, or Deacons doe chose one emong theim, whiche thei knowe to be industrious, and an expert man, and doe call hym an Archdeacon.

And a little after Hierome saieth: Vbicunq; fuerit episcopus, siue Rome, siue Eugubij, siue Constantinopoli, siue Rhegij, siue Alexandrię, siue Tanis, eiusdem meriti

eiuſdem eſt & ſacerdotij.&c. *That is. Where ſoeuer the biſhoppe ſhalbe, whether at Rome, or at Engubium, whether at Conſtātinople, whether at Rhegium, whether at Alexādria, or at Tanes, he is of the ſame merite, & of the ſame prieſthoode. The power of riches, and the hūblenes of pouertie, maketh not a biſhop the higher or the lower, but all are the ſucceſſours of thapoſtles.*

In the Nicene counſaill it was decreed as foloweth: Statutum eſt, vt apud Alexandriam, & in vrbe Romę vetuſta conſuetudo ſeruetur.&c. *It is decreed, that the auncient cuſtome be obſerued, bothe at Alexandria, and alſo in the citie of Rome, that is, that the one beare the charge, and cares of the Churches of Egipte, and the other, of the churches pertainyng to Rome.*

In other bokes, this decree is read after this maner: Antiquā cōſuetudo ſeruetur per Aegiptum, Libiam, & Penthapolim; ita vt Alexandrinus epiſcopus horum oīm habeat poteſtatē: quia & vrbis Rom. epiſcopo parilis mos eſt.&c. *Let the auncient cuſtome be obſerued through Egipt, Libia, & Penthapolis, ſo that the biſhop of Alexandria, haue power ouer all theſe, becauſe the like maner and cuſtome, is graunted to the biſhop of Rome. In the counſaill of Affrike, many thinges are decreed, whiche doe plainly declare, that it was decided, and commaunded to be obſerued, that no one biſhop, that is, the biſhop of Rome, ſhould be ſet aboue the other biſhops. In that counſaill it was firſt decreed, that the biſhop of the firſt See, ſhould not be called,* Princeps ſacerdotū, *hed of the prieſts, or high prieſt, or any ſoche thing, but only he ſhould be called the biſhop of the firſt See. For, at that time there wer. iij. Patriarches, of whiche euery one was called biſhop of the firſt See, that is, the biſhop of Antioche, of Alexādria, & of Rome. And in the coūſaill of Mileuitanū it is decreed If the biſhop of the mother Sees, ſhalbe negligent againſt heretikes, let the diligent biſhops that be rounde aboute, aſſemble together, and let his negligence be ſhewed hym, that he maie not excuſe hym ſelf &c.*

Conci. 3. ca. 26. & diſtin. 99. cap. i.

Geraldus in Chronica. Cap. xxv.

It plcaſeth alſo, that if prieſtes, deacons, & other inferior clerkes, in ſoche cauſes as thei haue, do cōplain of the iudgemētes of their owne biſhops, that the biſhops, whiche be nere ioined, doe heare thē, and finiſhe betwene them, what matter ſoeuer it be: but let the other biſhops be had, and admitted by the cōſent of their own biſhops. But if thei thinke that thei ought to appeale frō them, let thē appeale no further, but to the counſaill of Afrike, or to the chief rulers of their prouince. If any ſhall appeale to places beyonde the ſeas, let hym be receiued of none within Afrike, to the Communion.

The counſaill of Nice alſo decreed, that cauſes ſhould not be determined without that Prouince, in whiche thei ſprang & roſe. And that thei, which

were

were excommunicate, in one Prouince or Countrie, should bee receiued and admitted againe of none to the communion. Nor the Bishop of Rome is excepted. Of this there is extant, an Epistle of the counsaill of Afrike, to Celestius then Pope of Rome. At this counsaill, sainct Augustine was present.

But after that, Boniface Bishop of Rome intreated and desired, Phocas the Emperour, to confirme & ratifie by lawes, the primacie of Rome, which then had no good grounde. For, the auncient Bishoppes of Roome, in the Sinode of Calcedon, refused the vniuersall prerogatiue, being volūtarilie offred to them, neither any of them vsed that honour. And Ihon the Patriarche of Constantinople, was the first whiche durste call hym self vniuersall Bishop. For whiche cause he gat great enuie, and stirred vp an hurly burly, through the whole worlde, by his contencion, aboute the primacie. But the Bishoppes of Rome, first Pelagius, and then Gregorie resisted hym very mightely, nor would attribute vnto him that honor. Not withstanding, thei onely suppressed Ihons enterprise. For after that, rose Boniface the .iij., who by themperor Phocas aide and help, obtained that honor and primacie, for him & his successours, and that not without greate contencion, because the bishop of Constantinople, did stifly holde and affirme, that the prerogatiue belōged to him. Paulus Diaconus de gestis Roma. lib. xviii.

But Iustinianus, a very good and godly Emperour, declareth in his lawes that the citie of Constantinople, in Ecclesiasticall causes, enioyed the prerogatiue of Rome. And in the later tyme, the See was remoued to Auinion, & there continued a certain space, and was called Peters seate. VV hose prerogatiue, if it bee locall, ought not to haue been translated to any other place: if it wer personall, then it died, and ended with the persone of Peter, vnles we will consider, that confession of faithe, to be in Peter. VV hereupon it would folowe, the prerogatiue not to correspond to them, whiche doe succede in the seat of Peter, but to thē that succede in the confession, and dignitie of Peter that is, as witnesseth Hierome, that the authoritie may be vnderstand to be graūted of God to bishops, in what place soeuer thei should sit. Neither, whē God gaue thē this authoritie, he gaue thē also dominion & rule. For, of bearing rule, he saith thus: Reges gentiū dīantur eis, vos aūt non sic: sed qui maior est in vobis, fiat sicut minister, & qui princeps, sicut qui ministrat. The kings of the gētiles raigne ouer thē, but you shal not be so, but let the greatest emong you, be as the least, and the chiefest, as he that serueth. By the whiche wordes, Bernard plainly affirmyng, al bearyng of rule to be prohibite vnto the Apostles, doth enueigh againſt thē, which will chalēge vnto thē selues dominiō & bearing of rule, saiyng to the bishop of rome: ergo tu aude vsurpare aut dīs apostola Luke. xxii. De consid. ad Eugeniū liber. ii.

tum, aut apoſtolus dñm: plane ab vtroq; prohiberis. &c. *Therfore, be thou, either as lord, bold to vſurpe the Apoſtleſhip, or els, as an Apoſtle, chalẽge bearyng of rule: truely thou art prohibite from bothe. If thou wilte haue bothe: thou ſhalte loſe bothe. Or els thou ſhalt be coumpted one of thẽ, of whom it is ſpo-*

Oze. viii. *ken.* Ipſi regnauerunt, ſed nõ per me. *Thei haue borne rule, but not through me.*

Ex quadruuio. Rom. xiii. i. Peter. ii. *VV hereunto agreeth well this ſaiyng:* Gladiũ xerceat, qui accepit gladij poteſtatẽ. *Let him practiſe the ſworde, whiche hath receiued the power of the ſworde. Powers are ordeined of God, to take the ſworde, for the puniſhmẽt of malefactors, & for the praiſe of good men. Of thẽ that vſurpe the ſworde*

Math. xxvi *it is writtẽ.* Oĩs qui accipit gladiũ, gladio peribit. *He that taketh the ſword, ſhal periſhe with the ſworde. Remẽber thou the wordes of Chriſt, if thou do pro-*

Luke. xxii. *feſſe thy ſelf to be the diſciple of Chriſt: the princes of the Gẽtiles beare rule, you ſhall not doe ſo. If thou do accept the miniſterie of Chriſt, if thou doe not refuſe the yoke of the Lorde, perſeuer in that vocacion, in whiche thou arte called, and leaue chief rule of the people, to the laitie. Sainct Peter alſo ſaith* Rogo vos, pręsbyteri, qui & ego presbyter ſũ. &c. *The elders, whiche are emong you, I beſeche you, whiche am alſo an elder, & a witneſſe of the ſuffringes of Chriſt, & alſo a partaker of the glory, that ſhalbe reueled, feede the flock of God, whiche dependeth vpon you, caryng for it, not by conſtrainte, but willingly, not for filthie lucre, but of a redy minde, not as though ye were lordes ouer Gods heritage, but that ye maie be examples to the flocke.*

3. what authoritie ſeculer princes haue, in cauſes eccleſiaſticall.

NOw to the thirde note, whiche is, what authoritie Seculer princes haue, in cauſes Eccleſiaſticall. In whiche part, firſt ſhalbe ſhewed generally of al kinges, what authoritie thei haue, and then peculiarly I will ſpeake a woorde or twoo of the kynges of Englande.

Firſte, God hath expreſſed his will, of the power of kynges, no onely in *the vniuerſall order of nature, but alſo in the holy ſcriptures, bothe of the old Teſtamente, and of the newe.*

In the examples of nature, the chief Philoſophiers, Plato, Ariſtotle, and Apollonius, did ſee and feele, that as generally, there is one chief creatour & maker of all thynges, and as emong the ſtarres, the Sonne beareth the chief light. As emong Bees, there is one chief kyng: as the flocke and heardes of beaſtes haue one guide & ruler. Finally, as the Cranes do folowe one leader, ſo there ought to be in a common wealth, one king as hed, to whõ all the mẽbers maie conſent. And this reaſon of the common wealthe, declared by the

inſtincte

instincte of nature, God hath more euidently opened, in the holy scriptures, and maketh oft mencion of kinges, and doeth approue, and allowe their authoritie, with his own mouth, in diuerse & sundrie places of the scriptures.

Firste, it is written in Genesis: Terra sacerdotum, quæ Rege tradita fuit eis. Gene. 47.
The lande of the Priestes, whiche was giuen to them of the kyng.

By whiche woordes it manifestly appereth, that their lande pertained to kynges, that it was giuen to the Priestes of theim, and that it was ruled of kynges, at whose handes, the priestes receiued all the possessiõs, whiche thei then had. Again in Deuteronomie, it is saied: Cùm ingressus fueris in terram, q̃ Deute, 17.
dñs tuus dabit tibi. &c. When thou shalte come vnto the lande, whiche the lorde thy God giueth thee, and shall possesse it, & shal dwell therein, if thou saie, I will set a kyng ouer me, like as all the nacions that are about me: Thã thou shalt make him king ouer thee, whom the Lorde thy God shall chuse. From emong thy brethren, shalt thou make a kyng ouer thee: thou shalt not set a straunger ouer thee, whiche is not thy brother. And when he shall sit vpon the throne of his kingdome, then shall he write him the lawe, repeated in this booke of Deuteronomie, by the priest of the Lenites. By whiche text it manifestly appereth, that all naciõs (at that time) had kinges, and that thei wer first constitute emong the people, by Gods appointment, who wer commaũded to write the booke of the lawe: that is, that kinges should not onely haue and kepe the booke, but that thei should commaunde it to be obserued and kept, in somoche as it might bee their office, to correcte and punishe the offendours, and it is the prieste office onely to preache, and to exhibite an example of the lawe to other, if it be required.

Furthermore, the preheminence of a King, is declared in the booke of Esdras: Rex autem super omnia præcellit, & dominus eorum, & omne quod dixeri Esdras. 4.
illis, faciunt. &c. That is. The kyng is yet greater: for he ruleth all thinges, & is Lorde of them, so that thei doe all thynges, whiche he commaundeth thẽ. If he bid them make warre, one against an other, thei doe it: If he sende thẽ out against the enemies, thei go and breake doune mountaines & walles, & townes. Thei kill, and are killed, and doe not omit the cõmaundement of the kyng: If thei ouercome, thei bryng all to the kyng, as well the spoiles, as all other thynges. And those also, whiche go not to warre & battaile, but till the yearth: for when thei haue sowen it again, thei reape it, and bryng it to the kyng, and compell one an other, to paie tribute to the kyng. Yet he is but one man: If he bid kill, thei kill. If he saie, spare, thei spare. If he bid thẽ smite, thei smite. If he bid thẽ make desolat, thei make desolat: if he bid build, thei build

If he bid cut of, thei cut of: if he bid, plant, thei plant. So all his people, and al his armies, obeie one man: in the meane while, he ſitteth doune, he eateth and drinketh, and ſlepeth. For, theſe kepe him rounde about: neither can any one goe, and doe his owne buſineſſe, neither are thei diſobedient vnto hym.

Aaron alſo the high prieſt, ſaied vnto Moiſes, whiche had the roume of a prince & king: Ne indignetur dñs meus. Let not my lorde be diſpleaſed. &c.
Exo. xxxii. And Achimelech the high prieſt, called him ſelf the ſeruaunt of kyng Saul:
i. Reg. xxii. Miſit rex ad accerſendum Achimelech ſacerdotem, filium Achitob. &c. that is. The kyng ſent to call Achimelech the prieſt, the ſoonne of Ahitus, and all his fathers houſe, to witte, the prieſtes that were in Nob: and thei came all to the kyng. And Saule ſaid: heare now thou ſonne of Achitus. And he anſwered, here I am my lorde. Thā Saule ſaid vnto him: Why haue you cōſpired againſt me, thou and the ſonne of Iſhai. &c. And Achimelech anſwered the kyng, and ſaied: Be it farre from me, let not the kyng impute any thyng, vnto his ſeruaunt, nor to all the houſe of my father, for thy ſeruaunt knewe nothyng of all this, leſſe nor more.

Seyng then, that the high prieſtes, called kynges their Lordes, and theim ſelues the ſeruauntes of kynges: it maie very well be concluded, that kynges are aboue biſhoppes and prieſtes, and that biſhoppes and prieſtes, ought to be ſubiecte and obediente to kynges. In like maner of argumentacion, did ſainct
i. Peter. iii. Peter conclude and proue, Sara to bee ſubiecte vnto Abraham, becauſe ſhe called hym lorde, by whoſe example, other women alſo ought to be obedient, and ſubiect to their houſebandes. Neither by any other argument or reaſon
Math. xxii our ſauiour Chriſte proueth Dauid to be inferiour to Meſſia, but in that he
Pſalm. Cx. called hym Lorde, ſaiyng: Dixit dñs dño meo. The lorde ſaied vnto my lorde.

This thyng alſo is here to be marked and noted, that the kyng adiudged the high prieſt vnto death, ſaiyng: morte morieris, Achimelech, tu & dom⁹ patris tui: Thou ſhalt ſurely dye, Achimelech, thou and thy fathers houſe. Neither he is to be reprehended, for that he gaue ſentence of death, againſt the high prieſt, but becauſe he gaue wrong ſentence, againſte the innocent.

iii. Reg. ii. Salomon alſo, whiche with like authoritie, condempned Abiathar the high prieſt vnto death, hath at no tyme been reprehended of any manne, becauſe he gaue iuſte ſentence vpon Abiathar, whiche had deſerued death.

By whiche woordes it appereth, that, authoritie to correcte and puniſhe offendours, pertained onely to Princes and kynges, and not to Prieſtes.

iiii. Reg. 18. Furthermore, Ezechias the king, toke awaie the high places, and brake the Images, and cut doune the groues, and brake in peces the braſen ſerpent,

whiche

whiche Moises had made: for vnto that time, the children of Israel did burn incense to it. And why maie not the abuse of ecclesiasticall thinges, and of al thinges, whiche are within the churche, now a daies, pertaine to the examinacion and correccion of the prince? If it appere that God is dishonoured by them? As Ezechias the good kyng did, to whom there was none to be compared: who kept all the commaundementes of the lorde, emong al the kinges of Iuda. He executed his power and authoritie, within the precincte of the temple, and he brake by a newe commaundement, the serpent erected before by the commaundement of God: when he sawe it to be worshipped, againste the glory of God. If that a king might chaunge those thinges, whiche GOD had commaunded to be doen, yea, and that within the Churche, how moche more maie he alter the thinges commaunded by man, if thei be abused?

Again, this also maketh for our purpose, whiche is written in Paralipo. thus: Constituit Iosaphat Iudices terræ, in cūctis ciuitatib⁹ Iudah. &c. Iosaphat set Iudges in the land, throughout all the strong cities of Iuda, citie by citie. And said to the Iudges: Take hede what ye do: for ye execute not the iudgemētes of man, but of the lorde, and he will be with you in the cause of iudgement. Wherefore, now let the feare of the lorde be vpon you: take hede and doe it: for there is no iniquitie with the lorde our God, neither respecte of persones, nor receiuyng of reward. 2. Para. xix

Moreouer, in Hierusalem did Ieosaphat cōstitute the Leuites, and of the priestes, and of the chief of the families of Israel, for the iudgement and cause of the lorde: and thei returned to Hierusalem: And he charged them, saiyng. Thus shall ye doe in the feare of the lorde faithfully, & with a perfect hart. And in euery cause that shall come to you, of your brethrē that dwel in their cities, betwene blood and blood, betwene lawe and preceptes, statutes & iudgementes. ye shal iudge them, and admonishe them, that thei trespasse not against the lord, that wrath come not vpon you, & your brethren. Thus shall ye doe, and trespasse not. And beholde, Amariah the priest shalbe the chief ouer you, in all matters of the lorde, & Zebadiah the sonne of Ismael, a ruler of the house of Iuda, shalbe for all the kinges affaires, and the Leuites shalbe officers before you. Be of good courage, and doe it: and the lorde shalbe with them whiche be good.

Now, I will briefly conferre and examine, these saiynges before rehearsed: The iudgementes of the people of Israel, wer the iudgementes of God, & were all decised by the prescripte woorde of God. Whiche lawe and iudgementes, the priestes and Prophetes did interprete: but the Iudges were electe

Alley, W.

& choſe out of euery tribe in all cities: vnles there aroſe any doubt. For, then the matter was brought to the high prieſtes & Iudges at Hieruſalem (who at that time bare rule) that thei might giue ſentẽce together. Neither it was lawfull for any man, to reiect their ſentence, vnder pain of death. So alſo did the Iudges rule in other cities beſide Hieruſalem, where kyng Ioſaphat iudged and deciſed all matters, together with the prieſtes, with the Leuites, and with the rulers of houſholdes.

If kynges and Princes, were Iudges of the Lawe of GOD, and of thoſe thynges, whiche are preſcribed by the worde of God, whereof thei wer neither authors, nor teachers: how moche more maie thei bee Iudges of all thoſe thynges, whiche are eſtabliſhed and decreed by men?

2. Paral. 29. Ezechias in the firſt yere of the firſt moneth of his reigne, opened the dores of the houſe of the Lorde, & repaired them: & he brought in the prieſtes and the Leuites, and gathered thẽ into the eaſt ſtrete, & ſaied vnto thẽ, heare me, ye Leuites, ſanctifie now your ſelues, and ſanctifie the houſe of the lorde God of your fathers, and cary forthe the filthineſſe, out of the Sanctuarie.

And a little after in the ſame place it is ſaied, how he appointed the Leuites, in the houſe of the Lorde, with Cimballes, and with Harpes, according to the commaundemente of Dauid, and Gad the kyng of Seer, and Nathan the Prophete.

Alſo Ezechias cõmaunded, to offer the burnt offring vpõ the altar. &c.

For aſmoche then, as the prieſtes did all thinges in the Temple and Sanctuarie, according to the cõmaundement of kinges and princes, and did obeie them in offryng Sacrifices, and in the praiers, whiche were made in the temple: it manifeſtly appereth, that it is the office of kynges and princes, to commaunde prieſtes, in cauſes eccleſiaſticall, and contrary, it is the duetie of prieſtes to obeye kynges. Moche more of this matter, ye maie reade in the booke of Paralipomenon.

2. Par. xxix xxx. xxxi.

In the booke of the Machabees, it is written, how Alexander the kyng wrote to Ionathas, ſaiyng: Nunc conſtituimus te hodie ſummum ſacerdotem gẽtis tuæ. We appointe thee this daie, the high Prieſte of thy people, that thou maieſt be called the kynges frende.

1. Maca. x.

Likewiſe Demetrius appointed the high prieſthoode to Simon, he made alſo Alchimus high prieſt. Antiochus appointed Iaſon, firſte of that name, to be high prieſte, and remouyng hym, gaue it to Menelaus: who alſo beyng remoued, he made Lyſimachus chief prieſt.

2. Mac. xiiii. 1. Maca. vii.

And thus you ſe, how the collacion, and tranſlacion of the high Prieſthoode

hoode doeth pertaine alwaies to princes. But now contrary, the high Bishop of Rome taketh vpon hym to conferre, and giue Empires and kingdomes, to whom pleaseth hym. Whiche thyng was neuer read, nor heard of, neither in the olde Testament, nor in the newe. In the newe Testament also, the authoritie and power of princes, is confirmed by the mouth of Christ, and especially when he saied to Peter: Goe and paie tribute to Cæsar, for thee & for me. Likewise he saied to Pilate. Thou shouldest haue no power ouer me, except it were giuen thee from aboue. The like is read in many other places of the newe Testament, as in sainct Paule to the Romaines, where he saieth: Let euery soule be subiecte to the higher powers. He excepteth neither Peter nor Paule, neither Priest, nor Bishop, neither Cardinall, nor Pope. Finally, he excepteth none, except hym, that will purchase to hym self damnacio. Math.xvii. Ihon.xix. Roma.xiii.

If any will saie, that Paule speaketh not here of the Ciuill magistrate: let hym firste expende, that Christ taught the Apostles, to flee the highest and chiefeste roume. Secondly, that he calleth theim, of whom he here speaketh, Princes, and that thei ought to be feared of euill dooers. Now, the name of a Prince, is not wont to be attributed, specially in the newe Testamente, vnto prieste, vnles it bee by perticulare addicion, as Princeps sacerdotum, princeps Synagogæ. &c.

Again, where sainct Paule saieth, a little after in the same place: Non sine causa gladium portat. He beareth not the sworde, without cause. Who would expounde it of the Apostles, and their successours? Is it mete, that thei should bee compassed and trained, with Sergeauntes, sworde bearers. &c. Non episcoporū (inquit quidā) arma sunt gladius, & fascis, sed pedum & Mitra. The sworde and the Axe (saieth one) are not the weapons of Bishoppes: but the Shepheardes staffe and the Mitre.

Finally, Paule speaketh here of soche Magistrates, to whom he teaceth to paie tribute. But tributes wer not paied to prieste, but to Cæsars & Emperours. By many other argumētes, it maie be proued, that this place of Paul ought to be expounded of the Ciuill magistrate, to whom euery soule, yea, the high prieste hym self, ought to be subiecte. And to this agreeth the aunciente learned fathers.

Origen vpō this same place of Paule, writeth after this maner: Iudices mundi partem maximam legis dei implent: omnia enim crimina, quæ vindicare vult deus non per Antistites, & principes Ecclesiarū, sed per mundi iudices voluit vindicare. &c. The Iudges of the worlde dooe put in vre, the greateste parte of the Lawe of God: For, all faultes, whiche God will haue reuenged and punished, he will not

not haue them to be reuenged by prelates, and rulers of the Churche, but by the Iudges of the worlde.

Contra epi. Parmeni. liber.i. *Sainct Auguſtine alſo ſaieth.* Propter quid ergo gladium portat, qui dictus eſt miniſter dei, vindex in iram eis qui male agunt. *For what cauſe therefore dooeth he beare the ſworde, whiche is called the miniſter of God, a reuenger to execute wrathe vpon them, whiche be euill dooers? Excepte peraduenture thei would contende thus, to be ſpoken of Eccleſiaſticall menne (as ſome of them bothe ignoraunt and vnlearned, are wont to vnderſtande this place, that by the ſworde maie be vnderſtande ſpirituall reuengement (whiche woorketh excommunicacion. But the moſte prouident Apoſtle, doeth ſufficiently opē in the text folowing, what he meaneth. For, he addeth this:* Propter hoc enim tributa præſtatis. *For this cauſe alſo, you paie tributes.*

Chriſoſtome, and Theophilacte, writyng vpon the ſame place doeth ſaie: Vniuerſus erudit, ſiue ſacerdos ſit ille, ſiue Monachus, ſiue Apoſtolus, vt ſe principibus ſubdant. *Paule teacheth all men, whether he be Prieſt, Monke, or Apoſtle, that thei ſubmit them ſelues to Princes.*

1.Timo.ii. *Sainct Paule writyug to Timothe, commaundeth to praie for kynges, & all that be ſet in chief authoritie, that vnder them we maie liue a quiet life.*

Baruch.i. *So Hieremias commaunded the people to praie, for the healthe of Nabuchodonoſor, and his ſonnes.*

1.Epiſtle.ii. *Sainct Peter doth cōmaūd vs, to be ſubiect to the king, as to the chiefeſt.*

Obiectio.

Although theſe places, and authorities dooe teſtifie, that ſoche power is graunted to kynges: yet thei doe not ſhewe, that all maner of power, is graūted vnto them. And therefore, theſe ſcriptures doe proue nothyng, whereby we maie graunt the power and authoritie, ouer Eccleſiaſticall thynges, to be permitted to kynges and princes.

Reſponſio.

Firſte, let vs ſe howe moche, the true naturall ſenſe of the ſcriptures dooe graunt. Then, howe farre the vſe and practiſe of the olde fathers, haue confirmed them.

For the firſt, it is ſaied in the ſcriptures, that princes be a terror and feare to the euill doers, becauſe thei beare the ſworde. And in this place, there can be none other ſenſe, then, that vnto hym (what ſoeuer he be, when ſoeuer it be, and howe ſoeuer it be) the Princes ſworde be a terror & feare. The ſcripture ſpeaketh to all, and vnderſtandeth of all, who ſoeuer doeth ill, that thei muſte bee vnder the kynges power, whiche maie inflicte pain to the tranſ-

greſſours,

gressours, and defende the innocent, and the well doers.

For the seconde, saincte Gregorie writeth to Maurice the Emperour, after this sorte: Dominus meus fuisti, quando adhuc dominus omnium non eras. &c. Ad Mauri. li. iii. epi. 61.

Thou waste then my Lorde and maister, when as yet thou wast not Lorde of all persones. Behold, Christ shall answere by me, his and your humble seruaũt, saiyng: I made thee of a Notarie, the chief ruler and Erle of the watch menye. Of an Erle, Cæsar, of Cæsar, an Emperour, and not onely that: but I made thee also a father ouer Emperors. I haue committed my prieſtes to thy hande and power, and doest thou withdrawe thy souldiours frõ my seruice? I beyng subiecte vnto your commaundemente, haue caused your lawe to be sent through diuerse partes of the yearth. And that the saied lawe, doeth not agree to the omnipotente GOD: beholde, I haue signified and shewed, to the moste renoumed Lordes by my writyng. On bothe partes therefore I haue doen my duetie, whiche haue bothe giuen myne obedience to the Emperour, and also haue not holde my peace for God, in that whiche I thought good.

Againe in an other Epistle, written to Theodorus, Gregorie hath this sentence: Valde mihi durũ videtur vt ab ei' seruitio, Imperator milites suos subtrahat, qui & ei omnia tribuit, & dominari eum non solum militibus, sed etiam sacerdotibus concesit. Epist. 64. It semeth very heard vnto me, that the Emperour should withdrawe his souldiours, from the seruice of him, who hath bothe giuen to hym all thynges, and also graunted hym to be Lorde, not onely ouer the souldiours, but also ouer the prieſtes.

Saincte Augustine writyng to Bonifacius, saieth: Quomodo reges domino seruient in timore, nisi ea quæ contra iussa domini fiunt religiosa seueritate prohibẽdo atq; plectendo. Aliter enim seruit, quia homo est. Aliter qnia etiam & rex est. Epistol. 50. Quia homo est ei seruit viuendo fideliter: quia vero etiã rex est, seruit leges iusta precipientes, & contraria prohibentes conuenienti vigore sanciendo. Sicut seruiuit Ezechias lucos & templa Idolorum, & illa excelsa quæ contra præcepta dei fuerant constructa, destruendo. &c. iiii. Reg. xix. That is. How doe the kinges serue the Lorde in feare, but in forbiddyng and punishyng with a religious seueritie those thynges, whiche are doen against the commaundement of the Lorde. For, he doeth otherwise serue as he is manne, and otherwise, as he is kyng. As man, he serueth hym, by godlie liuyng. As kyng, he serueth by establishyng, by conuenient force, Lawes, commaundyng iuste thynges, and forbiddyng the contrary. iiii. Re. xviii So Ezechias serued GOD, in destroiyng the Temples of the Idolles, and those high places, whiche were builded contrary to the commaundement of God. iiii. Re. xxii So serued Iosias, in doyng the like So serued Darius, in giuyng Daniel Dani. xiiiii. power,

power,to breake the greate Idol,and in caſting his enemies to the Lions. So
Daniel.3. ſerued Nabuchodonoſor,whē he forbadde by a terrible lawe,all men dwellyng in his kyngdome,from blaſphemyng God. In this therfore kynges ſerue the Lorde,foraſmoche as thei bee kynges, when thei dooe thoſe thynges,to ſerue hym,whiche thei could not dooe, vnles thei were kynges. And a litle
Actes. xxi. after he ſaieth. Neither the Apoſtle Paule, had regarde to his owne tranſitorie life,but to the Churche of God, when he brought to paſſe the counſaill of theim,whiche had conſpired to kill hym,to bee opened and ſhewed to the
Actes.xxii. chief capitaine. He doubted not alſo,to call for helpe to the Romaine lawes, declaryng that he was a citizen of Rome, whom it was not lawfull for thē to beate,and that he might not bee deliuered to the Iewes,whiche deſired to kill hym,he appealed to Cæſar,beyng then an Heathen prince, and not Emperour of Roome. By whiche he manifeſtlie declareth, what the faithfull miniſters of Chriſt ought to doe,when thei might finde chriſtian Emperors, the churche beyng perſecuted.

Liber.iii. cap.li. To this purpoſe maketh alſo that,whiche ſainct Auguſtine writeth contra Creſconium ſaiyng: In hoc Reges [ſicut eis diuinitus præcipitur] deo ſeruiunt in quantum reges ſunt,ſi in ſuo regno bona iubeant, mala prohibeant, non ſolum quæ pertinent ad humanam ſocietatem,verum etiam quæ ad diuinam religionem. That is. In this kynges(as it is commaunded them of God) doe ſerue God, as kynges,if in their kyngdome,thei commaunde good, and forbidde euill thynges, not onely theſe thynges,whiche pertain to humain and common ſocietie,but alſo to godlie religion.

Lib.i.ca.xii Thomas in his boke de regimine principum, ſaieth: Hoc officium rex ſe ſuſcipiſſe cognoſcat,vt ſit in regno,ſicut in corpore anima, & ſicut deus in mundo.&c. Let the kyng acknowledge hym ſelf, to haue taken this office, that he bee in his kyngdome, as the ſoule is in the bodie,and as GOD is in the worlde. Whiche if he diligentlie conſider in tyme, the zeale of Iuſtice is kindled in hym,when he dooeth expende hym ſelf,to be ſette to exerciſe iudgemente in his kyngdome,in the ſteede of God. In the other he purchaſeth, the leanitie of mekenes and clemencie,while he coumpteth all that be ſubiect,to his rule and gouernment,as his owne proper members. To this agreeth that,whiche is reade in Quadrunio eccleſiæ,where it is written thus. Ipſis principibus a Chriſto eccleſia dei eſt commiſsa, vt eam tueantur & defendant, & ſiue augeatur pax,& diſciplina eccleſiæ,ſiue ſoluatur, ille ab eis rationem exiget, qui ipſorum poteſtati eccleſiam ſuam credidit.&c. The churche of God is comitted of Chriſt to princes, that thei maie gouerne and defende it,and whether the peace and diſcipline

of

of the Churche be encreased or diminished, he will require an accompt of them, whiche hath committed his Churche to their power and rule.

Isidorus writeth also agreable to the same. His wordes be these. Qui intra ecclesiam positi contra fidem & disciplinam agunt, rigore principũ terreantur, ipsamq; disciplinã quam ecclesiæ humilitas exercere nõ prævalet, ceruicibus superborum potestas principalis imponat. &c. *They whiche being within the churche offende against faith and discipline, let thẽ be feared with the rigour of princes, and let the principall power lay that discipline, which the humilitie of the churche is not hable to execute vpon the neckes of the proud.* De regum cura et authori.

And in an other place he sayth. Cognoscant principes seculares se deo debere reddere rationem propter ecclesiã quam a deo tuendam suscipiũt. *Let the secular princes know that they ought to geue an accompt to God for the churche, whiche they haue receiued of God to be defended.*

In the tripartite historie this chief and peculiar charge of the churche is mentioned in the Epistle whiche Constantine sent to the Bishops assembled at Tyrus. The tenor of the Epistle is as followeth. I know not what troublesome and tempestuous thinges haue bene decreed in your councell: for it appeareth, that the veritie is oppressed by a certaine tumultuous and disordered discipline. For you not weighing what doth please God, through contention whiche you haue agaynst your neighbours, do declare, that your requestes and demaundes are inuincible. But there is nede of Gods prouidence, that the contention whiche is manifestly approued may be appeased and notified vnto vs, if you there meting together haue done any thing without any fauour and enmitie. Wherfore I will and commaunde you all with all expedition to assemble before me, that you may shew & declare by your selues the integrity of your doings, &c. as you may read in the place before alledged, wher you shal find, that Constantinus had not onely a great care ouer the church, but also had the Bishops subiect vnto him. Lib. 3. cap. 7.

A goodly example for the same purpose also Socrates declareth of the Emperour Theodosius. His wordes be these: Determinata fide cuiusque religionis, episcopi ad aulam vocati conueniunt. &c. *When the faith of euery Religion was decised and determined, the Bishops beyng called and sent for came to the court. Nactarius and Ægelius the presidents of the Omusion faith were present. Demophilus of the Arrians secte. Eleusius and Cyzicenus of the Macedonian secte, were also present. When they came together, the Emperour receyued them, and takyng the doctrines written, goeth aside and very earnestly prayed to God, that he would aid and help him to chose the truth. Then reading euery ones doctrine, did reproue and teare all the doctrines, whiche brought in a sepa-* Lib 5. cap. 10.

Alley, W.

ration of the holy Trinitie, & praised and embraced onely that doctrine, whiche did contayne the Omousion faith. &c.

Do you not see here, that the Emperour was the iudge of Ecclesiasticall doctrine? Iustinianus hath almost omitted nothing in his lawes, that pertayneth to the pietie of diuine things. He made statutes of faith, of heretiques, and of churches, of Bishops, of the clergie, of Mariage, and and of all such like causes. VVhiche he would not haue done, without the example of his aunceſtours and predeceſſours, vnles he had bene perswaded that it pertayned to his office.

In England here many Princes are prouided by lawes, that the chiefe rule and authoritie ſhould be conſerued vnto them.

Firſt concerning appellations, it was enacted after this maner. If there be appellations, let them procede from the Archedeacon to the Biſhop, from the Biſhop to the Archebiſhop. And if the Archebiſhop be negligent in miniſtring iuſtice, let them prouoke to the king, that by his commaundement the controuerſie may be determined in the Archebiſhops court. So that it ſhall not be lawfull to go any further without the kinges conſent.

And in an other place it is ſaid. It is not lawfull for the Archebiſhops, Biſhops and other perſons of the Realme to go out of the realme, without the kinges licence. And if they will go out (ſo that it pleaſeth the kyng) they ſhall find ſureties that neither in going nor taryeng, they ſhall bring any hurt, either to the king, or to the realme.

Turſtanus elect Archbiſhop of Yorke, obtained licenſe of the king, to go to the councell appointed of Calixtus. Yet he was depoſed and gaue his othe, that he ſhould not receiue his conſecration of the Pope.

Now if he tooke an othe that he ſhould be conſecrate of the Pope, doth it not appeare him to haue counted the preheminence of the kings authoritie, in cõſeruing the liberties of the realm, to be aboue ỹ Pope? I might bring in here Canutus king of England, which made lawes eccleſiaſticall, as for example: That there ſhould be no marchandiſe, no hunting, no worldly buſines done vpon the Sonday, and that euery Chriſtian ſhould communicate at the leaſt thriſe in the yeare.

Alſo if any woman (her huſband being aliue) did commit adulterie, & the matter being proued, that ſhe ſhould loſe her eares and her noſe. Furthermore, that euery widow ſhould liue without an huſbãd by the ſpace of xij. moneths. Otherwiſe ſhe ſhould leeſe her dowry.

King Edgarus made lawes, that the tithes ſhould be kept holy from ix. of the clocke at night on the Saterday, vnto the day light of the monday following.

Edmundus the king gathered a great coũcell at London about Eaſter,

at

at whiche Odo and VVolstan the Archbishop were present, where he made these lawes: He that committed fornication with a Nunne, let him be punished as a murtherer, and that they whiche committed periurie, should be separated for euer from the companie of God.

Iue king of the Saxons enacted, that if any seruaunt should worke vpon the Sonday by his masters commaundement, he should be made free. Also that euery childe should be christined within thirty nightes vnder the payne of thirty shillings. Furthermore if any did fight in the church, he should pay C. xx. shillinges.

Aluredus the king of England made these lawes, that if any committed scortation with an other mans wife, he should for amendes pay to her husband xxx. shillings. Also if any man forsooke his christianitie, and became an heathen, he should leese his life. If any minister denied Baptisme to any that had nede therof, he should die for it.

By these examples you may euidently see, that kinges and princes did intermeddle in causes ecclesiasticall, whiche power was not denied vnto thē, but also graunted to be theirs by certaine Bishops of Rome, as it appeareth in the Epistle of Eleutherius then Bishop of Rome, whiche he sent to Lucius then king of Britanie. In the whiche Epistle he calleth the king Vicarium dei. saying these wordes. Vicarius vero dei estis in Regno illo: You are truly the vicare of God in that kingdome.

It manifestly appereth also Ex Matheo Parisiensi, that authoritie of the inuestiture of Bishops did pertaine to kings. He rehearseth that Henry the king gaue the Archbishoppricke of Canturburie to Radulphe then Bishop of London, and did inueste him by the ring and the staffe.

The same king also (as Matheus writeth,) gaue the Bishoppricke of VVinchester to Villiā Gifford. Notwithstāding the statute of Vrbanus thē Bishop of Rome, forbidding, ẏ no clerke vnder ẏ cēsures of ẏ church should receiue of the hands of any prince, any ecclesiasticall dignitie.

Ther be innumerable like examples left vnto vs by thē which wrote the Chronicles of England. If any man will cauill, that these lawes before rehearsed and being made about matters ecclesiasticall, do importe temporall authoritie & not spirituall, let him know, that Linwood vpon the cō stitutions prouincials doth cōsent to the premisses in these wordes. Ea sūt mere spiritualia, quæ non sunt mixta cum aliquo temporali, vt pote fornicatio, adulterium, baptisma, hæresis & eiusmodi. Those things be mere spirituall whiche are not mixt with any temporall thing, as fornicatiō, adulterie, baptisme, heresie, & such like. I could bryng in here ẏ letters of Villiā Conqueroure, the oration of Edgarus to the clergie of England, and the Epistle of one Cassidore to the churche of Englād, if time would suffer me. But to auoide tediousnes in this matter, I make an ende.

The ſecond Prelection of the ſeconde Tome.



N our laſt lecture I declared vnto you the argument of the Epiſtle, which did conſiſt in three pointes. The firſt was, to whom it was written. The ſecond, who wrote it, and what maner of man he was. The thyrde, what was written. And in thys laſt part, I entred into ỳ text, diſcourſing vnto you theſe two wordes, Petrus Apoſtolus: Now, by Gods grace, we will go forward in the text

It followeth: Electis iuxta præſinitionem Dei patris per ſanctificationem ſpiritus in obedientiam et aſperſionem ſanguinis Ieſu Chriſti: Gratia uobis et pax multiplicetur. That is: Elect, according to the foreknowledge of God the Father vnto ſanctification of the ſpirite, through obedience and ſprinckling of the blonde of Ieſus Chriſt: grace and peace be multiplied vnto you.

Out of thys text I will deliuer vnto you three leſſons. Firſt, how we be elect. Secondly, what election is. And thyrdly, to what end we be elected. But firſt I will moue two queſtions.

Queſtio prima.

The firſt queſtion is thys: how dyd Peter vnderſtand and know that theſe mẽ to whom he wrote, were elect and choſen to be ſaued? For the election & chooſing of God is hydden ſecret, and can no otherwyſe bee knowen, but by a ſinguler and ſpeciall reuelatiõ of ỳ holy ſpirit, as Paul ſayth: Repoſita eſt mihi corona iuſtitiæ the crowne of righteouſnes is laid vp in ſtore for me. And as euery man is certain and aſſured of hys own election by the teſtimony of the ſpirite: ſo of other no man can geue certayne iudgement. 2. Tim. 4.

Reſponſio.

We ought not to be ſcrupulous and inquiſitiue of the election of our brethren. We muſt eſteme and iudge their election by their vocation and calling. So that whoſoeuer we ſee to be choſen into the fellowſhip of the church by a true & liuely fayth, them we count to be of the number of the electe. For God doth ſegregate and ſeuyde them frõ the world, which is an argument, a ſigne and token of election. And it is not material though ſome fal and fayle, for in ſome there is nothing but mere hypocriſie and diſſimulation. Notwithſtanding, when we do ſee ỳ right notes and true ſignes of Gods election in our brethren, our charitie and loue can do no other but iudge that they be elect, not that we know the hyd and ſecret coũſell of God, but that we iudge it, ex effectu, as Peter dyd here: For he ſayeth, ex ſanctificatione ſpiritus, through the ſanctifying of the ſpirite.

For aſmuch therefore as Peter dyd knowe and ſee in them, that they dyd behaue them ſelues as men regenerate and begotten agayn with the ſpirit of God, and dyd lead an holy conuerſation: Peter doth number them among Gods elect. And ſo ought we to iudge of our brethren.

Queſtio ſecunda.

The ſecond queſtion is thys: Is euery man elect, ſo that he may perſuade hym ſelfe to be aſſured therof? How ſay you than to thys ſaying of Eccleſiaſtes: Neſcit homo vtrum amore an odio dignus ſit. No man knoweth whether he be worthye loue or hatred. And if this be true, then can not a man be certaine, that he is in the fauour of God. Cap. 9.

Reſponſio.

In dede thys place of the preacher hath bene moſt shamefully abuſed of our aduerſaryes, in that they do detorte and wreſt it, that a true chriſtian man ought to doubt, whether he do pleaſe god or no. For Salomon ſpeaketh not here of ỳ court Salomon.

and

and iudgement of conscience. For who knoweth not him selfe to be woorthy hatred, when he doth synne and transgresse Gods commaundement? Who is ignoraunt, but that God is offended with wickednes? This place therfore doth seme rather to be spoken of the externe and outward discerning and iudging the godlye from the vngodly.

God doth powre and dibite oft times hys gyfts indifferently without respect of persons. He geueth riches, strength of body, learning, woorldly wysedome, eloquence, health and beuty, as well to the vngodly, as to the godly. No man knoweth, concerning thys outward shew & externe gyftes, whom god loueth, or whom god hateth. For as wel may the reprobates haue them, as the elect. And I pray you, what should moue Salomon in that place to say, that no man should be assured of gods fauour? All that be true Christians, and surely cleaue vnto Christ, do know them selues to be elect in Christ, before the foundacion of the woorld was layd. They know, I say, by the woord of god, that they be beloued vnto god the father, because he gaue hys onely begotten sonne to dye for them. And what is the layth of a christian man, but an assured trust in the mercy of god for Christs sake?

Further more, the promise of god is most firme, true, and sure: qui crediderit, saluus erit, he that beleueth (sayth Christ) shalbe saued. Now if thou beleue the gospel, thou art than certayne of the remission of synnes, than art thou assured of gods fauour, than needest thou not to doubt of euerlasting saluation. Paule sayth to the Romaynes: Spiritus Dei testatur cum spiritu nostro, quod simus filii Dei. The spirit of god beareth witnes wt our spirit, that we are the childre of god. Cap. 8

Certayne of the scholastical diuines, which be of the sounder iudgement doo expound thys place after an other maner. Thys text (say they) may be referred to iust and wyse me, who al thoughe they employ al theyr diligence toward others, to make them good and perfect, yet thei know not what the euent of their labour wyl be, they know not whether they wyl become grateful or vngrateful subiects, whether they wyl deserue loue or hatred. Salomon raygned most wisely in peace and aboundaunce of riches: yet when he was dead, his subiectes being vnmyndeful of al his benefites, complained of seruitude and bondage.

Dauid a most noble Prince, deliuered Israel from al their enemies: yet both in hys life tyme & after his death they were a most vnthankeful people. For whē he liued, they reuolted frō him, & went to Absalō, & to Seba, & whē he was dead, they vtterly fel from hys house, and went to an other in the time of Roboam.

Other writers referre this text vnto God, after this sence: God (say they) hath whom he loueth, and whom he hateth, some he hath elected, and some he hath reiected, as it is written in the Prophet Malachy: Iacob dilexi, Esau autem odio habui. Iacob I loued, Esau I hated. Notwithstanding, no mā of hym self can iudge by the outward shew whom God hath chosen, nor whom he hath forsaken, no mā can iudge, whether one be elect or reiect, neyther by hys prosperitie nor by hys aduersitie, for these thynges happen indifferently, as well to the wicked, as to the good. And who doth know whether a man suffereth any crosse or affliction, to his profe or to hys punyshment. Truely none ought to iudge of the euent of thynges whether they be good or bad, for he is acceptable to God, whom god fauoureth, & whosoeuer beleueth truely in god, whether he suffreth aduersitie or prosperitie. Cap. 1.

On the other side god hateth hym which doth not beleue, whether he be fortunate in thys woorlde or vnfortunate. Vniuersa æque eueniunt iusto et impio. All thynges come a lyke to all, and the same condition is to the iuste, and to the wicked. If onely good things should happen onely to the good, & euill thynges should chaunce onely to the euill, then we might easely iudge, who is in gods fauour, & who out of fauour, but we see by experience the outwarde euent to be equall, as well to the iust, as to the vniuste. Eccles. 9.

To the iuste that liue vprightly, and be frendly and louyng to theyr neighbours

many promyſes are made. As where it is ſayd in the Scriptures: Eſtote miſericordes, & miſericordiam conſequemini. Be mercifull, and you ſhall obtayne mercye, geue and it ſhall be geuen vnto you. Notwithſtãding, oftentymes proſperous thinges do happen to the very oppreſſors of the poore, as vnto Antiochus, Nabuchodonoſor, Herode, and other mo.

Luk. 6.

Agayne, on the contrary ſide, the holy Scriptures do manace and threaten evil thinges to thoſe whiche liue vncharitably and vnmercifully toward their neighbours. As where it is ſayd: Qui obturat aurem ſuam ad clamorem pauperis &c. He that ſtoppeth his eare at the cry of the poore, ſhal crye him ſelfe and not be heard.

Pron. 13.

Agayn in an other place it is writte: Viduę et pupillo nõ nocebitis. et cę. You ſhal not hurt the widow & the fatherles, for they ſhal cry to me, & I wil hear the. So you ſee that to the good, bleſſing, to the wicked, curſing is promiſed in the law, and yet we ſee the good oft tymes ſubiect to malediction, and the wicked to be partakers of benediction. We ſee ſome whiche make their bodyes a liuely Sacrifice vnto God, we ſee other that liue diſſolutely, and in al kinds of pleaſure: yet the one is not ons heare the more fortunate in this worlde then thother. We ſee ſome which be perſured perſons, to liue moſte welthely, we ſee other that be conſtant, faithfull, and true, to liue in much miſery. So that by the outward appearance and ſhew we do not nor can iudge who is in Gods fauour, and who is out of fauour.

Exod. 22.

Some of the diuines which be of a more ſubtile iudgement, do expounde this place of Solomon of finall perſeuerance. For no mã (ſay they) doth knowe whether finally or in thend he ſhalbe receiued into glory, or ſent into pain. For he that is good this day, and as touching preſẽt iuſtice, is worthy of loue: may be the nexte daye or within few dayes after in Gods diſfauor.

Wherfore, although for a time a manne be good, and ſo accepted of God: yet it followeth not that he perſuade him ſelfe in his owne conceit, he ſhall ſo perſiſt & finally perſeuer. For many be called, but few are choſen, and as ſaynt Paul ſaith: Qui ſtat, vidiat ne cadat. he that ſtandeth, let him take heede he fal not. And in an other place: tu fide ſtas, noli altum ſapere, ſed time: thou ſtandeſt faſt in faith, be not to hie minded, but feare.

1. Cor. 10.

Saint Peter exhorteth them that ar called to make their vocatiõ ſure through good workes.

Finally, they which according to preſent iuſtice be worthy hatred, ought not to be iudged, that they ſhall ſo continue vnto thend, for he that is now bad, may tomorow be good, as Paule, Zacheus, Mathew, Marie Magdalene, and the theefe that hanged vpon the croſſe, with other.

This ſhalbe ſufficient for the queſtion. Now to the firſt limme of our preſent diuiſion in this leſſon, that is, how we be elect.

This election doth flow and ſpring not out of our ſelues, not out of our freewil, not out of oure obedience, but as Peter ſayth here, Secundum præcognitionem Dei patris, by the foreknowledge of god the father, for the preſcience of God is the very well and ſpring, is the firſt and chiefe cauſe that god did know with him ſelfe, before the worlde was made, whom he would elect and chooſe to ſalnation. But here is one caution & rule to be obſerued, that is, to weighe diligently what maner of thyng the preſcience or foreknowledge of god is.

The ſchole men do ſay that god did and doth foreſee the merites, deſertes, and workes of euery man, and ſo doth diſcerne the reprobates from the elect, as euery one ſhalbe worthy of the ſtate and condition for his workes ſake. But the Scripture doth alwayes and euery where ſet forth the purpoſe of god, in whiche onely our ſaluation is grounded againſt our merites and deſertes.

Therfore, when Peter here doth cal them elect by the foreknowledge of god the father, he ſignifieth that the cauſe therof dependeth of none other thing, but that it ought to be ſought onely in god and of god. Therfore, gods preſcience and præcognition doth remoue and put a parte all the reſpect of the worthynes of man. And

ſeyng

seyng that the will of god is the chief, principall, and first cause of our election) be fore the whiche wil of god, there ought none other cause tobe admitted) it is, not meete nor like, that god should be moued of our good workes and merites, which he saw before. And agaynst this sentence speaketh saint Paul to the Corinthians, saying: Quid habes q̄ non accepisti? et si accepisti, quid gloriaris, quasi non acceperis? What hast thou, which thou hast not receued? and if thou haue receued, why doost thou boast, as though thou hast not receued? And here I do meruaile of our aduersaries, whiche faine that there is Vniuersalis gratia, an vniuersall grace set by the benefite of god before all men, whiche grace they that will, do chuse, and they that will, do and may refuse. Agaynst this opinion speaketh saint Austen saying: Quid oramus pro nolentibus credere? nisi vt Deus operetur in illis et velle. Why pray we for those that will not beleue? but that god may worke in them to will. lib. de præd. cap. 8.

Saint Hierome writeth thus: Velle, et currere meū est, sed ipsum meum, sine Dei semper auxilio non erit meum, dicit enim Apostolus: Deus est qui operatur in nobis velle et perficere, that is to will, and to runne is my part, but the same mine, without alwayes the helpe of God, shall not be mine, for the apostle saith: It is god that worketh in vs to will, and to bringe to passe. These assertions do not proue, that we should coūt our selues (as they say) Solū passiue, to the chusing of good things, for we are moued by the spirite of good, & being impelled, we also do that whiche the apostle sayth to the Romaines: Qui spiritu Dei aguntur, hi sunt filii Dei: They that are moued by the spirite of God, be the sonnes of God. And a litle before he sayd: Per spiritum adoptionis, quem accepimus, clamamus Abba Pater: by the spirit of adoption, whiche we haue receaued, we crie, Abba Pater. contra. Pela. ad ctesiphontem. cap. 8. cap. 8.

To this maketh that which we reade in the Prophete Jeremie of the sawe, which firste is moued of the sawyer, and afterward being impelled, it cutteth the wodde. Euen so our minde is first moued by the instinct of the holy Gost, and so being impelled of it, bringeth forth good deeds.

The. 2. Limme of the diuision is, what is election?

The scolemen do cal gods prescīēce that knowledg in God, by which he knew all things before they were, or be, and doth see & behold presently all things both that are, that were, and that shalbe.

Predestination is an eternall decree and euerlasting purpose of God, by the whiche he doth decree and purpose to saue man, prefixinge and appointyng vnto man a most sure terme and time both of lyfe and death.

Many climyng wittes dispute curiously and busily of this matter, so that not onely the saluation of mans soule, but also the glory of God among them of the simpler sorte is obscurate, darkened, and brought in peril.

Here must be a great caution and heede taken, that to muche here be not geuen to mans witte, but that we depend here onely of the oracles and testimonies of the scriptures. And therfore we ought euer to haue in minde and before oure eyes the wordes of saint Paule, (when we shal speake of predestination) which crieth and saith: O altitudo diuitiarum sapientiæ, & scientiæ dei, &c. O the depnes of the riches, both of the wisdome, and knowledge of god, how vnsearchable are his iudgements, and his wayes paste findyng out? For who hath knowen the minde of the Lorde? or who was his counsailour? or who hath geuen vnto him first, and he shalbe recompensed? Rom. 11.

Let vs be mindefull of the godly admonition of Jesus the sone of Sirach, saying: Altiora te ne quæsieris, & fortiora te ne scrutatus fueris, sed quæ præcepit tibi Deus, illa cogita semper, &c. Seeke not for things that be to highe for thee, & searche not out those thinges whiche are to weightie and harde for thee, but alwayes haue in mind the thinges that God commaundeth thee, & be not curious in his manifold workes. For it is not necessarie for thee to see those things which are hid in secrete. cap. 3.

Alley, W.

2. Predestinatio

Therfore, I wil talke as reuerently and as confortably as I can of this matter of Predestination. Which shal be discursed in the third part of the partition

The third demme is, to what ende we be electe.

The end of predestination is Christ the sonne of God, for god hath decreed & purposed to saue as many as haue communion and felowship with his onely begotten sonne Iesus Christ, as Paule saith: elegit nos Deus in Christo, antequam iacerentur fundamenta mundi, &c. God hath chosen vs in Christ, before the foundation of the worlde was laide, that we shoulde be holy and irreprehensible before him through charitie, whiche hath predestinate vs, to be adopted through Iesus Christ vnto him selfe, according to the good pleasure of his will, to the praise of the glorie of his grace, wherwith he hath made vs accepted in his beloued sonne Christ. Eph. 1.

Therfore, whosoeuer be grafted in Christ, they are predestinate and elect. For as saithe Iohn saith: qui habet filium, vitam habet, qui non habet filium Dei, vitam non habet. He that hath the sonne, hath lyfe, he that hath not the sonne of God, hath not lyfe. And again in the gospel Christ saith himselfe: hæc est voluntas eius, qui misit me patris, vt omnis qui videt filium, & credit in eum, habet vitam. This is the will of my father, which hath sent me, that euery one which seeth the sonne, and beleueth in hym, hath life. 1 Iohn. 3. Cap. 6.

Wherfore, if you aske, whether you be electe vnto life, or predestinat to death, that is, if you be of the nomber of them that shalbe damned or saued: I answere: If you haue communion with Christ, you are predestinate vnto life, and be of the nomber of the electe: but if you be seperate from Christ, how soeuer you seeme to excel in vertues, you are predestinate vnto death. For the predestination of god doth not leane, nor is moued and directed by our worthines or vnworthines, but of the mere grace and free mercie of God the father, and hath a respect onely vnto Christ. And therfore our saluation can not be, but certaine and sure.

They are muche seduced and deceaued, whiche do iudge them that shalbe saued to be predestinate vnto saluation for their good merites and workes, whiche god did foresee in them: for the Apostle saith: elegit nos in Christo, in ese, iuxta beneplacitum voluntatis suæ, vt laudetur gloria gratiæ suæ. He hath chosen vs in Christe, according to the good pleasure of his will, to the praise of the glory of his grace. And againe to the Romanes: non est volentis, neq; currentis sed miserentis Dei. Againe he saith: Deus saluos nos fecit, & vocauit vocatione sancta &c, God hath saued vs, and called vs by an holy calling, not according to our workes, but according to his purpose and grace, which is geuen to vs by Christ Iesu, before the worlde was made. Eph. 1. Cap 9. 2. Tim. 1.

Our sauiour Christ also saith: oues meæ vocem meam audiunt, &c. My sheepe heare my voice, and I know them, and they do folow me, & I do geue them euerlasting life, nor they shal dye for euer, neither shal any man take them out of my handes. Iohn. 20.

Obiectio.

Christs sheepe being endued with a sure and stedfast faith, do cleaue fast vnto Christ, and do feele that godly drawing, of the which Christ speaketh in the gospel: nemo venit ad me, nisi pater meus traxerit eum: no man cōmeth to me vnles my father shal draw him. But, when I do not feele this drawing, I do not cleaue with a stedfast faith vnto the sonne of God: Therfore, I am not of the nomber of the electe. Cap. 6.

Responsio.

We muste beware that we conceyue not vaine opinions of the drawinge of god. God did draw Paule violently, but yet he draweth not euery man by ẏ heir of ẏ hed. There be means how god doth lead and allure man vnto him. He doth Cap. 10.

not

not alwayes drawe him, as one would drawe a flocke. Paule saith: fides ex auditu, auditus autem per verbum dei: faith cōmeth by hearyng, and hearyng by the worde of god. Therfore, god draweth thee, when he preacheth the gospell vnto thee by his ministers, when they touche thy harte, when they excite and stirre thee to prayer, by the which thou maiest cal for his grace, helpe, illuminyng, and drawing. Cap. 4. Cap 9.

If thou do not presently feele and perceyue in thy minde a most perfecte faith, do not dispaire. The scripture saith: The earth bringeth forth fruite freelie, & of her owne accorde, but firste it is grasse, then it is stalke, and laste of all it is full corne. Euen after that maner hath faith her increase. The Apostles (as Marke recorded) prayed, saying: Domine adauge nobis fidem: Lorde increase our faith. Likewise it is mencioned in the. 9. of Marke, howe a certaine poore wretch hauyng his sonne vexed with a deuil, cried out vnto Christ: age, si quid potes domine, subueni misertus nobis. O Lorde, if thou canste, helpe, hauinge pitye on vs. And furthwith he heard the Lord saying vnto him again: If thou canst beleue, all things are possible to him that doth beleue. This poore miser cried out again: O Lorde helpe myne incredulitie. Here you may see that this man did beleue, feelyng faith in his minde geuen him of god: yet he iudged it to be so weake, that it needed the helpe of god. And this faith of his, if it had ben compared, or cōferred with an absolute and perfecte faith, it might seeme rather an incredulitie, then a faith. Yet see what this litle faith did, it did bring and restore his son vnto recouery and health.

If any man therfore doth feele faith to be in his minde (although it be imperfect, slender and weake) let him not dispaire, but caste himselfe wholy vpon the mercie of God. Let him not presume of his owne power and free will, let hym praye, and cal incessantly for the increase of faith, let him remember the comfortable wordes of Christ: petite, & dabitur vobis, quærite, & inuenietis, pulsate, et aperietur vobis: Aske, and it shalbe geuen to you, seeke, & you shal find, knock, and it shalbe opened vnto you. These and such lyke comfortable places of the scriptures ought more to moue and confirme our mindes of the great good will of god towarde vs. then the suggestions of the diuil to feare vs. By the whiche suggestions and temptacions he goeth about not only to subuert and ouerthrow the hope of our election, to make god suspect vnto vs, as though god did hate his creature, and had rather haue it lost, then saued. Math. 7.

Let vs firmly printe in our mindes that god hath elected and chosen vs in Christ, and for Christs sake hath predestinate vs to lyfe, and doth increase the same faith to them that shall aske and praye for it, and inspireth vs, that we maye truly pray and aske, for these and such other lyke giftes.

Thus, I haue discoursed the three partes of this prelection, accordyng to my promise. Nowe, lette vs go a litle further in the texte. It followeth: *In* obedientiam et aspersionem sanguinis *Iesu* Christi, through obedience and sprinklynge of the bloud of Christ, that is, saith Peter, the true sāctifieng of the spirite is to obey the gospell, and to beleue in Christ, which hath made vs worthie of eternall lyfe, by the sheddyng of his owne bloud, and by sprinklyng of our conscience with the same bloud.

And here Peter seemeth to haue had a respecte to the olde ceremonie of blouds sprinkling. For euen as it was not enough then among the Iewes, that the sacrifice should be offered, and the bloud therof shed, vnles ỹ people had ben sprinkled with the same: So now at this present it shal profit vs nothing that Christs bloud is shed, vnles our consciences be clensed and purified therwith: which thing is done by the ministerie of the holy ghost, whiche doth sprinkle our consciences with Christs bloud, to washe them withal.

Dauid speaketh of this kynd of sprinkling, saying: Asperges me domine hysopo, & mundabor, lauabis me, & super niuem dealbabor: sprinkle me, Lorde, with hyssope, Psal. 51.

Alley, W.

ſope, and I ſhalbe cleane, thou ſhalte waſhe me, and I ſhalbe whiter then ſnowe.

Leu. 14. 3. Sacrificiū.

We reade in Leuiticus of the ſacrifice that did purifie and cleanſe from the leproſie. They tooke two ſparows, one of them was killed, and put in an earthen pot, hauinge faire and cleane running water, the other ſparow being a liue, his winges with Ceder wodde, and ſcarlet cloth with hyſope wer dipped in the blood of the ſlaine ſparrow, and he that was infected and diſeaſed with the leproſie was ſprinkled with all. The ſparow that was ſlain, ſignified the humanitie of Chriſt, which was put to death. The ſparowe that was lefte a liue, ſignifieth the godhead of Chriſte, which was impaſſible and could not be hurte.

The leproſie of the bodye betokeneth the ſinne of the ſoule. Hiſope is a lowe herbe, and of a ſwete ſauour, and it ſignifieth our fayth, by the whiche our hartes are purified. And nowe crieth Dauid, ſaying: If thou O God ſhalte ſprinkle me with thy grace, and with faith, as it were with a bundle of hyſope dipped in the bloud of Chriſt, and ſo ſhalt waſh my ſpottes, than ſhal I by ꝛ by be made cleane, and I ſhal become whiter then ſnow. I know Lord, I know, ſaith Dauid, that I neede not the ſlaughter of goates and bullocks, but this I know, that the purifyeng and clenſing of the ſoule is ſet only in the faith of Jeſus Chriſt, with whoſe bloud, whoſoeuer is ſprinkled, he is waſhed and cleanſed from all his ſinnes. And vnto this end alludeth ſainct Peter here in this place.

Now, the whole minde of Peter in this place is this: we be predeſtinat, elecꝛe, and choſen of God vnto ſaluation. This election is not diſpoſed and diſpenſed raſhlye, but by the redemption of Chriſte, in the whiche is declared both the mercie and Juſtice of god. In this Chriſt onely we muſt beleue, ꝛ obey his doctrine.

Therfore, they are muche deceiued and do greatly erre, which preach, bragge and boaſte onely of election, and do reiecte, and neglecte faith, the fruits of righteouſnes, feruent and deuoute praiers, as things vnprofitable, as though the election of god ſhould be a raſhe and a bare thing: quos præſciuit, eoſdem præfiniuit, conformes eſſe imaginis filii ſui: thoſe which he knewe before (ſaith Paule) he alſo ordeined before, that they ſhould be like faſhioned to the ſhape of his ſonne. ꝛc.

Rom. 8.

Now let vs gather together the whole ſumme of Peters minde, which is this.

Our ſaluation ſtoweth of the free election of god, but this election muſt be conſidered with the experience of faith, in that that god doth ſanctifie vs with his holy ſpirite.

Finally, there be two effectes or endes of our vocation, one is obedience, by the whiche we muſt vnderſtand newnes of life, the other is the ſprinklynge of Chriſts bloud, by the which is notified the remiſſion of ſinnes, and both theſe are the workes of the holy ghoſt. And therupon Peter concludeth, that we oughte not to ſeparat election, from vocation, nor the free iuſtifieng, of faith from ỹ newnes of lyfe.

It folowth in the terte: gratia & pax multiplicetur uobis, grace and peace be multiplied vnto you. There is nothinge that ought more to be wiſhed and deſired of vs, then to haue god fauorable and mercifull vnto vs, which is ſignified here by this worde gratia. And after to deſire that proſperitie and good ſucceſſe of al things maye flowe and come from god toward vs, whiche is ſignified by this worde Pax. For howſoeuer all thinges in this worlde be luckie, pleaſante, and fortunate vnto vs: yet if god therwith be not fauorable, that bleſſinge and ſucceſſe whiche we haue, is turned into curſe.

Therfore the only foūdacion, ground ꝛ ſtay of our felicitie, is the fauor, ꝛ benenolence of god, by the which fauour it is brought to paſſe, that we haue the fruition of the very true and ſound proſperitie. Yea, and that our ſaluation and health is promoted and furthered in the very ſtormes of aduerſitie. Gratia & pax: Grace here, I ſay, betokeneth the fauour of god, which although it beginne here in vs, yet it is requiſite and neceſſarie that it ware and growe in vs daily more and more, vntil our dieng daye.

He that

He that knoweth and surely beleueth: that god is fauorable vnto hym, that man hath peace and quietnes of conscience, and nedeth not, no nor doth feare neither the worlde, nor yet the deuil, for he is surely persuaded, that god will deliuer him from Sathan, sinne, and death, and from all other incommodities.

Grace, I tell you, betokeneth here, fauorem, gods fauor, by the whiche we are not onely made amiable, acceptable, and beloued vnto god, but also we obteyne all spiritual dowries and giftes, which eyther pertaine to all godlines, or els to the vtilitie and cōmoditie of our neyghbours.

Pax: Peace here signifieth the successe and good going forward of al things, euen as we wold desire and wishe them. And this grace and peace doth Peter here pray and desire vnto them, to whome he wrote this epistle, some saye, that peace betokeneth here the quietnes of conscience.

Obiectio.

But I pray you sir, did not Peter knowe, that all the true and faithful disciples of Christe should beare the crosse, and sustayne afflictions and persecutions in the worlde? And why then doth he wishe all thinges to be prosperouse and luckly vnto them?

Responsio.

It is moste true, that godly and faithful men are subiecte, and like to sustēine, as long as they liue here in this worlde, persecutions, afflictions, and aduersities, at one time or other. Notwithstāding, god doth with his great fauour and mercy so adourne and decke his holy saintes, that the very reproches and troubles of the worlde, do turne to their profit and glorie. And god doth so comforte them in their aduersitie, that euen then be they most quiet, most ioyful, and most reioysing, when they be in the middle of death. What presidentes haue we had, I pray you, these late yeares, of those godlye Martyrs, which testified christs truth be shedynge theyr blouds? This grace and fauour of God is geuen vnto man without his merites or desertes.

Sainct Ambrose interpreting this worde, grace, saith after this maner: quia hoc constitutum est a Deo, et cæ. because god hath ordeined, that they whiche beleue in Christ, shalbe saued without workes, by faith onely, we shal freely obteine remission of sinnes.

I do not a litle meruaile, that some of the schole men are suche stoute defenders of mans power, and so smal fauorers of the grace of Christ, that they are not ashamed to say and to write, that the very infidels and heathen, which are destitute of the gospel, may with theyr moral vertues deserue (as they terme it) primā gratiam, the first grace. Whiche doctrine, because they would make it seeme and appeare more probable, they affirme, that such workes done before faith, do not merite and deserue Gods fauour and grace simpliciter, absolutely, but as they terme it, de congruo, with a conuenience and meetenes. Mary, say they, we dare not affirme, that they merite de condigno.

Although these morall actions and vertues may be nombred generally amōg those thinges, that be called, bona, good: yet as concernyng the auctors and workers of them, from whom they come, because they be without faith, those actions and morall vertues are very sinne, and do displease god. For as long as we be without Christ, the holy ghost declareth vs to be the sonnes of wrath: that is, hated of god.

Our sauiour Christ saith: qui non credit in filium, non habebit vitam æternā, & ira dei manet super eum: he that beleueth not in the sonne, shall not haue eternal life, and the wrath of god shal abide vpon him. Therfore, forasmuch as god doth hate vs, how can we do workes that be pleasant and amiable vnto hym?

Secondly, Paule calleth those glorious and noble workes, which he did in his Iudaisme, before his conuersion, dosse and dounge. Phil. 3.

Thirdly

Thirdly, the prophet Eſaie writeth: Iuſtitiæ noſtræ vt pannus menſtruatæ. Al our righteouſnes are as a diſcloyned and foule cloth, which ſentence, whether it be taken and referred to them that be alredie iuſtified, eyther to thoſe that be not yet regenerated, the ſequel is al one. For if the workes of ỳ iuſtified be counted no better before god, what maner of workes are theyrs to be counted, which are not yet come vnto Chriſt?

Luc. 17 Fourthlye, Chriſt ſayth to his Apoſtles: quum feceritis hæc omnia, quæ facere debetis, dicite, ſerui inutiles ſumus: when you ſhall do all thoſe thinges, whiche you ought to do, ſay, we be vnprofitable ſeruauntes. Which ſentence, if it be verified of the beleuyng, what, I pray you, may be thoughte of the workes of Infidelles?

By theſe teſtimonies, and ſuch other like places, it is and may be ſufficiently proued, that their doctrine is vaine and moſt fooliſhe, whiche ſay, that Infideles may merite primam gratiam de congruo, as they terme it. But becauſe they wold haue their voluntarie and wil workes to be eſteemed and maintained, they haue an other foliſh diſtinction concernyng them which be not Infidels, but beleuyng, and thoſe workes they call, opera ſupererogationis, the workes of ſupererogation, which to do we are not bound, but may chuſe whether we wil do them or no, but if we do them, we do more, ſay they, then we are bound to do, and therfore we deſerue gratiam dei, the fauour of god de condigno, as they terme it. And if you would know, what theſe workes of ſupererogation be, you may learne them out of theyr popiſhe and peuiſhe bokes, ſome of them I wil rehearſe: to heare fiue or ſeuen maſſes on a day, to go on pilgrimage from poſt to piller, to make choiſe and difference of meates, as to put more holines in fiſhe then in fleſh, to builde monaſteries and chauntries, to make vowes, and to profeſſe ſingle life, to forſake father, and mother without their conſent & good wil obtained, to become monks, friers, chanons and Nuns, &c. But who hauing any ſalt in hym (as the prouerb ſayth) wil not counte theſe thinges to be vaine, fond, ſuperfluous and fooliſh, for the whiche the Lord ſhal ſay at the daye of the iudgement, as it is written in the prophet Eſaie: quis hæc requiſiuit de manibus veſtris? who required theſe things at your handes?

Lib. de doct. chriſtian. Saint Auguſtin writeth: quum dicitur toto corde, tota mente, tota anima, et omnibus viribus, nullam partem reliquit tibi vacantem: When the Lorde ſaide thou ſhalt loue thy Lord god with all thine harte, with all thy mind, with all thy ſoule, and with all thy ſtrength, he lefte no parte in thee voide, wherwith thou maiſt loue and ſerue God more then thou arte commaunded.

Lib. de ſpirit. et litera. The ſame Auſten again ſaith in an other place: quum non plenè, dum hic viuimus, deum cognoſcamus, plenè illum non poſſumus diligere: nullus enim plus diligit, quàm cognoſcit: foraſmuch, while we liue heare, we can not fully know god, we can not therfore fully loue him: for no man loueth more then he knoweth &c.

Well I haue very long deteined you. It is time to ende. Thus you haue heard the whole Epigraphe or inſcription of this epiſtle, wherwith Peter ſaluteth and wiſheth wel to them, to whome he writeth. After the inſcription foloweth that part, whiche is called, exordium, or proæmium, that is, the beginning or entrance of his matter. But to diſcourſe any parte therof, I wil differre it vntyl the nexte readyng daye. In the meane tyme I commit you to the tuition of God.

Hic sequuntur Miscellanea prælectionis secundæ. Tomi. 2.

Salomon. 1.



Alomon was the sonne of Dauid, begotten of Bethsabe, who was the wife of Vrias. He had an other name, which was Iedida, that is, dilectus domini, *beloued of the Lord. He was brought vp from a childe by his parents in godlines and learnyng, and deliuered vnto Nathan the Prophet to be taughte and instituted: who after he had receyued him, for his noble and cleare wittte, called hym,* amabilem. *His father, yet lyuinge, he receiued the kyngdome after he beganne to raigne (which was as many do write, at his age of twelue yeares) God appeared vnto him in his slepe, and bad him aske what he wold. He required not long life, neyther riches, nor reuengemēt of his ennemies, but desired intelligence and wisdome, that he might righly gouerne the people cōmitted to his carge. God therfore did adorne and beautifie him with suche excellent prudencie, that he excelled all other wise men, not onely those which were foreine, but also those which were noble amōg the Israelits. But when he came to mature and ripe yeres, forgetting god the graūter and geuer of all his honors and riches, wente vp to the mounte, and falling down on his knees, worshipt Moloch the Idole of the Egiptians, and many other Idols of the Gentils. And also being old, he liued filthely and fleshly with a great nomber of women, not onely with the women of his own countrie, but also toke many other straunge women. He had. 700. wyues, and 300. cōcubines, which tourned away his hart from god vnto their false gods, pretendinge politickely (as it is thought) to haue peace with kyngs and princes adioyning nighe vnto him. Notwithstandynge, he greatly offended god therin. Vpon which saint Augustin writeth thus:* Salomon bonis initiis, malos habuit exitus: *Salomon with his good beginnings had euil endings. For prosperitie oft times ouercometh & blindeth the minds of wise mē. Iesus the sonne of Sirach saith of Salomon after this maner:* collegisti quasi aurichalcum aurum, & vt plumbum collegisti argentum, & denudasti femora tua mulieribus, &c. *Thou haste gathered gold as tinne, and haste had as much siluer as lead, thou diddest bowe thy loines to women, and wast ouercome by thy bodye, thou diddest staine thine honor, and hast defiled thy posteritie, and hast broughte wrath vpon thy children, and hast felte sorow for thy folie. So the kingdome*

Lib. de ciuit. dei 17. cap. 2.

Ecclesiasticus cap. 47.

dome was deuided, and Ephraim became a rebellious kyngdome. Neuertheles, the Lord lefte not of his mercy, neyther was he deſtroyed for his workes, neither did he aboliſh the poſteritie of his elecle. &c. This ſad and fearefull example doth teach vs to beware that we be not to proude in proſperitie. It can not firmly be gathered out of the holy ſcriptures, whether Salomon (at the time of his death) did earneſtly repent of his impietie or no. Notwithſtanding, ſainct Hierome, Ambroſe, and Chriſoſtome do write, that he repēted before his death. Vvherupon the hebrues intituled his boke called Eccleſiaſtes, pœnitentia Salomonis, *the repentaunce of Salomon. After he had liued 94. yeres, he died, and was buried in Ieruſalem.*

He wrote 3000. bokes of ſentences, and 5000. bokes of ſonges and modulations: he wrote of the nature of trees, from the lowe hyſope vnto the highe Ceder tree. He wrote alſo of the properties of beaſtes, birdes fiſhes, and ſerpentes, &c.

There be extant of his bokes three in nomber: the boke intituled the prouerbs, the boke intituled Eccleſiaſtes, and the boke intituled cantica canticorum.

Lib 7. de ciuitate dei. cap. 20.

Sainct Auguſtine writeth, that the weſt church receaued the boke of Wiſdome and Eccleſiaſticus to be the bokes of Salomon.

Some recorde, that Salomon did inſtitute certaine exorciſmes, and incantations againſte wicked ſpirits, by the which ſickneſſes and diſeaſes might be mitigated, and eaſed.

Prædeſtination. 2.

BEcauſe certaine hie climing heades make no difference betwene predeſtination and deſtenie: I wil deliuer ſomwhat worthie note, what deſtenie is, and how and in howe many points it differeth from predeſtination and gods prouidence. And to make the matter more plain, I wil ſpeake a word or two de prouidentia Dei, of the prouidence of god, of the which much mēciō is made almoſt in euery part of ỹ ſcriptures.

Iohn. 5.

Firſt, Chriſt ſaith: Pater meus ad hoc vſq; temporis operatur, & ego operor, *my father worketh hitherto, and I worke.*

Heb. 1.

Againe, ſainct Paule writeth: Deus per filium ſecula condidit, moderaturq;, & portat omnia verbo potentiæ ſuæ: *God hath eſtabliſhed the worlde by his ſonne, and doth rule and moderat all things by the word of his power.*

Cap. 2.

Again, in Daniel: Domini eſt ſapientia, & fortitudo, ipſe eſt qui mutat tempora et quæ fiunt in tempore, abiicit Reges, & inſtituit Reges, dat ſapientiam ſapientibus, & ſcientiā iis, qui pollent intelligentia. *Vviſedome and ſtrength is the lords, he chaūgeth the times and ſeaſons, he taketh away kings, he ſetteth vp kings, he geueth wiſdom to the wiſe, and vnderſtanding to thoſe that do vnderſtand.*

Againe

Againe in the psalme it is written: magnus Dominus noster,& magna est virtus eius &c. *greate is our Lord,and great is his power.* Psalm. 147.

There be infinite other places,beside these,in the scriptures,abundātly testifieng,that god by his prouidence doth gouern all things that be in the worlde,and specially man,being the possessor of the worlde,for whose sake al thinges be made.

Obiectio.

For as much as al things in the world are done by the prouidence of god,ther is no cause,why we shuld put to our indeuour and industrie: we may liue idly and careless,it is sufficient that we be enforsed of God. For if he shal nede our endeuour,he wil violently, wil we,nill we,driue and force vs to that which he wil haue to be done by vs.

Responsio.

Vve see holy men in ỹ scripture both to iudge & to speake more sincerely,and more reuerētly of ỹ prouidēce of god. The Angel said plainly to Loth: festina in zoar,et illic seruare:neq; em facere possū quicq̄, donec tu illuc venias: *make hast to zoar,and ther be preserued,for I cā do nothing before ỹ come thether. Lo,here is Loth wt his family saued by ỹ prouidēce of god: the citizens of Sodome,and al the cities roūd about are destroyed. Yet the labor and will of Loth is required in the very worke of this his preseruatiō. I can do nothing (saith the Lord) vntil thou come thither. Dauid euidētly saith:* Ego in te speraui,dñe,dixi deꝰ meus es tu, in manu tua sunt tēpora mea: *I haue trusted in thee,o Lord, I haue said, thou art my god: in thy handes are my times. Notwitstādyng,he which had cast him self wholy vpon the diuine prouidence, toke diligent aduise, how he might by his diligēce and industrie escape and auoide the craftie assaults of his father in lawe Saule: neither he doth despise nor refuse the helpe and policie of his wyfe Michol. He doth not replie against her, sayeng: All things are done by the prouidēce of god, therfore ther nedeth no policie or meanes, the almightie god can deliuer me out of the handes of my fathers souldiours,or els he cā saue me by some other miraculous meanes. Let vs therfore quiet our self,and suffer god to worke in vs. He vnderstode the prouidēce,that as ỹ diuine prouidence doth worke by means,& by a certain order: so he did know it to be his duetie in the feare of god to submit and referre himself to ỹ same meanes, and to put awaye all lettes.* Gen. 19

S. Paul heard ỹ Lord sayeng euidētly: sicut Hierosolymis de me testificatꝰ es,ita oportebit te & Romæ testificari: *As thou hast testified of me at Ierusalē,so ỹ must bear witnes of me also at Rome. And although he doubted not ỹ promises of god to be true,nether was ignoraunt of the power & efficacie of gods prouidēce: neuertheles,he sent his nephew priuely vnto the chief officer,to shew him,that the Iewes had conspired his death, and to desire him that he might not be brought forth at their requeste.* Actes. 23.

Againe, Paule ſailyng on the ſea Adriaticum, and being very nere vnto a moſt dangerous ſhipwrake, ſaid vnto the ſoldiors in the ſhip, which were very fearful: hortor vos, vt bono animo ſitis: iactura enim animæ nulla erit ex vobis, ſed tantùm nauis &c. *I exhorte you to be of good courage, for there ſhalbe no loſſe of any mãs life among you, ſaue of the ſhip onely: for ther ſtode by me this night the Angel of God, whoſe I am, and whome I ſerue, ſayeng: feare not Paule, for thou muſte be broughte before Ceſar, and lo god hath geuẽ vnto thee all that ſaile with thee: wherfore ſirs, be of good courage. I beleue God, that it ſhalbe ſo as he hath told me. But afterward, whẽ the mariners went about to go out of the ſhip, Paule ſaid:* niſi hi in naui manſerint, vos ſalui fieri non poteſtis: *Excepte theſe men abide in the ſhip, you can not be ſaued.*

Therfore, meanes and midles do pertaine to the prouidence of god, by the which god worketh, which are not to be neglected. For neyther the aire doth make the yearth fruitful, the waters do flow to and fro, nor the yearth bringeth furth by their owne power, but by the power and deuiſe of god. And although godly and holy men do iudge, that nothing is done here through their deſerts, as our ſauiour Chriſt ſaith: Pluit pater ſuper iuſtos, & iniuſtos: *The father raineth vpon the iuſte and vniuſte: yet they do not forget the prophetes words, ſayeng:* ſi volueritis, & audieritis, bona terræ comedetis: ſi verò contumaces fueritis, gladio deuorabimini: *If you conſent and obey, you ſhal eate the good things of the land: but if you refuſe, and be rebellious, you ſhalbe deuoured with the ſword: for the mouth of the Lorde hath ſpoken it.*

Math 5.

By theſe places, authorities, and teſtimonies it is ſubſtãtially proued, that god hath a great care and regard towarde vs, and that he with his diuine prouidence doth defend vs againſt all ſickneſſes, diſeaſes and dãgers: and that as he hath created all creatures to the behoof and vſe of mã: ſo he doth conſerue and applie thẽ to the cõmoditie and profit of mã.

This ſhalbe ſufficient de Dei prouidentiæ, *of the prouidence of God. Now a worde or two of* fatum.

I intend not to ſpeake of fatum *here, as the Poets, the Philoſophers, and Aſtronomers doe define and diſcourſe it. For to graũt* Fatum *after that maner, were to graunte, that al things chaunce by mere neceſſitie, whiche is a doctrine both hereticall and diabolicall. But I will ſpeake of,* Fatum, *ſo muche and ſo far, as the diuines graunt it.*

VVhat deſtenie is, after the cenſure of the diuines.

Firſt, the diuines do define deſtenie to be a certain diſpoſitiõ in things moueable, by the which the prouidence of god knitteth all things in order. Or thus, deſtenie is an ordinance or conſtitution of the ſecõd cauſes, to bring forth their effectes in the inferiour thinges, according to the direction,

rection, which they haue of god. This ordinance may be two wayes cõsidered: first, as it is ioyned in the prospecte of the mind of god, ordenyng and dyuiding all things in their places, tymes, mouings, and maner: and so it is called the prouidence of god.

Secondly, the same ordinance is digested and applied by tymes in the midle causes appointed of God to bring forth their proper effects: and so it is called fatum, destenie. Vvherby it is manifest, that the will and prouidence of God may by called fatum, destenie, causaliter.

But the same disposition and order of the second causes, concernynge their effectes dependyng of the will and prouidence of God, may be called fatum essentialiter.

The disposition of the seconde causes (as Thomas saith) is called fatũ a fari, to speake, as though you wold say, the pronouncing and vtterance of gods prouidence. For God pronounced his prouidence, per fatum, by destenie, euen as man vttereth what he hath conceyued in his harte, by voice and wordes. And like as an artificer declareth the forme & fashiõ of that he maketh, conceyued in his minde, by the effecte and finishing of the worke, by the dispositions of times: so doth god by his prouidence, simpliciter, dispose what things he would haue done, & per fatum doth administer them diuerse wayes, and at sondry times. And vpon this thre thinges may be obserued, and ratified: first, what things are subiect to destenie, and what things not subiecte to destenie. For, in so much as destenie (as the diuines say) is an ordinãce of the second causes to the effects foresene of God, it foloweth, that onely those things are subiect to destenie, which are subiecte to the secõd causes, neither are they subiect to destenie. As for example, the creation of the first things, that is, angels, celestiall bodies, time, and matter of the foure elemẽts, the first substãce of all kindes of thinges, which were brought forth in the beginning, the glorifieng of the heauenly substaunces, the iustificatiõ of the wicked, and the soules whiche are alwayes created a newe. For all these thinges did flow, and were created of God immediatly, nether could they, nor can otherwise be brought forth. Therfore, they are not subiect to destenie, for those things that ar done of the superior, are not chaunged or altered of the inferior. Vvherupon Boetius saith: Those things which are moste nere to the diuinitie, being established and made sure, do excede wholye all fatal order. But those thinges that are remoued, and somwhat a farre off from the first cause, the further they be off from it, so much the more they are subiecte to fatall order. Lib. 3. cont. entiles. c. 93

Therfore, those thinges which are done of God, are subiect onely to him. But other particuler and natural effects are subiect to the mouings of the elements, & the mouings of the heauenly bodies, and of that part which is called primum mobile, and finally to the prouidence of God, of

whom al things haue their ſtedfaſtnes, and without whom nothing cõtinueth in his owne ſtate. For, if you take away the firſt, the ſecond alſo is taken away. Secondly, it is to be conſidered how the faithful chriſtians may graunt, that there is fatum, deſtenie, for if deſtenie be taken for the diſpoſition & conſtellations of the ſtarres and planets (in which any mã is conceiued or borne) enforcing all the inferior effects beſide the will, and without the worke of God: ſo fatum is to be denied, as Gregorie ſaith: abſit à fidelium cordibus, vt eſſe fatum aliquid dicant: that is, let it be far from the harts of the faithful, to ſay, that ther is any deſtenie. But if fatum be taken for the diſpoſition of the ſecond cauſes, and for the ordinaunce of humaine actions, being referred to the prouidence of god, as appointed by him, and ſpoken before him: ſo may we graunt, that ther is fatũ, deſtenie, although the holy fathers haue refuſed to vſe this worde, fatum, by reaſon of thoſe men which wreſted this word to the violẽt diſpoſition, and fatal neceſsitie of al things. Vnderpõ S. Auguſtin ſaith:

Lib. 5. de ciui dei. cap. 1

Si propterea quis res humanas fato tribuit, quia ipſam dei voluntatẽ vel poteſtatem fati nomine appellat, ſententiam teneat, & linguam corrigat: If any man do attribute humaine affaires to deſtenie, becauſe he calleth the will or power of god by the name of Fatum, deſtenie: let him refrain his iudgment, and amend his toung. Thirdly, it is to be conſidered how the prouidẽce of god and deſtenie do differ. For the diſpoſition of things, which are to be produced, gouerned & conſerued, by the proſpect & regarde of God, is called the prouidence of God. But the ſame diſpoſitiõ in the middle cauſes ordeined of God to the bringing forth of the effects, & declared in times, is called deſtenie. Alſo they differ in this, that as wel neceſſarie things, as things that happen, are ſubiect to the prouidence of God: yea deſtenie it ſelfe is ſubiect to the diuine prouidence: but onely moueable things are ſubiect to deſtenie. Furthermore, they differ in this, that the diuine prouidence beinge conſtitute and ſet in God the highe and chief ruler of all things (as Boetius ſaith) conſiſteth in God, and deſtenie conſiſteth only in the ſecond cauſes. Alſo they differ in this, that the diuine prouidẽce is called deſtenie cauſaliter, in aſmuch as the fatall diſpoſitiõ dependeth and cõmeth of gods prouidence. But the diſpoſition of the ſecond cauſes, in it ſelf, is called deſtenie eſſentialiter.

Finally, they differ, becauſe the prouidẽce of god is alwaies vnmoueable, remaining, permanent, and cauſeth al things to be moued. But deſtenie, for ſomuch as it is in things moueable, is alſo moueable. To be ſhort, that ther is no ſuch fatum, as the Stoiks do imagin, I wil make it plain by exhibiting vnto you certaine verſes, which are recited in a certaine interlude or plaie intituled Aegio. In the which playe, ij. perſons interlocutorie do diſpute, the one alledging for the defence of deſtenie and fatall neceſsitie, and the other confuting the ſame.

¶ *The names of the interlocutors be, Larymos, and Phronimos.*

Larymos.

NOne of you all can destinie denie,
For all thinges do chaunce by mere necessitie.
And that will I proue by sufficient authoritie,
Both of Astronomie, and also diuinitie.
And first to begin with Gods owne booke:
God doth al thinges foresee and forelooke,
And that thing which he doth once foresee.
Must needes be so, and can none otherwise be.
Man is also ruled by the constellation
Of the bodies aboue after Ptolemies relation.
Of Lucanus also this is the sentence:
That man is ruled by destenies violence.
Præceps agit omnia fatum.
And beside the doctrine of all the Astronomers,
It is also the minde of Poetes and Philosophers,
Quod regitur fatis mortale genus,
Et venit ab alto quicquid facimus.
To be short and to auoide prolixitie,
Now shall you heare a doctor of diuinitie.
Austen in his booke of the heauenly citie
VVriteth these wordes of fatall destenie:
Destenie (saith he) is a certaine disposition
Of causes, and is also an order and a production
Of thinges, them either to prosper or els to spil,
Beside Gods purpose, and beside mans will.

Phronimos aunswereth.

The wicked doctrine of fatall necessitie
I will proue to be a detestable heresie.
If man by the course of bodies aboue
From sinne him self could not leaue nor remoue,
And if one should be a theif by fatall necessitie,
Then we must nedes reason and contend,
That the creatures of God are not all good,
Contrarie to thapostle Paules relation,
VVhich al creatures to be good made declaratiõ.
And by this doctrine it should folow than,
That there could be no sinne committed by man.
For that whiche is euill is done alwaye
By mans free will, as the diuines do say,
And by the suggestion of the wicked fiend,
Et per fomitem peccati, that is in mans minde.
And by the doctrine of the Stoikes necessitie
God to him self should be cleane contrarie
For if he bid vs to do good, & enforce vs to do il,
VVho then his cõmaũdements is able to fulfil?

Of this alſo ſhould enſue a damnable clauſe,
That God of al ill ſhould be the originall cauſe.
It foloweth alſo by this heathenish neceſsitie,
That all tranſgreſſors are puniſhed vniuſtly
For, you can not ſay that to be ill done,
VVhich a man by no meanes is able to ſhunne.
Out of this alſo it doth folowe and fall,
That in vaine are made the ſciences all:
As Geometrie, Phiſike, & moral Philoſophie,
Arithmetike, Muſicke, and alſo diuinitie
For what ſhall we neede to teach and exhort,
Or the ſicke to helpe with medicines comfort?
VVhat ſhall it auaile to rebuke any ſinne,
Or to repẽtaũce by preaching any mã to winne?
VVhat ſhall it boote to faſt and to pray?
Or any good thing to do or to ſay?
If all thinges by deſtenie ſhould chaunce & fal?
Marie it forceth not then what we do at all.
And to be plame, if this doctrine ſhould be knowne,
The whole life of man ſhould be quite ouerthrowne.
Ambroſe in his booke called Exameron
Doth profoundly condemne this opinion.
VVhat neede (ſaith he) any lawes to be made?
Or in a Realme any actes to be had,
To preſerue the good in quiet ſafetie,
And to puniſhe the ill for their iniquitie,
If thinges ſhould chaunce by mere neceſsitie.
VVhy laboureth the ploughman to ſow his corne?
VVhy trauaileth the marchaũt like to be forlorne
In the ſea? why do other men take care and payne,
To obteyne to them ſelues commoditie and gaine?
All occupations and artes are in vayne.
Thus writeth Ambroſe wonderfull playne.
God forbid (ſaith Gregorie) that any chriſten harte
Should with the opinion of deſtenie take any part.
For none but God, whiche gaue the creation
Doth take of our life thadminiſtration.
Ptolomie the prince of the Aſtronomie ſcoole
Doth ſay that a wiſe man the planets may rule.
And Bugufarus vpon the centiloquie
VVriteth thus concerning deſtenie:
The effectes of the planets a wiſe man may let,
By the force of wiſedome, whiche in him is ſet.
And Abrahã Auenar an aſtronomer of Chaldie
Doth ouerthrow this fatall neceſsitie.
If to heauen with prayer man lift vp his voyce,
Agaynſt deſtenie he ſhall triũphe and reioyce,
Authorities agaynſt deſtenie we neede no moe.

But

But yet let vs bring an example or two.
A certayne man beholding Plato his face
Did him much diſpraiſe and greatly diſgrace,
And iudged him to be a corrupter of youth,
A lyar, a diſſembler, no teller of truth.
To whom Plato aunſwered making relation
That he had ouercome the planetes inclination,
By knowledge, and learning, and wiſe gouernement,
And by godly vertues dayly intertainement.
Iacob and Eſau maketh for this matter
As is in Geneſis the xxv. chapter.
They were two twinnes you ſhall vnderſtand:
The one holding the others heele in his hand.
Although they were borne at one houres inſtãt
Yet were their liues very much diſcrepant.
VVere not ſome (ſaith Ambroſe) from grace reiected,
And into Gods fauour agayne elected?
VVere the Apoſtles redemed by the force of natiuitie,
Or did the comming of Chriſt them bleſſe & ſanctifie?
The theif was not ſaued by deſtenies deuiſe,
But the confeſsion of faith brought him to paradiſe.
VVhat ſay you to them whom death had deuoured?
And by Thapoſtles agayne to life were reſtored?
Did deſtenie to life reſtore them agayne?
Nay, it was God by thapoſtles, as the Scriptures ſayne.
Nowe to make vp and knitte the concluſion,
VVe haue brought deſtenie to vtter confuſion:
Of the whiche Bardazanes was the firſt authour,
And the ſect of the Priſcillianiſtes was the next fautour,
VVhiche in the councell of Tolletane holden in Spaine
The names of heretikes for this did ſuſtayne.
And as for the authoritie which thou broughteſt out of Auſten,
He ſpake it in the Stoikes, and not in his owne perſon.

Larimos replieth.

Nay, then I aſke you an other queſtion,
And geue me therof ſome pithie ſolution.
VVhat ſay you to the wordes of Sirach and Amos?
I durſt lay a noble, I ſhall you appoſe.
Both good thinges and alſo thinges ill
The Lord doth appointe them and fulfill.
Riches, pouertie, life, and death,
This the booke of Sirach ſaith.
Is there (ſayth Amos) any ill,
In a Citie, but it is the Lordes will?
So althoughe ye deny deſtenie:
Yet graunt, God to be the author of iniquitie.

Phronimos aunſwereth.

God ſaue me from that opinion.
But nowe will I aunſwere to thine obiection,

There

There be, ſaith Auſten, two kindes of ills
VVhiche ſpring out of two contrarie wils.
Eſt malum culpę, eſt & malum pęnę.
The il of ſinne, mans will doth committe,
The ill of payn, Gods hand doth inflicte.
Not that ill of it ſelfe is Gods puniſhement,
But ſo counted of them, to whom it is ſent.
As a childe whiche is both wanton and wilde,
Doth feare the rod, which maketh him milde,
Although he hate it wurſe then a ſerpent,
Yet is the rod a very good inſtrument:
So the puniſhment whiche God doth ſend
To cauſe the ſinnefull man to amend,
Is counted of the ſinner to be very ill,
Becauſe it liketh nothyng his will.
And the payne whiche he doth ſuſteyne
He doth much abhorre and greatly diſdayne.
But although it be agaynſt his luſt,
Yet is Gods puniſhment both good and iuſt.
So that of ill God is a iuſt reuenger,
And not of ſinne to be counted an authour.

I thought good to inſerte theſe verſes for the better explanatiō what Fatum *is, and alſo for the confutation of that deteſtable article whiche affirmeth God to be the authour of ſinne: from whiche opinion God preſerue euery chriſten hart.*

Sacrificium. 3.

THe ignoraunce of them is to be laughed at, whiche make no difference betwene Sacramentum, *and* Sacrificium, *where there is a very great difference.*

A ſacramēt is that in which God doth exhibite and geue vs ſome thing: as in baptiſme he geueth vnto vs by the holy Ghoſt originall iuſtice, and wipeth away the originall ſinne.

Likewiſe in the ſupper of the Lord Chriſt exhibiteth vnto vs his body and bloud to be eaten and dronken, whiche when we receaue worthily, then we receaue by faith remiſſion of ſinnes, conſolation and grace.

Sacrificium eſt, quum nos Deo aliquid offerimus & damus: *A ſacrifice is, when that we do offer and geue ſome thing to God.*

And where our aduerſaries do obiecte againſt vs that we haue no true Churche, becauſe we haue taken awaye the dayly Sacrifice, that is, the Maſſe (as they call it) and ſo haue no Sacrifice left: we aunſwere.

Firſt, that there be ſixe kindes of Sacrifices, whiche the Church doth offer dayly vnto God.

The firſt kinde is the Sacrifice of a contrite minde, and of an humble ſpirite: Of the whiche Dauid doth ſpeake in his Pſalme: Sacrificium Deo

ſpiritus

spiritus contribulatus, cor contritum & humiliatum, Deus nō despicies: *A troubled spirite is a Sacrifice to God, a contrite and an humble hart, O God, thou wilt not despise.* Psal 51.

It can not be declared how acceptably the diuine maiestie doth behold that hart, which doth vexe it selfe with the labour of repentaunce, which doth mollifie his hart with weping and teares, whiche beating it self with the morter of Gods loue, with the pestle of wisedom, doth make of it self a most sweete and precious ointment, which beyng layd vp in store in the beautifull boxe of faith, and seasoned and made sweete with a most fragrāt and pleasaūt pouder of prayers, doth consecrate and sanctifie it selfe vnto the Lord. It can not be, that the hart so moued and affected can be despised of God. What other thyng did that ointmēt signifie, which that sinfull woman did poure out of an Alabaster boxe vpon the head of Iesus?

The secōd kind of Sacrifice, is, Vituli labiorum *the calues of the lips:* Heb. 13. *of the whiche Saint Paul speaketh saying: By him therfore we offer the Sacrifice of laude and praise alwayes vnto God, that is to say, the fruites of those lippes whiche confesse his name. And in this kinde are contained prayers, confessiō, geuing of thankes, and inuocation. Of this maner of Sa-* Cap. 4 *crifice speaketh Oseas.*

The third kind of Sacrifice is benificence, mercy, pitie, almes shewed and exhibite vnto the poore: of the which Micheas the Prophet speaketh after this maner: Indicabo tibi, homo, quid sit bonū offerre, & quid Do- Cap. 6. minus requirat a te: vtique facere iudiciū, & diligere misericordiā: *I will shewe thee, O man, what it is to offer good thinges, and what God requireth of thee: to do iust iudgement, and to loue mercy.*

Also S. Paul in the Epistle to the Philippians calleth that almes, which Cap. 4. *came from them, sent vnto him by Epaphroditus, and an odor that smelleth sweet, a Sacrifice accepted and pleasaunt vnto God.*

The fourth kinde of Sacrifice is the mortification of the flesshe by the spirite, in the whiche we offer our bodyes a lyuely, holy, and acceptable Sacrifice vnto God. Of this kinde writeth Saint Paul in the Epistle to the Cap. 12. *Romaines, saying: I beseech you brethren by the mercifulnes of God, that you make your bodies a quicke Sacrifice, holy and acceptable vnto God, that is to say, that you kill and slay all your fleshly concupiscence and carnall lustes. And so bring your flesh, through the helpe of your spirites, vnder the obedience of Gods holy law.*

By these wordes it may appeare, that the supper of the Lord is not a Sacrifice propitiatorie, to be offered of the Priestes for the expiation and remission of sinnes, both of the liuyng and of the dead.

And we shall not finde in all the holy Scriptures, that the Ministers of the newe Testament be called either Sacerdotes, *or* Sacrifici. *For that*

is

is attributed wholy and onely vnto Chriſt. And as it is written in the Epiſtle to the Hebrues, the Prieſthood was tranſlated vpon him. And for as much as he remaineth for euer, he nedeth no ſucceſſor.

Obiectio.

The Prophet Malachie doth intreate of the ſacrifice of Minhah, which he calleth Oblationem mundam & puram, *a pure and cleane oblatiõ that ſhould be offered to the name of the Lord in euery place, from the riſing of the ſunne, to the goyng downe of the ſame, ſo that his name ſhould be glorified among the Gentils. And by this Sacrifice he meant none other thing but the Maſſe, in the which fine & pure matter ſhould be offered.*

Reſponſio.

This obiection is very infirme and weake. For Ireneus interpreteth that place of bread and wine, and other gifts which the faithfull did offer in the Lordes ſupper.

contra iudæos et adueſus marcionem.

Tertullian expoundeth that place of Malachie of ſpirituall oblations, as of prayers, thankes geuing, inuocation and godly ſermons.

S. Auſten doth conſent to the ſame expoſition. Saint Paul ſaith: That Abſque ſanguinis effuſione non fit remiſsio peccatorum: *Without ſhedding of bloud, there is no remiſsion of ſinnes. And yet there is no bloud ſhed there (ſay they) but it is done* Incruentè.

See, I pray you, how they caſt doung in their owne eyes, and vomit out their owne ſhame.

But of Hoſtia incruenta, *I haue ſpoken before in the firſt Tome.*

Obiectio.

The Prieſthoode after the order of Melchiſedech is now extant and remaineth in the Churche. Wherfore as he offered bread and wine vnto God: ſo we do offer in forme of bread and wine the ſonne of God. For to euery figure the thing that is figured doth aunſwere, and is alſo more noble and worthy then the figure.

Reſponſio.

The hiſtorie of the booke of Geneſis doth not record that Melchiſedech offered bread and wine vnto God, but that he brought forth bread and wine vnto Abraham, and his hoſte being weried, to refreſh and comfort them. And ſo Rabbi Solomon doth interpret that place.

Agayn, the Hebrue word, Hozi, *doth not ſignifie to offer, but to bring forth a thing. And Rabbi Solomõ doth teſtifie, ỹ Melchiſedeth did teſtifie by this gift and good handſell to Abraham, that he tooke it not in ill part, that his poſteritie was ſlaine of Abraham.*

Saint Ambroſe doth euidently ſay, that theſe thinges were offered to Abraham, and not vnto God.

Obie-

Obiectio.

This worde, Missa, is an Hebrue worde, as it appeareth in Deuteronomie, where is written this worde, Missath, whiche worde signifieth Spontaneam oblationem, *a free offering. Ergo the Masse must needes be a Sacrifice, for Missa is deriued of this Hebrue worde* Missath. cap. 15.

Responsio.

The Greke Churches neuer vsed this worde, nor called at any tyme the Lordes supper by this name, Missa. Furthermore, if this word Missa were deriued of this word Missath, *it should be written Missah with* Hæ *in the ende: but it is no where so written. It is therfore rather deriued* Amittendo *of sendyng, becaus that in the tyme of the Lords supper euery faithfull man did send his giftes to the Lordes table. Or els it is called Missa, for that they whiche were then* Cathecumeni (*whiche were not yet christened*) *were sent forth out of the Church, when the Minister begon to celebrate the Lordes supper. For they were suffered to tary no lõger, by the reason they were not Baptised.*

Rabanus sayth: Missa tempore sacrificii, quando cathecumeni foras mittuntur, clamante Leuita, si quis cathecumenus remansit, exeat foras, & inde Missa, quia sacramentis altaris interesse non possunt, qui nondum regenerati esse noscuntur: *The Masse (saith he) is in the time of the Sacrifice, when cathecumeni wer sent forth, the Deacon crying, if any of the cathecumines remayne here, let hym go forth. And thereupon it is called, Missa, the Masse: becaus they which were not yet known to be regenerat, might not be present at the ministration of the Sacramẽt of ỹ altar.* Lib. 1. institutionem. ca. 32

Innocentius sayth: Officium diuiditur in Missam cathecumenorum & fidelium: Missa cathecumenorum est ab introitu vsque post offertorium, & dicitur Missa ab emittendo, quæ eo tempore, quo sacerdos incipiebat Eucharistiam consecrare, cathecumeni foras de Ecclesia emittebantur: *The Missall office is deuided into the Masse of the cathecumines, and the Masse of the Christians. The Masse of the cathecumines indured from the entraunce vntill after the Offertorie. It is called Missa of sending forth, becaus at that tyme, when the Priest began to consecrate the Eucharist, the cathecumines were sent out of the Church.* Lib. 6. de sacra altaris myste. cap. 12

And by this it appeareth, that this worde Missa, is neither an Hebrue worde, nor yet doth signifie a free offering.

I heard once a bacheler of diuinitie (who was resident in the cathedral Churche of Exeter, and did reade there the diuinitie Lecture) saye, that this worde Missa cõmeth of this word Masa, a lompe of dowe or flower, out of the whiche was taken and made the fine cakes called the hostes. Whiche definition (althoughe he were ignoraunt of the Hebrue and Greke toung) he seemed to take out of Petrus Galatinus: whose wordes, concerning this matter, I haue recited before.

This ſhalbe ſufficient for this worde Sacrificium.

Gratia & pax.

GRatia *hath in the Scriptures manifold ſignificatiõs: Firſt, it is take̅ for the gift and participation of the holy ghoſt, whiche is*
Cap. 1. *geuen freely. And ſo S. Paul vſeth it in the Epiſtle to the Romaines, ſaying:* Per quẽ accepimus gratiã: *by whõ we receaued grace, which ſome do interpret the gift pertayning to the Apoſtleſhip.*

2. Cor. cap. 8. *Secõdly,* Gratia *ſignifieth benificence and almes, and ſo it is vſed in the Epiſtle to the Corinthians:* Et in hac gratia abundetis: *that you be bountifull in the ſame grace.*

2. Cor. c. 1. *Thirdly,* Gratia *betokeneth* Gaudiũ, *ioy and gladnes: as in ỹ Epiſtle to the Corinthiãs:* Hac confidentia volui prius venire ad vos, vt ſecũdã gratiam habeꝛitis: *In this cõfidẽce was I minded firſt to come vnto you, that ye might haue had a double grace. And we haue a phraſe in ỹ Latin toũg, by the whiche it is ſaid, thoſe thinges, whiche be delectable and pleaſaũt, are ſaid* Habere gratiam: *to haue a grace.*

Fourthly, Gratia *is taken oft times for mercy, which is called in the holye tong* Chen: *which the 70. interpreters do tranſlate* ἔλεος, *that is,* Miſericordiam, *as wel in remitting of iniuries, as in cõtributing faculties & goods.*

Fiftly, Gratia *ſignifieth ſwetenes, and the comlines of cõmunication: as Paul cõmaũdeth our cõmunicatiõ to be ſeaſoned wt wiſedome, with a plea-*
Prou. 10. *ſaũt comelines. And ſo Salomõ requireth:* Vt iuſtorũ ſermo gratioſus ſit: *that the communication of the rightuous men be ſwete and comely.*

Sixtly, Gratia *ſignifieth ſometime* Coronã, *the crowne: as in the Prouerbes:* Vt addatur gratia capiti tuo: *that the crowne, whiche thy father promiſed thee, may be ſet on thy head.*

Finally, and ſpecially, Gratia *ſignifieth the fauour of god: & ſo the aũgel vſed it in the ſalutation to the virgin Marie:* Aue gratia plena, *that is, all hail greatly in gods fauour. But the ſcholaſtical diuines with other do vſe* Gratia *in that place for aboundãce of vertues, by the whiche the virgin Marie did deſerue the fauour of god. Wherupon, they inuẽted great honours to be geuen vnto the virgin Marie. They did excogitate to be ſong and ſayd in her worſhippe, Roſaries, Anthemes,* Salue regina, Aue maris ſtella, *and the nombring of bedes called our Ladies Pſalter, inuẽted by one Petrus a frenche mã, a lowſy & hypocritical heremite. But how aptly and well theſe thinges were applied to the virgin Marie, the godly (thankes be geuen to God) doth now moſt euidently ſee.*

Pax.

Pax, *firſt ſignifieth the proſperous ſucceſſe and felicitie of all thinges. This worde,* Pax, *hath a ſtrayghter ſignification in the Latin toung, thẽ the worde,* Scholom, *hath among the Hebrues.*

Ioſeph

Ioseph asked his brethren: Est ne patri meo Pax? *as thoughe he would say: Is my father in good case, doth he want any thing?*

Pax in this place of Peter signifieth tranquilitie and quietnes of conscience. And this is the difference betwene grace and peace.

Grace is in God, by the which he doth fauour vs, and by the which he doth remit sinne throughe Christe without all merite. Peace in vs, that we beyng safe & sure of remission of sinnes through Christ, may be quiet in conscience.

The thyrde Prelection of the seconde Tome.

Benedictus Deus et pater domini nostri Iesu Christi, qui secundum misericordiam suam magnam regenerauit nos in spē viuam per resurrectionem Iesu Christi ex mortuis. Blessed be God, cuē the father of our Lord Jesu Christ, whiche accoꝛding to his abounddaunt mercy hath begotten vs againe vnto a liuely hope by the resurrectiō of Jesus Christ frō the dead. 1. Benedictus 2. Dominus.

I will diuide this lesson into three mēbers.

The first parte shalbe the explication and openyng of the text.

The second shalbe the declaration and confirmation of Christes diuinitie.

The third shalbe a strong pꝛobation of Christes manhoode, with aunswers to the obiections of those heretikes, whiche do denye Christes humanitie.

Concernyng the first: after that Peter hath absolued & made an end of the Epigraphe and inscription of this Epistle, now he goeth to that part, whiche is called Exordium, that is, the entraunce of his matter, in the whiche entrie he doth insinuate oꝛ couertly creepe into the mindes of his hearers by a certayn gratulation, oꝛ thankes geuing. The tenoꝛ and meaning of these woꝛdes is this:

Blessed, pꝛayse, and thanked be God, which by his mercy through Christ hath redemed vs from death, and hath geuen vs life euerlasting. He doth pꝛosecute euery member, and almost euery woꝛde copiously and largely: partly, to commend & set foꝛth the great benefites of God, & partly, to make away both plaine and pꝛofitable to that whiche foloweth.

First of all (sayth he) God is to be pꝛayse, blessed, and thanked, foꝛ the Sacrifice of pꝛayse and thankes geuyng is an amiable and acceptable seruice vnto God. Whiche Sacrifice who soeuer doth not vse to offer vnto God, he is not woꝛthy of the name of a Christian.

Afterward, he declareth who is that God, that must be so pꝛayse and thanked: verely, that is to say, the father of our Lord Jesus Christ. By the whiche woꝛdes he doth shew and set foꝛth the diuinitie of Christ, and the substaūce of the person.

Now foꝛ to be god is none other thing, then to be beneficiall, gentle, and boūteous, good & helping, & finally to be the pꝛeseruer, keper & defender of al persons.

Foꝛ asmuch then as god did open, shewe, exhibite, and geue this great benifitence and liberalitie to the woꝛld, euen then specially, when he sent his onely begotten sonne into the woꝛlde: It is not without cause that he is called the father of our Lord Jesus Christ, as the which, doth shew himself specially god in Christ.

For, as god in time past called him selfe the god of Abraham, and would with that note and title be discerned and knowne from all fained and false gods: Euen so after he had manifested & made him self knowne in his sonne Christ, he would be none otherwise knowne but by the same Christ.

3. Idole. Therfore, they whiche do conceaue in their minde the onely, naked, & bare maiestie of god without Christ, haue in the place of god an Idoll, as the Iewes, the

4. Iahomet. Turkes, and the professors of Machometes religion haue. For he that will know god, and haue god as a true god, let him euer inuocke, adorne, and decke god with this title: God the father of Christ. For as often as our minde doth seeke god, and looke vpon god, except Christ be also conceaued, it wilbe a vayne, a confused, and a desperate conception and contemplation. For without Christ, the goodnes and liberalitie of god can neuer be tasted nor perceaued of vs.

5. Spes viua, It foloweth in the text: In spem viuam. Here Peter sheweth the cause why god should be blessed and praised. Which god (saith Peter) according to his aboundāt mercy, begat vs agayn vnto a liuely hope, that is to say, therfore is god to be praised and thanked, because being neither prouoked nor allured by any merites or desertes of ours, beyng moued onely by his mere and naturall goodnes hath reuoked and called vs backe agayne from eternall death, vnto the hope of eternall life. And this is the sum and the scope of the whole gospell. And I beseche you marke here, what an apt and meete Epitheton Peter putteth to this worde, Mercye, he calleth it an aboundant, a great, and a riche mercy.

Psal. 103. The Prophet Dauid saith in his Psalmes: Miserator et misericors dominus, longanimis, et multum misericors, non imperpetuum irascetur: The Lord is full of cōpassion and mercy, slowe to anger, and of great kindnes, he will not alway chide, neither kepe his anger for euer.

Truely, here is a great fayth, and a greate truste whiche we ought to haue, when we be persuaded, that God is ours, that is, that god wilbe mecke, pitifull, gentle, & slowe to take vengeance, whiche cōmeth to passe by none other meanes, but that god is a father, no enemie, nor tyraunt.

Now, if he be a father, then is he most louyng vnto his children. For how can any indignation, disdayne, or any renēging affection continue long in the fathers mynde toward his children?

In the tyme of the law, when all thinges were terrible and fearefull, then did the wrath of God seeme to haue none end. But when the sonne of god came, then would god the father haue all goodnes, all clemencie, all gentlenes to be in him, and to come with him.

Regenuit nos in spem viuam: He begat vs agayne to a liuely hope. This phrase of speakyng hath a greater energie, then if he should haue sayd, he hath restored lyfe agayne vnto vs. For this worde regeneratyng and begettyng agayne doth admonishe and put vs in minde of our infirmitie and miserie. Adam begat vs, but that was vnto death. For by nature we be the children of wrath and indignation. Therfore, they had neede to be regenerate and borne agayne, whiche would be the children and heires of god. And thys begettyng agayne doth god the father worke in them whiche beleue in Christ.

Per resurrectionem Iesu Christi ex mortuis. It foloweth, by the resurrection of Iesu Christ from the deade. Here Peter sheweth the maner and the waye howe we be restored and borne agayne vnto the hope of immortall lyfe. Truly euen by this (sayth Peter) that god raysed hys sonne agayne from death. The resurrection of Christ doth comprehende the whole mysterie of Christe. For by Christe hys resurrection it is declared to the whole worlde, that sinne is clensed and put awaye. For, except the Lorde had clensed and put awaye sinne, death, whiche is the rewarde and price of sinne, had preuayled agaynste vs: But the Lorde dyed and is rysen agayne. Therefore he hath put awaye both death and sinne: not that they bee not, but that they cannot hurte the faithfull, whiche learne and beleue

beleue by the lyuelye resurrection of Christe, that the lyfe eternall is prepared for them.

To make the matter more playne, no man can beleue in God, without a certayne meane, and middle. Therfore, when we would appeare before god, or call vpon hym, we haue neede of some other, whiche may solicite our cause & reconcile vs to God. Nowe, there is none other meane and middle, but onely Iesus Christ,

Therfore, the fayth of the Turkes, and the Iewes, is no true fayth. And where they beleue and confesse, that God is the maker of heauen and earth: euen so doth the deuil beleue, but it doth nothyng auayle hym. No more doth theyr fayth profite them, because they presume to come into the syght of God without Christe, whiche is the true and onely mediatour, as Paule sayth to the Romaynes: Accessum habemus ad Deum in fide, non per nosmetipsos, sed per Christum: We haue accesse vnto god in fayth, not by our selues, but by Christ. Cap. 5.

Wherefore, when we go to god, we muste bryng Christe with vs, we must come by hym, and satisfye god by him, and to do all thynges with god by hym and in hys name. And this is it that Peter here sayth: Per resurrectionem Iesu Christi: That is, because Christe is ryssen agayne, is ascended into heauen, and sitteth at the ryght hande of the father. For, he ascended for thys cause, for to sende and to geue vs hys holy spirite, by the whiche we beyng borne agayne, myght be bolde to come to god, and saye: O father, beholde, I am come before thee, and do praye vnto thee, not that I haue any confidence and truste in my prayer, but because my Lorde Christe doth make intercession for me: he is myne aduocate, he is myne atturney, he hath suffered death for me, and hath receaued vpon hym for my cause both sinne, death, and hell: he is ryssen agayne, and hath vanquyshed all myne enemyes: he hath purchased for me the hope of eternall lyfe. Therefore, when I come to thee, O God, I must needes bryng Christ with me, or elles I come vnworthely, or elles I come in vayne. Awaye, therefore, you Papistes, awaye with your intercession vnto Saintes, with your workes of supererogation, with your pipyng Purgatorie, and suche other lyke trashe. I tell you, that neither remission of sinnes, nor the fauour of God, nor eternall lyfe and saluation can be obteyned by none other meanes, but by Christ: and that (I say) by Christ onely. 6. Purgatory.

Thus I haue playnely opened vnto you the texte of Sainte Peter before rehearsed. Nowe will I descende to the seconde parte, that is, to the intreatie of Christes diuinitie.

Pars secunda.

The vniuersall Scripture doth call God a father, and that a father eternall. None is father of hym selfe, but the father of a sonne or some chylde. And because the father is eternall, it doth necessarily folowe, that he haue a sonne eternall, equall and consubstantiall vnto him in all thynges.

For the confirmation of this, Paul bringeth in two testimonies, the one out of the second Psalme, where it is writtē, I will declare the decree, ỹ is, the Lord hath sayd vnto me, thou art my sonne, this day haue I begotten thee, Hodie, this day, ỹ is, from the beginning, or eternally (as Austē, and Theophilactus do expound it.) 7. Hodie.

The second testimonie is out of the second booke of Samuel: Ego ero illi pater, et ille erit mihi filius: I wilbe his father, and he shalbe my sonne. Whiche wordes Paul doth apply to Christ the sonne of God.

Micheas the Prophet hath for this matter a goodly testimonie: Et tu Bethleem Ephrata paruula quidem es in millibus Iuda, ex te prodibit mihi dominatur in Israele et exitus eius a seculo a diebus æternitatis: And thou Bethleem Ephrata arte little to be among the thousands of Iudah: yet out of thee shal he come forth vnto me that shalbe the ruler in Israell, whose goyng forth hath bene from the begynnyng, and from euerlastyng. cap. 7.

Wherupon, Christ him selfe doth say: Amen, dico vobis, antequā Abraham fieret Iohn. 8.

ego sum: Verilie I say vnto you, before Abrahã was, I am. He doth not say, I was or I shalbe, but I am: alluding to the ineffable name of the Lord, Iehouah.

8. Ego sum.

There is a greeke worde ὁμουσιος, whiche signifieth to be of the same essence. Of this worde there was great altrecation amonges them of the olde tyme.

Eusebius doth compendiously shewe, howe this worde was vsed of the Nicene Councel: where it was defined, that Christ was ὁμουσιος, cum patre, that is, of one substaunce with the father. Whiche thyng hath an expresse signification, that the sonne of god hath no participation nor similitude with the creatures that were made, but is likened onely to the father which begat him, nor is of any other office or substaunce, but of the fathers.

1

1 Cap. 13. Zacharias bringing in god speakyng, doth say: Excitare O gladie super pastorem meum, et super virum coæqualem mihi: percute pastorem, et dispergentur oues gregis: Arise O sworde vpon my shepheарde, and vpon the man that is my felow, sayth the Lord of hostes, smite the shepheard, and the sheepe shalbe scattered.

Beholde, he calleth the shepheard that is smitten, his felow, And who was that smitten shepheard, it is written and declared in the gospell of John.

Cap. 10.

Obiectio.

Saint Hierome, which was expert in the Hebrue tonge, did translate and read Virum cohærentem mihi, and not Coæqualem mihi. Therfore, this texte maketh nothing for his diuinitie.

Responsio.

As Saint Hierome doth not denie the Hebrue worde, Amith, to signifie coequall or felow: so he putteth in the steede therof an other worde of the same equipollencie and efficacie. For he sayth in his commentaries: Vir cohærens deo quia est nisi qui ait: ego in patre, et pater in me est: A man cleauyng together with God, who is it, but he that sayth: I am in the father, and the father is in me.

Cap. 5. Agayne, in the gospell of John it is written: Propterea quærebãt Iudæi Iesum interficere, quia no solũ solui ſſet sabathũ, ſed et patrẽ ſuũ dicebat Deũ, æqualẽ ſe faciẽs deo: Therfore the Iewes sought the more to kill Jesus, not onely because he had brokẽ the sabaoth, but sayd also that god was his father, and made himself equall with god. Neither the equalitie can consiſte in any other thing, but in substaunce.

The Iewes do vnderstand that whiche the Arrians will not see and perceaue: that is, that the Lord by a singular maner did cal god his proper & natural father: of whom naturally he was begotten, his naturall and consubstantiall sonne.

Cap. 8. Christ sayth in John also: Ego ex patre processi et veni: I proceded frõ my father, and came. He doth not say onely I came, but I proceded, that is, I proceed such an one as the father is in substaunce, certes true god of true god.

Agayne, he sayth: Ego et pater vnũ ſumus: I and the father am one, that is, one thyng; not one in concorde and consente, but in identitie and substaunce.

Iohn. 10.

9. Vnũ ſum. Cap. 2. Furthermore, al thinges that were made, were made by him, that is, by Christ. Therfore, he is no creature, but true god creating all thinges.

Saint Paule to the Philippians doth saye, that the sonne was in the shape of god: but to be in the shape of god is none other thyng, but to be equall and consubstantiall vnto god in all thynges. For the Apoſtle addeth these woords: Non rapinam arbitratus est, ſe æqualem esse Deo: he thought it not robberie to be equall vnto god.

Nowe, that thing whiche is gotten by robberye, pertayneth to an other, and is poſſeſt by iniurie.

Lib. 5. de fide cont. Arrian. S. Ambrose sayth: Quum hanc vnitatem ſubstantiæ in patræ et filio nõ solũ prophetica et euangelica authoritate cognoſcas: quomodo dicis, in ſcripturis diuinis homouſion non inueniri: quaſi aliud ſit homouſion, quam quod dicit: ego de Deo patre exiui, et ego et pater vnum ſumus: For as much as thou dooſt know this vnitie of

sub-

substaunce in the father and in the sonne, not onely by the prophets, but also by the gospel: how saiest thou, that homousion is not founde in the holy scriptures: as though homousion doth differ from that which he saith: I came out of the father, and I and the father am one.

Saint Austen confirmeth the same. Also Christ saith to his Apostles: num & vos vultis abire? respondit omnium nomine Petrus, domine, ad quem ibimus? verba vitæ æternæ habes, & nos credimus, & cognouimus, quòd tu es Christus filius Dei viui: Will ye also go away? then Simon Peter answered him, maister, to whom shal we go? Thou haste the wordes of eternal life: and we beleue and knowe, that thou arte Christ, the sonne of the liuyng god. Lib. 14. cont. Maxim.

Obiectio.

It is true in deede (saith the Arrian) that Christ is the sonne of God by adoption, & imputatiõ & because he hath receiued a more plentiful grace thẽ al other of God. But he is not the natural sonne and the consubstantial sonne of the father.

Responsio.

In the gospell of Marke the high priest said to Christ: tu es Christus ille filius benedicti? art thou that sonne of the blessed god? Likewise he saith in Mathew: I adiure thee by the liuyng god, that thou tel vs, whether thou be Christ, the son of the liuing god: Jesus answered ego sum: I am. For you shall see the sonne of man sitting vpon the right hand of the power of god, and comming in the cloudes of the heauens. Cap. 14.

This confession of the Lorde, as most blasphemouse and worthie death they brought before Pilate, crieng: we haue a lawe, and after our lawe he oughte to dye, because he made himselfe the sonne of God.

Furthermore, Christ saith in John: I haue shewed many good workes vnto you from my father: for which of those workes do you stone me? The Iewes answered him sayeng: for the good worke we stone thee not, but for blasphemy, and that thou being a man makest thy selfe God. Cap. 10.

Againe, Christ saith to his disciples: ne turbetur cor vestrum, creditis in Deum, et in me credite &c. Let not your harte be troubled: ye beleue in god, beleue also in me. In my fathers house are many dwelling places: if it were not so, I would haue tolde you: I go to prepare a place for you, & though I go to prepare a place for you, I will come again and receiue you vnto my selfe, that where I am, there may you be also. And a litle after he saith: I am the way & the truth, & the life. &c. John. 14. 1C. Many dwelling places

Here he commaundeth vs to beleue in him as in the true God. Also he saith: Pater venit hora, glorifica filium tuum, vt filius tuus glorificet te &c. Father, the houre is come, glorifie thy sonne, that thy sonne also maye glorifie thee, as thou hast geuen him power ouer all flesh, that he should geue eternal life to all them that thou haste geuen him. And this is life eternall, that they know thee to be the onely very liuyng god, and whom thou hast sent Jesus Christ. I haue glorified thee on the earth: I haue finished the worke that thou gauest me to do. And now glorifie me, thou father, with thine owne self, with the glorie which I had with thee before the worlde was. By these wordes Christ doth proue him selfe to be the true God. John. 17.

Finally, saint Paule in the epistle to the Romains hath a strong testimonie for the diuinitie of Christ. His words be these: Of whom, concerning the flesh, Christ came, which is god ouer all, blessed for euer, Amen. Cap. 9.

The like sayeng is in the epistle of saint John, the wordes be these: we are in him that is true, that is in his sonne Jesus Christ. This same is very god and eternall lyfe. 1. Ep. cap. 2.

Well, I will conclude this parte with a golden and godly similitude writen by the learned father and godly bishop Cyrillus, who writeth after this maner: fi-

Hus in patre & ex patre eſt, non profluens foras, ſed aut quaſi à ſole ſplendor, aut quaſi ab igne inſita ſibi caliditas. In his enim exemplis vnum ab vno produci, & ambo conſempiterna ſic eſſe conſpicimus, vt aliud abſque alio nec eſſe poſsit, nec naturæ ſuæ rationem retinere: quomodo enim erit ſol ſplendore priuatus, vel quomodo erit ſplendor, niſi ſol ſit à quo defluat? Ignis verò quomodo erit calore carens? vel calor vnde prodeat, niſi ex igne, aut ab alio forſan non procul à ſubſtantiali qualitate ignis diſiecto &c. that is to saye: The sonne is in the father, and of the father, not flowing out of an other, but eyther as it were the brightneſſe cõming frõ the sunne, or els as it were the naturalheate coming from the fire. For in these examples, we see the one to be so produced and brought forth of the other, and so to be perpetually annexed together, that neyther one can be without the other, neyther retcine nor holde his proper nature. For, how shal the sunne be without brightneſſe, or how shall there be brightneſſe, vnleſſe ther be a sunne from which it may come? Or from whence can heate come, but from fire, or from some other thing not far distãte from the substantial qualitie of fire? Therfore like as the natural qualities are together with their subiectes from whome they come, and doo alwayes shewe from whence they come: so in the onelye begotten sonne of God we muſt vnderstand, that not onely he is with the father, but also he is beleued to be in the father, not straunge from the nature nor inferior to the father by nature, but is with him, and of him after the maner of an vnſpeakeable generation.

Thus I haue brought you sufficient testimonies for the proofe of Christs diuinitie: and now wil I procede to the third parte, which shalbe to establiſhe with strong argumẽts and reasons that Christ was a very true and naturall man, sinne only excepted.

Genes. 3. 11. He shall.

In the first boke of Moyses God saide vnto the serpente: I wil put enmitye betwene thee and the woman, and betwene thy seede & her seede. He shal breake thine head, and thou shalte bruse his heele &c. Who knoweth not the head of the serpent to be the kyngdome, the might, and the power of the deuil? And all the scripture doth testifie, that Christ (who was called the seede of the woman) hath vanquiſhed and ouercome this mightie tirannie of the said serpent. And Christ is properly called semen, for the veritie of the humaine nature. But he is called the seede of a woman, not of man, by the reason he was conceiued of the holy Ghoſt, without the seede of man.

Genes. 22

The like promiſe was renued and incu'ked vnto Abraham, In semine tuo benedicentur omnes gentes orbis: In thy seede shalbe blessed all the nations of the worlde. Saint Paule to the Galathians doth say: This seede of Abrahã in the which we obteine blessednes, is Jesus Christe.

Cap. 2.

The same Apoſtle in the epiſtle to the Hebrues doth write, that Christ toke not vpon him the nature of Aungels, but he toke the seede of Abraham. By naming the Aungels, he excludeth all spiritual substaunces. By the seede of Abraham, he vnderstandeth the very substance of mans fleshe.

The scripture doth deduce the line and progenie of Christ out of the loynes of Abraham vnto Jacob, and out of him into Juda, and so again vnto Dauid, vnto whom the promis of the sonne of God was again renued. Nathan said vnto Dauid: Thus the Lorde saith: when thy dayes be fulfilled, thou shalte sleepe with thy fathers, and I will set vp thy seede after thee, whiche shal procede out of thy bodie, and will establiſh his kyngdome: he shall build an house for my name, and I will establiſhe the throne of his kyngdome for euer.

12. Nathan.

Obiectio,

This is spoken of Salomon, who builded the great and sumptuous temple of Jeruſalem, and not ment of Christ.

Reſponſio.

Salomon was born while Dauid liued, and his kyngdom soone fayled. But the

the Prophet Dauid speaketh here of a sonne which should be borne vnto Dauid after his death: for he saith: when thou shalt slepe with thy fathers, I will raise vp seede, after thee, which shall go forthout of thy wombe, as it is written in the psalme: de fructu ventris tui ponam super sedem tuam: Out of the fruite of thy wombe I will set one vpon thy seat. Now, the Virgin Mary was of the progenie of Dauid, of the whiche virgin Christ was borne, of whom the Aungel spake vnto the virgin, sayenge: & dabit illi dominus Deus sedem patris ipsius, &c. And the Lord God shall geue him the seate of Dauid his father, & he shall raigne ouer the house of Iacob for euer, and of his kingdome there shalbe none end. Luk. 1.

Saint Paule saith: filium Dei factum ex muliere: that the son of God was made of a woman, concernyng the humaine nature. Gal. 4.

John the Euangelist writeth, verbum caro factum est, & habitauit in nobis: the worde was made flesshe, and dwelled among vs: not that the worde was tourned into flesh, but that the worde tooke flesshe vpon him, and that God became mã. Cap. 1. 13.

The Orthodore and christian fathers do expounde this worde to signifie, assumsit: as Theodoretus and other. Factum est In polymor. suo dial. 1

The same John saith: Euery spirite which confesseth Jesus Christ to haue come in the flesh, is of god: and euery spirit which doth not cõfesse Christ to haue come in the flesh, is not of God. Wherupon we maye freely pronounce Valentinus, Appelles, Manicheus to be of the deuil, and their opinions to be moste detestable heresie. 1, Ioh, ca. 4.

Beame, saint Paule in the epistle to the Romaines saith: quorum sunt patres ex quibus est Christus secundum carnem: Of whome are the fathers, and of whom, concerninge the flesshe, Christ came.

Tertullian, to proue that Christe had a verye true humaine nature, writeth after this maner: nihil ex aliqua materia desumitur, quin eius indicia & vestigia nonnulla conseruet, &c. Nothing is taken or made of anie matter, but it keepeth some tokens and apparance thereof. Because the boot of the first man was made of earthe, therfore it did retaine the kinde of the two elementes. for, the flesshe representeth the earth, and the bloude representeth the water. And manie things do make demonstration, that we, concerninge oure bodies, be earthlye.

In the earth are clottes and cloddes, in our bodies are muscles and fleshie knottes.

In the yearthe are rockes and hard stones: in our bodies are bones.

In the yearth are fludes and riueres: in our bodies are vaines whiche watrall the members with bloud In the yearth are dispersed the rootes of plantes and trees: in our bodies are synewes.

In the yearth are smaleflatte stones: in our bodies are horne nailes.

In the bowels of the earth are certain mettals: in the holownes of our bones is marrowe or marie.

In the yearth we see mosse and herbes to growe: in our bodies do growe heres, as the beard and the bushe.

Nowe, when all these particulers had place in the bodie of Christe, the Anabaptistes, without all cause or reason, goe aboute to affirme, that Christ brought his bodie from heauen with him, and that he passed throughe the wombe of the virgin Marie, as water dothe thorough a pipe.

But let vs nowe see their reasons and obiections, wherwith they go aboute to establishe their heretical doctrine.

Obiectio. 1.

First, say they, if the bodie of Christ should not be celestiall and heauenly, but taken of the wombe of the virgin: how then doth Paule say, Christ to dwell in our hartes. For his material bodye can not enter into our harts. And so should we haue but halfe Christ to dwel in vs.

Responsio.

Responsio.

Paule doth euidently and plainly declare how Christ dwelleth in our hartes for, he addeth per fidem, by faith. Now, faith it selfe doth apprehend not parte of Christ, but whole Christ, as in the sacrament of the Eucharist, and in the worde of God, whiche setteth forth vnto vs our saluation.

And that this is spirituallie to be vnderstand and iudged, it appeareth by the conference of many other places in the scriptures.

Cap. 8. It is written in the Epistle to the Romains: If Christ dwel in you, god which raised him from death, will quicken and make aliue your bodies, propter spiritū eius qui habitat in vobis: through his spirite, which dwelleth in you. Here maye you manifestly see, that Christ dwelleth in vs by his spirit, not by his real and carnall bodye.

Obiectio. 2.

No creature is to be worshiped, if Christ toke his bodie of a virgin, there is no doubte, but it was created. Wherfore, it ought not to be worshipped: but Christ ought to be worshippod. Ergo, he toke not his bodie of the virgin Mary.

Responsio.

We must take hede, that we diuide not the natures of Christ with the heretike Nestorius. The vnitie of the person is to be vewed and cōsidered, whole Christ is worshipped of vs, that is, that same diuine parson, which, wher soeuer it be, or how so euer it be worshipped, hath alwayes the humanitie ioyned with it, which can not be separate from the diuine nature. Now, if the reason and tenor of adoration be explored and tried, the same is to be referred not to the humanitie, but to the diuinitie. Which two natures are alwayes in Christ inseparable.

Obiectio. 3.

Cap. 1. It is written in Mathew: That which was borne in her, is of the holy ghoste. Mark here and note, how Mathew doth say: Christ was born in Marie, and not of Marie. Therfore, he toke no matter of her.

Responsio.

This place of Mathew doth most chiefly confute them. For here is attributed vnto Christ, that he was borne in the virgin. Now, to be borne, is not to passe thorough a pipe or a conduit, but truely to take matter and substance of a bodye, of that wherof it is said to be borne.

And where they vrge this prepositiō, in, as where it is said, natus est in ea, he was borne in her: This phrase is but onely once vsed in all the scriptures. Whē on the other side, in infinite places it may be shewed, that Christ was borne ex semine Dauid, of the seede of Dauid. But these heretikes are so far past shame (as Tertullian writeth) that where so euer they finde this prepositiō, ex, they put it out, and place in the steede therof this prepositiō, in, that they might the better establishe their detestable doctrine.

Obiectio. 4.

It is written in S. Johñ, that Christ said: vos de terra estis, ego de superius. You are of the earth, I am from aboue. Therfore, Christ comming from aboue toke no bodie in the earth.

Responsio.

Christ is from aboue, concernyng his diuine nature. Furthermore, he is said to be from aboue, because al his actions & doinges were ruled and gouerned, not with earthly affections, but with the heauenly & diuine spirit. But in the Jewes (whom he reproued) it was otherwise. For they were mere and naked naturall men, and were lead with carnall and earthly affections and lustes.

Obiectio. 5.

A certaine woman in Luke cried out and saide: blessed is the wombe that bare

bare thee, and the paps which gaue thee sucke. But Christ answered: yea rather blessed be they which heare the word of God, and do kepe it. By this it appeareth, that Christ denied himselfe to be borne of the virgins wombe.

Responsio.

Christ in these wordes did not reiecte nor refuse the kinred of his mother, but did shew which was the better degree of felicitie, as though he had said: the wōbe which bare me, is not blessed for the bare birthes sake, but for faithes sake. And so are all they whiche heare the word of god, and kepe it. So that in these wordes of Christ ther appereth no negation, but rather a comparison of the degrees of blessednes.

Obiectio. 6.

The Aungels in the old Testament tooke vnto them mans flesh, and put vpon them our bodies, who, notwithstanding, were not borne of women. Wherfore than may we not say and affirme the same of Christ, that he did put vpō him the shape of man, and yet tooke it not of the virgin Marie.

Responsio.

The likenes of the Aungels appearing in the shape of man must not be compared with the incarnation of the Lord. For they toke not vnto them bodies, that they should be crucified, that they should dye, and redeme mankinde, but that they should execute, and do the messages committed vnto them. But Christ woulde become very man, ý he might redeme mankind, which thing could not haue bene brought to passe, if he had brought his body from heauen, seing that the celestiall and terrestrial nature do differ plusquam genere.

Obiectio. 7.

Hilarius wrote in his boke of the Trinitie, that the virgin Marie added nothing of her owne substaunce vnto the flesche and bodie of Christ, beside the ministerie of conceyuing, of bearyng, and of deliuering.

Responsio.

This sentence of Hilarie auaileth them nothing. For he doth most euidently testifie the bodie of Christ to be a creature: but he saith, that Marie added nothing of her owne substance, beside those three ministeries, of conceiuyng, bearyng, and bringinge forth. For the fourth ministerie had been to haue had copulation with man, and to haue admitted his sede, which she did not.

Quæstio.

But what maner of flesche was the flesche of Christ: had it a soule, or no soule? Arrius taught that the sonne of god tooke onely flesh without soule, & the worde was in stede of the soule.

Apollinarius did attribut a soule vnto Christ, but toke away that part which is called mens, denieng it to be a reasonable soule. But the holy scripture geueth vnto Christ a soule, and likewise vnto the same soule mentem a minde. 14. Mens.

The Lorde sayth in the gospel of Mathew: the sonne of man came to geue his soule a redemption for many. And Christ himself said: tristis est anima mea vsque ad mortem: my soule is heauie, euen to death. Cap. 20.

Again in John he saith: my soule is now troubled. Now, if this soule of Christ had ben destitute of that part, which is called mens: how could he be sad, vnderstand, desire and remember?

Christ saith in S. Luke, the sonne of mā came not to destroie the soules of men, but to saue them. Now man was lost both in bodie and in soule: Therfore, that he might be saued both in bodie and in soule, Christ our sauiour toke vpon hym a very true humain bodie, and a reasonable soule. cap. 9.

To conclude for both the natures of Christ, the holy fathers fighting against heretiques, which denied, ether the humain nature or the diuine nature of Christ,

or els

or els the coniunction of both natures in one perſon, tooke their arguments of the natural maner of the Euchariſte.

If Chriſt had come vnto vs onely in the diuine nature, and had no humaine flesshe, but phantaſtical, what communion and felowſhip had ben betwen vs and Chriſt? Saint Paule interpreting theſe wordes: Ego & pueri, quos dedit mihi Deus, beholde, here am I and the children, which god hath geuen me, saith thus: For aſmuche then as the children were partakers of flesh and bloud, he alſo himſelf likewiſe tooke part with them.

If they take awaye the flesh and bloud of Chriſt, then they do bereue vs alſo of the ſpiritual meate, which we apprehend and take by faith. And ſo they wil vterly deſtroye the ſacrament of the Lordes table. On the other ſide, if they take away the diuine nature from Chriſt, than he ſhould be onely a mere natural mã. And ſo his flesshe and bloud ſhould haue nothyng preuailed to our inſtauration & redemption. For, although the whole matter of heauenly lyfe ſo be geuen vnto vs, was executed by the flesh of Chriſt: yet it did depẽd only of the diuine nature. Nor it had ben any great matter to haue had any communion or felowſhip with the flesshe of a bare and mere man. For, we haue that naturallie with all men, but it doth nothing profit. Therfore, the holy communion requireth the partakyng of ſuche a flesshe, which could geue lyfe, which could not be had, if the diuine nature ſhould haue ben withdrawen from Chriſt.

15: Symbol of Athanaſius

We will therfore conclude this leſſon with the ſcriptures, and with the ſymbole of Athanaſius. which both do affirme, that Chriſt is god begotten of the ſubſtance of the father before all worldes, and that he is man borne of the ſubſtaunce of his mother in the worlde, perfect god, and perfect man, ſubſiſting and beinge of humaine flesshe, and of a reaſonable ſoule, Which ſhall come again in the ſame flesshe, but yet glorified, to iudge the quick and the dead. To whome, with the father, and the holy ghoſt be all honor and glorye. Amen.

Hic ſequuntur Miſcellanea prælectionis tertiæ. Tomi. 2.

Benedictus. 1.

cap.12. Cap.28. Benedicere *in the hebrue toung is called Barak and it ſignifieth ſomtimes to make bleſſed, luckie, proſperous and fortunate. As in Geneſis:* faciam te in gẽtem magnam, & benedicam te. *that is: I wil make thee a great nation, and will bleſſe thee, which is as muche to ſaie, as, I will make thee happie and fortunate. Alſo it is written in Geneſis.* Det quoq; tibi benedictionem Abrahæ. *Let him geue thee alſo the bleſſinge of Abraham, that is, let him make thee luckie and ſafe.*

Cap.9. *Secondlie* benedicere, *betokeneth to make plentifull, to encreace and augment the power of procreation of children, as in Geneſis.* Benedixit deus Noe & filios eius, & dixit ad eos creſcite & multiplicamini, *that is. God bleſſed Noe and his children, and ſaide vnto them: Growe ye, and*

and multiplie, he blessed them, that is, he made them fruitfull.

Thirdlye benedicere, *signifieth to magnifie, celebrate, and make holi, as in Genesis:* benedixit diei septimo. *He blessed the seuenth daye, that is, he did magnifie it and set it forth with singular laude and praise.* cap. 2.

Fourthly, it signifieth somtime to do good, as in Genesis, Vt benedicã benedicentibus te. *I wil do good to them that do good vnto thee.* Cap. 12.

Fiftely, it betokeneth to praie and wish well and good lucke to them that departe or go away, as in the Acte of the apostles. Vt nec plura locutus benedixit eis, *that is. And speakinge no more, he blessed them, that is, he bidde them farewell, and so ascended to heauen.* Cap. 1.

Sixtly, it betokeneth to salute, as in Genesis. Benedixit Iacob Pharaoni. *Iacob blessed Pharao, that is: He saluted him and wished him wel to doe.* Cap. 47.

Seuenthly, it signifieth to geue and yelde the victorie, as in Genesis Nondimittam te nisi benedixeris mihi. *that is. I will not let thee go excepte thou knowledge me to be thy ouercommer, and confesse thy selfe to be ouercomme. The Latin men do say:* Herbam dare, manus porrigere, palmam proferre, *and suche like phrases, to signifie, to geue place.* Cap. 32.

Eyghtly, it betokeneth to praise, and to geue thanckes, as in the psalmes, Benedic anima mea domino, *that is. My soule praise the Lorde. And againe:* Benedicite omnia opera domini domino. *O all ye worckes of the Lorde, praise the Lorde. And in this signification Saincte Peter vseth in this place,* Benedictus dominus deus.

Finally, benedicere *doth signifie to curse and blaspheme. For blaspheimes were so odious to the fathers of the olde tyme, that they were afearde to name and terme thē with their owne proper word, and therfore did expresse them oftentimes by a contrarie word, as Iob did vse, saying.* Ne benedixerint filii mei deo. *Leaste my children blaspheme god.* Cap. 1.

Benedictio, *is taken somtime in the holy scriptures for almes, as in Paule to the Romains, where he doth saye after this maner.* Scio quod cum venero ad vos, in plenitudine benedictionis euangelii Christi venturus sum. *I knowe that when I shall come to you, I shall come in the plentifulnes of the gospel of Christe, that is in the aboundaunte liberalitie of your almes, geuen to the maintenaunce and setting forth of Christs gospel and his preachers.* Cap. 15.

Benedictio, *sometimes is vsed for sweete, pleasant and flattering speach, through the whiche the mindes of the simple are seduced and brought from the way of truth, as in the Romains. S. Paule doth exhort vs to note and take heed of them which deceiue the harts of the innocents through swete wordes and faire speakyng. Christ in the gospel of Matthew vsed this worde* benedico, *and also in the gospel of Marke. Vvhich word the papistes both ignorauntly and folishly haue abused. For they say* Cap. 16.

benedicere *in that place betokeneth to bleſſe with the ſigne of the croſſe, and to make geſtures with the hande, croſſynge to and fro. But if they would conferre this worde* εὐλογήσας *whiche Mathewe and Marke do vſe, with the worde that ſainct Luke doth vſe, they ſhould ſoone perceyue what* benedicere *meaneth. Sainct Luke dooth vſe this woorde* εὐχαριστήσας, id eſt, gratias agens, *whiche betokeneth to geue thancks, to ſinge praiſes to God, and to wiſhe well, and no other thing is meant by this worde* εὐλογήσας *whiche Mathewe and Marke do vſe. Againe when he gaue the cuppe, he vſed this worde* εὐχαριστήσας, *which is an interpretation and declaration, that it ſignifieth one thyng in both places.*

Likewiſe ſainct Paule doth vſe this worde benedicere, *in his firſt epiſtle to the Corinthians, his words be theſe.* Poculum benedictionis cui benedicimus, nomine commemoratio ſanguinis Chriſti eſt? *Many do vnderſtande by this worde* benedictio, conſecratio: *which if it be rightly vnderſtande, we do not repell nor put from the ſacrament, becauſe that thoſe ſignes and ſymboles whiche before were vulgar and commune to eate and drinke, are now tranſlated by the worde and inſtitution of Chriſt to a ſacramentall nature, that they might be holy ſignes of the body and bloud of Chriſt: which before, were not. Conſecration is not to be taken in that ſenſe as though it were a certaine magicall excantation whiche doth tranſubſtantiate and chaunge the natures of thinges. But* benedictio *is the decree of Chriſte, by the which thoſe ſymboles are appointed to a holy and myſticall vſe.*

Obiectio.

VVhy then the meate and drinke whiche is ſet vpon our commune table to be receyued at dinners and ſuppers, are as good as the ſacramentall meate and drinke, for they alſo are ſanctified by prayers, the worde of God, and (as the common terme is) by ſayenge of grace, as it is written in the Epiſtle ſent to Timothie.

Reſponſio.

The ſignification of both is not like. For in our common meales we deſire by the worde of God and prayer, that we maye lawfully vſe the creature of God, that if any part of the fyrſt malediction be leſte in it, which was inflicted vpon the earth, and the fruites therof may nothing hurt vs. But the ſacramentall ſymboles appointed by the worde and inſtitution of God, are made ſignes and miſteries of our ſaluation.

Chriſoſtome vnderſtandeth by benediction, thankes geuynge. Quoniam (inquit, quando calicem in manus accipimus, deo benedicimus, & illi gratias agimus. *Becauſe (ſayth he) when we take the cuppe into*

our

our handes, we praise God and rendre thankes vnto hym. And by this he iudgeth the argument of the Apostle to be more firme and sure, as thoughe it were sayde, you gaue thankes to God, that you are clensed from sinne, and deliuered from the deuell. How therfore now do you returne to communicat at the tables of deuels? To be short, when in receyuing of the Lords supper, we do geue thankes and recorde what goodnes god hath geuen and promised vs by Christ, that is the true consecration as they cal it, and not rehearse certaine prescribed wordes with exercising and blessing the sacramentall signes.

To make an end of this worde benedicere, I will shew also how sainct Paule doth vse it in the Epistle to the Hebrues. His wordes be these. cap. 7. Nemo negat qui in id quod minus est, ab eo quod maius est benedictionem accipiat, that is: No man doth denie, but that which is lesser, doth take benediction of that whiche is greater. In this place sainct Paule speaketh of Melchisedech and Abraham, and sheweth that Abraham as lesser, tooke blessyng of Melchisedech as the greater. We must not vnderstande nor thincke, concernyng this benediction, that Melchisedech being a holy and wise man did vse crossyng and blessing with saying of certaine wordes vpon the heade of Abraham, but some other matter far from that kind of blessing is meant by the Apostle. For this benediction was a solemne precation wherewith he that was indued with some publique and notable honour did commende priuate men vnto god. This benediction which Paul doth make mention, is the symbole of some great power. As Isaacke blessed his sonne Iacob. And as Iacob himself blessed his nephews Ephraim and Manasses. This benediction was not mutual, that the sonne likewise should geue the same benediction to the father. But the authoritie of the greater is required to geue this benediction, which may well appere out of that place of the booke of Numeri, where Ca. 6. it is written, that afterwards it was commaunded to the prieste to blesse the people. A promise was added forthwith that they should be blessed of god whom the priest blessed. And it is rather to be called and iudged the benediction of god, then of man. For as the priest doth supplie the roume of Christ in offring sacrifices: So he was in blessinge the people no other thinge but the minister, messenger and delegate of the high God. And Cap. 4. that which Luke rehersed is to be taken in the same sense, wher it is said that Christ liftinge vp his handes did blesse the Apostles. This maner of liftyng vp the handes was borrowed of the priestes of the olde lawe, that Christ might shewe himself to be the same person, by whome God the father doth blesse vs.

Obiectio.

Where you saye that the lesser euer taketh blessinge of the greater, it

Cap. 1.

ter, it ſemeth not to be true. For it is written in Luke how Simeon being a mere naturall man, did bleſſe Chriſt being God and man. Ergo the leſſer may geue bleſſyng to the greater.

Reſponſio.

If thou wilt reſtraine this worde benedictio, onelye to Marie and Ioſeph, the matter is anſwered very ſoone. But Luke doth comprehende in his wordes Chriſt alſo. And in dede it maye be demaunded by what authoritie and lawe, Simeon did vſurpe to hymſelfe the office of geuynge bleſſyng to Chriſt. But it may again be probablie aunſwered that Simeon bring a priuate man & none of the common ſort, did bleſſe Chriſt, and not as one which was a publique perſonne. for he was no prieſt as diuerſe learned men do write, and as the veritie dooth alſo declare. Benedicere therefore in this place dooth ſignifie to praye for the happie and luckie ſucceſſe of the kyngdome of Chriſt, to wiſhe helth, good fortune, and glorie vnto Chriſt. Vvhere vpon it doth appeare howe ſhamefullie they be deceyued whiche doe imagine that the benediction of Simeon was ſuche a kynde of benediction, as the popiſh biſhoppes were wonte to geue, with ſhakinge of thre fingars ouer the peoples heades. But the benediction of Simeon is nothyng els, but to wiſhe and deſire good ſucceſſe vnto Chriſte in all his doinges.

Dominus. 2.

THE ſonne, the ſeconde perſonne is called Dominus, Lorde, for two cauſes. Firſt for the miſtery of oure redemption, for Chriſt is the Lord of all the elect, whome he chalenged and deliuered from the power and dominion of Sathan, ſinne, and death, and made them vnto him a proper and peculiar people.

Secondly, he is called Dominus, Lorde for his diuine power and nature, by the whiche all thinges are ſubiecte vnto the ſonne of God. Paule writyng to the Corinthians doth ſaye. Licet multi ſunt domini, nobis tamen vnus eſt dominus Ieſus Chriſtus, per quem omnia & nos per illum, that is: Although there be manye Lords, yet vnto vs there is but one Lord, the Lord Ieſus Chriſt, by whome al things are, and we are alſo by hym. It litle auayleth the Arrians to boaſt that Paule doth not cal Chriſt God, but lord, as though the diuinitie were to be attributed onelye to the father. But if Chriſte be onely the one Lorde (as ſainct Paule calleth hym) he ſhall alſo be God, vnles he will exclude the father from dominion and bearyng rule. For as Chriſte is onely

is onely one Lord, and yet doth not depose the father, from bearyng rule with him, So the father is onelye one God, and doth not separate the son from the diuine nature. And as Chrisostome hath noted, this distinction is not alwayes obserued in the scriptures, for somtime the father is called Dominus Lord, as in the psalme. Domine dominus noster. Likewise the sonne is called Deus, as in Ieremie, and in the Romains, and in many other places besides.

psal.18. Ierem.ca.23. et.33. Rom.9.

Vnus Dominus, one Lord: by this phrase ỹ fables of ỹ Iewes which bable and prate that there shoulde be two Messias, one of the tribe of Iuda, an other of the tribe of Ephraim, imaginynge that the one shalbe a base and abiecte persone, and a man afflicted. The other to come with power and greate glory. But the christian faythe dothe preach and affirme that there is but one, and the same Christ, and one onely persone. Notwithstanding there be two kyndes of his commynge. The firste is, humble and lowly The last shalbe with maiestie and glorie.

Idolum. 3.

TErtullian doth write that this worde Idolum is deduced ἀπὸ τοῦ εἴδους, id est forma species. Vvherof commeth this diminutiue εἴδωλον as you woulde say a forme or shape to expresse God, that some honor and worshippe might be geuen vnto it, whiche is called Idolatria. But when in very dede god can not be expressed by forme or image, but by the lyinge imagination of man, it must nedes be graunted whiche sainct Paule writeth to the Corinthians: Idolum nihil est in mundo, An idole is nothing in the worlde.

Because I haue made mention of this place, of Paule, I will examine the wordes and mynde of Paule throughlie, what he meant by these wordes, Idolum nihil est in mundo. Chrisostome writeth that Paul was wraped in a narrowe straite on both the sides, for of one side he woulde restraine the Corinthians that they should not eate of the meates offred to idols. On the other side he semed to graunt that idolles had no diuine power, eyther to sanctifie meates offred to them, or els to pollute them. Vvhiche seme two contraries. For if those meates be forbidden to be eaten whiche are offred to idolles, it semeth that they should take some vncleanes of the idols, whiche by theyr owne nature they haue not: therfore it was greate impietie for men, eyther to touche them, or to taste them. Againe if nothynge came vnto them by reason they were offred, then was it indifferent, eyther to vse them, or not to vse them.

To this, aunswere may thus be made. Amonge the Corinthians there

were two ſortes of men. The one were dull, ignoraunt and blunt. The other were of a quick, ſharpe, and pregnant witte. The duller ſorte thought that ther was ſome thinge in the Idols which had in it ſom excellēt or diuine power. The wiſer ſort thought and reaſoned that Idols were nothing els but ſtones and wood, hauinge nothynge in them either to make good or bad, meates offred vnto them, and therfore tooke them as Adiaphora, *things indifferent. Now Paul is compaſſed about with theſe two kyndes of men.*

Firſt he graunted that which they affirmed, which was that an idol is nothing in the worlde. Vvhiche is not to be taken or vnderſtande as touchinge the matter. For no man doubteth but that ſtones, woode, Iuerye, ſiluer, gold and braſſe be ſomwhat in the worlde. But the wordes of Paule muſt be vnderſtand concernyng the artificiall imagination. And then idols are to be ſet among thoſe thinges which do ſignifie. And the nature of thoſe things which are conferred together is ſuch, that if you take awaye one, you muſt take awaye the other alſo. As when the ſonne doth ceaſe, then the father alſo ceaſeth to be a father. And theſe be relatiua. *And that an idole perteineth to the nature of relatiues: Tertullian declareth in his booke* De Idolatria.

Theſe wordes In mundo, *in the world, are well added. For in the mindes and toughtes of fooliſh men an idole may be ſomwhat: But in the nomber of true and ſubſtantiall thinges which were created of God, an idole is nothyng. Vvhen heretiques profeſſe and worſhippe God, not as he is himſelf, but as it pleaſeth their phantaſie, then they make an idole to them ſelues. And as the other materiall idols be groſſe and externe: ſo theſe idols of the minde be ſpirituall and interne.*

Origine maketh a difference betwene Idolum & ſimilitudinem, *His wordes be theſe.* Aliud eſt ergo facere idolum, aliud ſimilitudinem. Et ſi quidem dominus nos ad ea quæ dicenda ſunt illuminare dignetur, ego ſic arbitror accipiendum quod (verbi cauſa) ſi quis in quolibet metallo, auri, vel argenti, vel ligni, vel lapidis faciat ſpeciem quadrupedis alicuius, vel ſerpentis, vel auis, & ſtatuat illam adorandam, non idolum, ſed ſimilitudinem fecit: vel etiam ſi picturam ad hoc ipſum ſtatuat nihilominus ſimilitudinem feciſſe dicendus eſt. Idolum vero facit ille qui ſecundum apoſtolum dicentem, quia idolum nihil eſt, facit quod non eſt. Quid eſt autem quod non eſt? Species quam non vidit oculus, ſed ipſe ſibi animus fingit, &c. *that is. It is one thing to make an idol and another thinge to make a ſimilitude. As for example: if any do make the forme and ſhape of a fourefooted beaſt, or of a ſerpente, or of a birde in the metall of golde or ſiluer, or wood or ſtone, and doth ſet it vp to be worſhipped, he doth not make an idol, but a ſimilitude. Or els if he ſet vp a picture for the ſame purpoſe, he maketh alſo a ſimilitude.*

In. 20. Exodi hom. 8.

He ma-

He maketh an idole whiche maketh that whiche is not according to the Apostles saying, An Idole is nothing. What is that whiche is not? some forme and shape whiche the eye neuer sawe, but the mynde doth faine and imagine it. For example: if any will shape to the partes of man a Dogge or a Rammes head, or would fayne in one mans body to be two faces, or would put the hinder part of an horse or of a fish to the vpper parte of mans body: He I say that imagineth and maketh these or suche lyke thynges, he maketh not a similitude, but an idole. For he maketh that which is not, nor is like to it selfe in any part. And therfore the Apostle knowing these things, doth say: Idolum nihil est in mundo. For there is no shape taken or made of things that be extant. But there is onely that whiche an idle and curious minde hath inuented. That the true God cannot nor ought to be expressed or fashioned with shapes and similitudes, it is euidently commaunded and declared in Deuteronomio, and for that cause there was no image of no sexe or any other thing sene in the mount Horeb.

Obiectio.

The Arcke of couenaunt and the Cherubin were in the old Testamẽt, not onely suffred, but also commaunded.

Responsio.

The Arcke was no image nor shape wherby God might be represẽted, but it was rather a place in the which God promised him selfe to be present to heare the prayers of the people, and to geue them aunswers, when he was consulted. Neither did men imagine or make by their owne will and phantasie either the Arcke or Cherubin, but God commaunded them to be made.

Who was the first inuentor of images the writers do not agree. Saint Hierome in the Epistle in the whiche he maketh his preface, in the Epistle sent to Tite doth say, that Cretẽses sowed the first sedes of Idolatrie, in the which he semeth to allude to the fable of Iupiter.

I shall thincke it no labour ill bestowed to speake somewhat, for what cause Idolatrie was brought in. Saint Paul doth shew it to the Romains, saying: When they knewe God, they did not glorifie God nor render thanckes vnto him, but were foolishe in their owne reasons and imaginations, for they worshipped not one God, whose inuisible maiestie they might know by the visible creatures of God, but did faine and frame vnto him many thinges by their owne counsels and inuentions.

Questio.

How can this be true that an idole is nothing in the world, whẽ we read in Histories that images hath both shewed things to come, and also hath wrought merueilous wonders in afflicting with extreme paines their contemners, and in doing much good to those whiche worshipped them?

Reſponſio.

Concerning the images them ſelues, they be nothing but woode, ſtone or mettall, and can neither ſhew things to come, nor yet of them ſelues can do neither good nor ill, which the Prophet Eſay doth teſtifie, ſaying. Nũciate quæ ventura ſunt, & dicemus vos deos eſſe. *Shew what things are to come, and we will ſay ye are gods, alſo do either good or il, if you can.* Cap. 41. *Alſo he ſcorneth and mocketh the artificer, that he maketh an idole or image of one part of the blocke, & of the other part maketh a fire wherwith he may ſeath his meate and warme him ſelfe.* Cap. 45. *Therfore when any wonders are done of Idoles, they are to be aſcribed vnto deuils, which do lurcke & lye in the images, and be preſent in them,* Vt παρεδροι, *and they draw vnto them ſelues thoſe honours and Sacrifices whiche are offred. And there is no doubt but that deuils in ſome naturall things may diuine and foreſhew ſome things, although not all: notwithſtanding they cannot certainely & infallibly tell things to come, for God is able to alter thẽ at his pleaſure.*

Ezechias, as much as concerneth natural cauſes, ought to haue died, when the Prophet Iſaias did ſhew vnto him preſent death: yet the end of his life was prolõged by the will of God. Therfore the deuils to kepe their eſtimation, do geue perplexe and doubtfull aunſwers, leaſt the euente of thoſe thinges whiche they ſhew, might confute and confound them. As this olde verſe doth teſtifie.

Aio te Aeacida Romanos vincere poſſe.

VVhich was a doubtfull aũſwere, whether the Romaines ſhould ouer come Æacida, or he the Romaines. The like is recorded in Herodotus of Cræſus, & ſomtime in dede they ſhew truly things to com, but for ỹ moſt part they lye and deceiue. Sometime alſo they puniſh moſt greuouſly certain perſons, as Liuius writeth of Titus Lauinus. S. Auſten in his booke De ciuitate Dei, *ſaith that it is no maruell that men which be ſtraũge and farre from Chriſt, be oftentimes tormented of the deuil, for that they be through ſinne his boundſlaues. As the children of God are ledde with the ſpirite of God, ſo the wicked and malignant ſpirites haue great power ouer the children of incredulitie and vnbelief, as the Epiſtle to the Epheſiãs doth witnes. The deuils haue power to afflicte them whom God hath made ſubiect for their ſinnes vnto his tiranny, but if any goodnes or benefit be collated to Idolators, it commeth without queſtion from God, who is the authour of all good thinges. Some perchaunce will greatly maruell why God will an Idolatour to proſper any way. To which it may be aunſwered, that it is not for their falſe religion, but that God will declare his goodnes and pacience, as he ſuffreth dayly the ſunne to riſe vpon the iuſt and vniuſt: wherby we be taught to be frendly and well doyng to them*

which

which be not our frendes.

Obiectio.

By this meanes God semeth to geue an occasion of error and idolatry.

Responsio.

God doth tẽpt and proue vs, as it is in Deuteronomie, whether we will geue eare and credit vnto a false Prophet when we see him to haue good successe in things, and whẽ he in deceiuing the people in perswading false worshipping of god, doth shew things to come & worke wõders & signes

To end Nihil est Idolum in mundo, this is spoken by the figure Metonimia, because the thing which is signified is not extant.

Idolum, is called in the Hebrue toung Alil, which some will haue to signifie a thing vayne and vnprofitable, other will haue it to signifie foolishnes. And some of the Rabines do say that it is cõpounded of, Al, which in Hebrue signifieth, Non, and of, El, whiche signifieth Deus, quasi non deus, not God, but a thing hauing the shadow of God, & yet hath in it no power to helpe or to do any thing. You may call it in ỹ Latin toũg, Inops, poore, nedie, lacking helpe, and not able to helpe. Of Idolatria, is more spoken before.

Mahometus. 4.

Mahomete had to his father one Abdalla, by stocke and auncestry a Persian or Arabian borne, & had to his mother Emma a Iewe and was borne in Iesrab, on a monday beyng the twelf day of the month Rabe, about the year of our Lord. 597 or 621 his father died a litle before his birth.

His genealogie is reuolued with monstrous and blasphemous fables vnto the time of Seth and Adam. He was borne without any dolour or payne felte by his mother. And when he was circumcised, he was mery & laughing. But whither this is to be beleued, iudge you. At the very houre and time of his death the idoles fell downe by them selues. And Lucifer was taken of Angels and drowned in the depe sea Alcazum, from whẽce after forty dayes, being escaped, calling together a coũcel of deuils, he cõplained of the destruction of his kingdome, beside many other friuolous, fabulous, and lying vayne wonders, which are fained to haue happened about the time of his birth. Libro de gen. Mahometi et in Chron. Sarac.

Mahumetes education.

Of his nursing and education, there are also many fables, trifles and blasphemies rehearsed. As how the windes, birdes and cloudes did striue for his education, and that god committed him to Halima, to be brought vp. And how that an Asse enclining her selfe downe sayd of Mahomete. Hic est sigillum Prophetarum. this is the seale of the Prophets. Also, how three men drew out his bowels, and clensed the deuils portion out of his hart.

Cap. 1.

hart. And that a Southſayer would haue killed him as an enemye and deſtroyer of Idoles: but he eſcaped out of his nurſes hand, and was found by chaunce vnder a tree by the riuer Tubene.

Being a boy of eight yeares old, he was brought vp of his graund father Abdaal Mutalib.

The writers ſay, that in his youth he kept the Camels of a riche marchaunt of Arabia, & alwayes when it was faire, hoat, & cleare weather, a blacke cloude was ſeen ouer his head.

In Alcorano Azoara. 17.

Mahomet could neither read nor write, as he him ſelf teſtifieth, being vtterly vnſkilfull and vnlearned in his youth.

He had a great iolte head, a face mixed with white and read, a longe beard, and he was ſwift and of very nimble feete. He had a quicke, ſuttle, and crafty wit, and learned all maner of ſectes.

Simoneta. lib 4. cap. 36.

Sergius the Neſtorian heretike comming to Mecha, inſtructed hym worſhipping Idols with his errour, and deliuered vnto him certaine rules out of the old and new Teſtament.

Vincentius lib. 23. cap. 51

He maried one Eadiga a riche widow, whom he allured to loue him by arte Magicke.

Paulus diaconus lib. 18. rerum Romanorum.

When Mahomet was ſicke of the falling ſicknes, he perſwaded his wife to beleue that he had communication with ỹ Archangell Gabriel, & that when he ſaw him, the force and ſtrength of his body failed him. He called him ſelfe that graine, whiche is ſayde in the Goſpell to beare plentifull fruite.

Azoara. 58.

Mahometes functions.

Firſt he was a keper of Camels, afterwardes when he had maryed a riche widow, he became a marchaunt, and at the length a Prophet, and by the helpe and meanes of Sergius the Moncke, he was a ſectarie. He fayned that he receyued the lawe of God of Gabriell the Archangell in the forty yeare of his age.

At the laſt, (whē he was made a captaine in the warres) within xviij. moneth after he fained him ſelfe to haue lerned his miſteries in Ieruſalē, being tranſlated frō thence and taken vp into heauen, of Gabriel the Archangell, and after he had diſcended from heauē, tooke to his felowes Eubogaram, Ali and Zaid. And when he came to Athaif, he openly taught that he was a Prophet, and this he did by the ſpace of ten yeares running vp and down from place to place. And at length hauing gotten a bande of men, he compelled by menacinges thoſe men to conſent vnto hym whiche he could not by phantaſticall and ſuttle reaſons bring to the forme of religion and lawes that he had preſcribed.

He had two heauenly counſailours, Michaell and Gabriel, and two earthly counſailours Eubocara and Aomarus.

In

In the proclayming of his lawes a doue made by arte did flie vnto him, and sitting vpon his shoulders did gather corne out of his eare.

VVherby certain mad men foolishly thought that the holy ghost gaue lawes vnto him.

Doubtfull matters were referred to his determination.

He was sett to be a punisher of ỹ Gentils, ỹ they might worship one God. Azoara. 9.

Some things he commaunded to be done, and some things to be vndone. Ibidem. 38. 56

He ordeined some meates that were good and sauorie to be lawfull to be eaten, and other some to be vnlawfull. He doth explane Alcoran, and extolleth it aloue all other lawes. He expoundeth the contrarieties therin, and maketh plaine the right way

He sayd also he was enioyned to worship onely the Lord of the Citie Haram, and to beleue in him which ruled all things, and to read Alcoran plainly, and by it to geue correction.

He affirmed also him self to be an arbitrer and iudge of dissention in religion, and did arrogate vnto him selfe the authoritie to dispense and to dissolue wedlocke.

Furthermore, he declared that he did folow the law of Abraham by the commaundement of God, and sayd that he was a Prophet sent of God to geue saluation, & that he might temper and mitigate lawes which was to rigorous and seuere for the Iewes and Christians, by geuing forth more gentle and easie preceptes. Vincentius Lib. 23.

In the kingdome of the Sarazens he did constitute foure chiefrulers whiche were called Ammirei, and he hym selfe was called Ammiras or Proto Simbolus. Sigibertus et Paulus diaconus. lib. 18.

His warres are described in the Chronicles of the Sarazens.

Mahometes workes whiche he wrote.

Mahomete beyng a suttle and crafty man, that he might alienate and turne the weaklinges from the Christian faith, folowing certaine heretikes in composing and making lawes, and taking many thinges out of the sacred Bible, made the booke called Alcoran. Simoneta lib. 4 cap. 34.

Biblander doth say, that in making the booke Alcoran, he vsed the helpe and labour of two runnagate heretikes, Sergius and Iohn of Antioch, & of two Iewes that wer Apostataes. And that he might get more authoritie vnto his booke Alcoran, he fained it to be geuen and sent him from heauen: for he swore that he beyng taken vp into heauen, learned his mysteries there. In apologia.

It is written that he would haue nor do nothyng of his owne will, but onely that whiche was commaunded of God: and beyng taken vp into the highest of the orizon, came vnto God him selfe, which taught and instructed hym effectually, but yet he beyng two arrowes shot distant frō God.

Mano-

Mahometes doctrine.

Mahomets opiniõs are a confuſed Chaos, gathered out of the vayn doctrines of Ethnicks, heretikes and Iewes.

Petrus Cluniacenſis. Vincenti⁹. 23. In Colloquio cum Iudeis.

Firſt, he denieth the Trinitie with Sabellicus, & taketh away the diuinitie of Chriſt with Neſtorius, with the Manichies he doth deny ỹ death of Chriſt, albeit he denieth not his goyng agayne into heauen.

He named him ſelfe Meſſias, whom the Iewes looke for to come, yet at this day.

He maketh Gabriell one appearing in the ſhape of man, ſtanding vpright, neuer ſlepyng, nor eating, neither drincking, to be a teacher & reueler of his monſtruous doctrines. He left to euery ſecte power frely to folow their owne doctrine, and ſaid vnto the vnfaithfull: I truly will not folowe your law, neither you my law, therfore let your lawes remayne to you, and my lawes to me.

He affirmeth alſo, that his people could not obtayne the gouernement of a princely rule, vnles they departed from the Chriſtian faith, and kept their owne ordinaunces and lawes. God forbiddeth him to call him ſelfe any other thing then a man, and that he ſhould teſtifie, that there is but one God. He promiſeth remiſſion of ſinnes, and good things to them that folow him, and curſeth all them which do diſſent from him, and menaceth vnto them the paynes of hell fire.

The ſtorie of the booke of Numbers contayned in the 13. and 14. chapters he doth peruerſly reply againſt and repell. He counteth the hiſtorie of Abel, the hiſtory of Noe, and the hiſtorie of Ioſeph to be but fables. He iudgeth likewiſe the like of Moſes. He ſaid, that he ſuffred afflictions for the truthes ſake, and for inuocating vpon the onely one God.

Mahometes Prophecies.

Mahomete prophecied that twelue of the nation of Choraſc ſhould beare rule after him, and that after them there ſhoulde riſe diſſention, and that the dignitie and obſeruation of his law ſhould endure ſo lõg as twẽtie of Choraſc ſhould remaine aliue, and that his ſucceſſours ſhould wear vile and baſe apparell vntill thirtie yeares were expired, and afterward they ſhould wear ſumptuous and gorgious apparell.

He prophecied alſo that Alcoran ſhould periſh and be deſtroyed after a thouſand yeares were expired.

Mahometes ſtrifes and conflictes.

Mahomete impugned the Chriſtian religion firſt with his falſe doctrine, for he vtterly denied Ieſus Chriſt to be the ſonne of God, and condemned them that beleued in him.

Secondly, by falſe cauillations and ſlaunders, for he fayneth the vnfaithfull (whom he thought to be the Chriſtians) to affirme that the An-

gels

gels which be about God are women, and to worship the virgine Marie for a goddesse.

Thirdly, he did contend against his own profession, for that he was constitute of God to be a teacher, and not a violent enforcer, as he sayth hymselfe.

Furthermore, he vsed manifest violence, fayning himselfe to do it by the commaundement of God.

Finally, he did striue against his own country men the Arabians, for some of them sayd vnto him: Bring vs an other Alcoran, or els doo thou alter & chaunge this. Vnto whom he answered, that he would not. Some of them called him a diuelish man, and an enchaunter, whom he doth confute by threatning of the paynes of hel fire. He published an edict in the which he did forbid vnder payne of death that no man should dispute, doubt or contend of his lawes, and also commaunded all mē to be contented with the authoritie of the dictatour.

He contended also agaynst the Gentiles and their idoles, and agaynst them that denied the resurrection of the dead.

Mahometes vyces and wickednes.

Like as Mahomet was an instrument of the deuill, so also he bare the deuills markes, that is, notes of lying, murther and filthines. He dyd not sweare by ỹ name of the true God, but by the windes, cloudes, Prophets & Angells, by the euening star, & by the Mount Sinai, & by the going downe of the sunne.

Vincentius described at length his thestes and crueltie. He was geuē so much to filthy luste, that he sayd it was geuen him of God to do more in carnall copulation, then forte men, which is a foule thing to be spoken. He had fortie wiues. He fained also that God gaue him a singular power and licence to exercise his fleshly lustes.

The Iewes at the first ranne vnto him by heapes, supposing him to be Messias, but when they saw him eat of Camels flesh, they knew ỹ he was not Messias.

Mahometes death.

At the length by the iuste punishment of God he fell into a pleurisie, or els into the falling sickenes as some write, wherof he was wont oftentimes to be sicke, and in his sicknes he loste his wittes, his bellie swelled, and his little finger was bowed backward, and died fourtene daies after hee was sicke, when hee was. 63. yeares olde, or fourtye, as Valentinus, In Chronog.

and Munſterus noteth, and in the yeare of our Lorde .632. as Sigibertus writeth, and after hee had raigned ouer the Sarazens tenne yeares. He commaunded that no man ſhould bury him, bicauſe he ſaid he ſhould be taken vp into heauen the third day. Vvhich whē they that looked for, ſaw came not to paſſe, his friendes caſt him out naked, but ſome do write that he was buried in his clothes. His carkaſſe is put in an yron coffin, and kept in the towne Mecha, where it is woorſhipped of all the Eaſt part.

Other teſtimonies of Mahomet.

Mahomet him ſelfe writeth, that many men iudged and reported of him ſaying thus: Do ye not folow that diueliſhe and mad man, who vſeth inchauntments. He did eate as other men doth, and went abroad, wherfore he hath not an Angell to his keeper, which geteth hym treaſures, or maketh hym gardeins, the fruite and hearbes wherof he might eate.

Agayne it is ſayd of him: This man is an enchaunter and a lyar, making and bringing vp all lyes of him ſelfe, and purpoſeth ſo to diſſwade vs from the ſect of our Elders.

And in an other place Mahomet ſayth thus: The vnfaithfull hearing our preceptes, doo ſay that they are arte Magicke, and that I fayned thē. But he, that he might deceiue the vnware men, fayned that Chriſt prophecied that Mahomet ſhould come, and bryng a moſt excellent law.

Rabalachbar learned in the ſcriptures, ſayd that Mahomet ſhould be borne, and alſo he approued all the hiſtory of hym, by the aſtrological teſtimony.

This ſhalbe ſufficient for the birth, life, and death of Mahomet. Now a woord or two of his ryddles and hard ſayinges, which properly may be called Enigmata.

Ænigmata Mahometi.

Queſtio. 1.

WHat ſonne is ſtronger then the father? Iron. Vvhat is ſtronger then Iron? Fire. Vvhat is ſtronger then fire? Vvater. Vvhat is ſtronger than water? Vvinde.

Queſtio. 2.

Vvhat earth is that, which the ſunne once ſaw, and neuer ſhall ſee agayne, vnto the worldes end?

Reſponſio.

Vvhen Moſes deuided the red ſea, the bottome of the ſea was made bare, which the ſunne then ſaw, but after the water was cloſed agayne together, the ſunne neuer ſaw it, nor ſhall ſee it agayne.

Queſtio. 3.

Vvhat

Vvhat house is that, which hauing twelue gates, by the which twelue portions went out with twelue generations?

Responsio.

That rocke which Moses smote with his rod, and opened twelue fountaines to the twelue tribes of Israell.

Questio. 4.

To what piece of the earth spake God?

Responsio.

God commaunded the mount Sinay to lift Moses vp to heauen.

Questio. 5.

VVhat was the firste woode without life, and afterwarde hauyng spirite and lyfe.

Responsio.

Moses rodde, whiche was now a rodde, and now a Serpent.

Questio. 6.

VVhat woman came onely of a man and father without a woman or mother. And what man was borne onely of a woman and mother without father?

Responsio.

First, Eue was made of Adam without the companie of a woman, and Christ was borne of the virgine Marie, without the companie of a man.

Quæstio. 7.

VVhat earthly thinges be these whiche were made and brought forth without the coniunxtion of any male.

Responsio.

Adam, Abrahams Ramme that was in the bushe behinde him, and Christ.

Questio. 8.

VVhat graue was moued with him that was buried init?

Responsio.

The whale with the prophet Ionas in his belly.

Questio. 9.

Vvhat were those two whose graues are vnknowen?

Responsio.

Abitabil and Moses. For Abitabill when he felt death comming, cõmaunded that after his death, a Camel bearing his body, should be driuen to go thither, whither soeuer fortune would leade him, and that they should folow the Camel, vntil he lay downe of his own will. And in the place wher the Camel lay downe, ther was found a monument or graue, which Noe had prepared to Abitabil. And when he was buried there, that place was vtterly lost, and could neuer be found againe.

Moses when he wandred in the wildernes, found by chaunce a graue open and voyde, meete for his quantitie, both for breadth and lengthe. Vvhereat hee marueilynge, the Aungell of death came to kyll hym.

VVhom when Moſes knew, he aſked him, ſaying: VVherfore camſt thou? the Aungell aunſwered, I am ſent for thy ſoule. Vnto whome Moſes ſayde: By what meanes canſte thou take it awaye? for thou canſte not take it out of my mouth, with whiche mouth I haue ſpoken to the Lord, nor out of my eares, wherwith I haue heard the Lorde, neyther throughe my eyes, wherewith I haue ſeen the face of the Lorde, neyther out of my handes, wherewith I haue receyued the gifte of God. Nor by my feete, becauſe I wente vp to the mounte Sinai. The Aungell hearyng this, departed, and chaunging his ſhape brought out of Paradiſe a certayne fruite: whiche when the Aungell offred to Moſes, Moſes receyued it, and put to his noſe, and then the Aungel tooke hym by the noſtrels, and ſo wroung out his ſoule: whiche beyng done, his body remayning in the ſepulchre, was neuer found after.

Quæſtio. 10.

VVhat fire doth eate and drincke, and after it is quenched, it is neuer kindled agayne vnto the day of iudgement?

Reſponſio.

The fire in mans body is ſuſtayned by meate, drincke and lyfe. And when the ſoule departeth from it, it is extinguiſhed, and ſhal not be kindled agayne before the ſoule returne to it.

Queſtio. 11.

VVhat is euer litle, and what is euer great?

Reſponſio.

Litle ſtones, and great hilles.

Queſtio. 12.

VVhat humour and moiſtnes is that whiche commeth neyther from heauen nor from earth.

Reſponſio.

The ſweate of man and beaſtes when they labour.

Queſtio. 13.

How was the firſt ſhip made?

Reſponſio.

Noe began the firſte ſhippe, and Gabriell gaue the keyes, and Noe with his children entred in, and he commyng from Arabia, wente aboute ſeuen tymes the Citie Mecha, and ſaylyng from thence, came to Hieruſalem, and compaſſed that lykewyſe ſeuen tymes aboute, and ſo came into a mountaine of Iudæa, and there the waters beyng decreaſed, the ſhippe ſtayed.

Queſtio. 14.

How canſt thou meaſure all the world?

Reſponſio.

VVith one naturall dayes iourney, for the ſunne goeth in one day through

through the whole world from the East to the weast, and from the weast to the East.

These were the questions and aunswers whiche Mahomete had with the Iewes.

Purgatorie. 6.

THere is fained to be a certayne middle place after this lyfe betwene hell and heauen, whiche they call Purgatorie. In the whiche place they that be there are counted to participate somewhat of both the extremes, for in that respecte that they are so confirmed with hope, that felicitie at length shalbe geuen vnto them: they suffer quietly the paynes that be inflicted vpon them, and so are counted in the nomber of the Saincte: but in that respecte that they are punished and tormented with greuous paynes, they haue their lot in hell.

It is sayd also that the paynes of Purgatorie shall not onely haue a certaine end, but that they may be also eased, relieued and redemed, with the worckes and suffragies of the lyuing.

Our aduersaries do perswade with many reasons and authorities that there is such a place. Whiche reasons and authorities I will alledge and bring in, and make aunswere to the same orderly.

The firste reason and proofe.

They doo alledge out of the olde Testamente the historie of the Machabees: where it is read that Iudas beleued it to be a holesome and an holy thynge, to praye for the dead, that they myght be looſed from theyr sinnes.

Responsio.

This place cannot oppugne the veritie, becauſe theſe bookes be not in the Canon. Yet they say, although the Hebrues do not accept them as Canonicall, yet our Churche hath receyued them: we graunt that your Churche hath receyued them, but (as S. Cyprian doth testifie) that they may be read in the Churche, but not that our fayth or any article therof may be confirmed therby. In the whiche place Saint Ciprian doth rehearse all the bookes Canonicall, and addeth these words. Hi sunt ex quibus patres voluerunt dogmata nostræ fidei consistere: *these be the books, out of the whiche our fathers woulde haue the doctrines of our fayth to consiste.* In expositione symboli.

And Saint Hierome, when he alledgeth the bookes of the Machabees, is wont to adde, Si quis velit credere & recipere *If any man will beleue and receiue them.*

Saint Augustine also sayth: Receptos, sed non vt pares, legi Prophetis & Psalmis. *I haue read them beyng receyued, but not equall to* Contra. secundam epistolã gaudc.

the Prophetes and Pſalmes. VVhiche bookes, notwithſtandyng, he ſayth are not vnprofitable, ſo that they be ſoberly read and heard, that is, that we do iudge and diſcerne in what pointes they do agre with the Canonicall Scriptures, and in what pointes they do not agre.

Euſeb. Melito alſo Biſhop of Sardinia doth not rehearce the bookes of Machabees to be in the nomber of the Canonicall Scriptures.

Epiphanius alſo leaueth them out.

To this purpoſe maketh alſo the hiſtorie of one Razias in the ſame booke, who killed him ſelf, that he myght not fall into his enemies handes. In whiche booke both the man and his facte is commended and prayſed. VVhiche example the heretikes called Circumcelliones (who were in Saint Auguſtines tyme) did wickedly abuſe in laying violent handes on them ſelues. VVherupon Saint Auguſtine laboured much agaynſt the Donatiſtes to defende that booke: but howe much he preuailed, let other men iudge.

To conclude, it is written at the end of theſe bookes: Si recte ſcripſi, eſt quod volui, ſin exiliter & tenuiter, eſt quod potui. If I haue wel written, it is that I woulde, but if I haue written ſlenderlye and ſleightlye, it is that I could. VVhiche wordes do not ſeme to be ſpoken by the inſtinct of the holy ghoſt, as the authour of the ſayd bookes.

The. 2 reaſon and proofe.

Cap. 9. They alledge Zacharie the Prophet wher it is written: Emiſi vinctos tuos elacu. I haue looſed thy priſoners out of the pit wherin is no water.

Reſponſio.

Saint Hierome by this lake, in the whiche was no water, playnely vnderſtandeth hell, where is no mercy, whiche when it was prepared for vs, we were redemed and deliuered from it by the merite of the bloud of Chriſt. This place is alſo expoũded of many, of the receptacle of the ſoules of the fathers before Chriſt aſcended into heauen, from whẽce they were deliuered and caried vp into heauen, by the benefite and merite of Chriſt. But Saint Hierome affirmeth that the riche glutton was tormented in the ſame lake. VVherby it appeareth, that their iudgementes and expoſitions of Purgatorie are wauering, and not firme.

The. 3. reaſon and proofe.

They proue Purgatorie by this ſaying of Eccleſiaſtes: De carcere atque catenis interdum quis progredietur ad regnum? Out of the priſõ, who will come forth to raigne?

Reſponſio.

This ſaying of Eccleſiaſtes maketh nothing to their purpoſe, for aſmuch as it is intreated there onely of the chaungeable courſe of things.

Gre-

Gregory bishop of Pontus, *otherwise called* Laodicenus, *(as saincte Hierome writeth) saith:* Vt rex stultus atq; senex è regno facile potest deici, sic vicissim iuuenis, quamuis pauper, modo sit sapiens, ex humili loco ad regnum prouehi potest. *Like as a kyng that is foolish and olde may be easilye deposed from his kyngdom, so on the other side a younge man, though he be poor, so that he be wise, may be promoted out of a base and low place, vnto a kyngdome.*

Origen and Victorinus do applie this place to an allegorie, in expounding the old Kyng to be cast down, to signifie the deuel, which is called prince of the world, and by the yong man they vnderstood Christ: which when he came freshly vnto the father, he receiued all power, when before he was vexed in the worlde as in a prison.

The. 4. reason and proofe.

It is written in the psalme of Dauid: transiuimus per ignem & aquã, nosq; in refrigerium eduxisti. *We went into fire and into water, but thou broughtest vs out into a welthie place.*

Responsio.

Saincte Augustin expoundeth this verse of the tentatiõs of this world: So that aduersities are signified by fire, and prosperities are signified by water. Vnder the which tentations when the godly do not lie and are ouercome, they are brought to the refreshments of heauen.

The. 5. reason.

In the new Testament there is mentioned one kinde of sinne, which is not forgeuen neyther in this world, nor in the world to come. Therfore ther remaineth some sinnes to be clensed and purged in an other lyfe.

Responsio.

This place doth not inferre nor vrge, that there be some sinnes which are remitted and purged in an other life.

Among the Logicians two negatiue propositions doo not conclude an affirmatiue. Vvherfore not to be forgeuen in this world, and not to be forgeuen in an other worlde, doth not affirme the pardonyng of sinnes after this lyfe. Christe therefore spake these woordes by an exaggeration, wherby the greuousnes of this sinne might be made more open and knowen. Also saincte Marke doo write the selfe same thing, sayeng simplie, it shall neuer be forgeuen, and maketh no mention neyther of this world, nor of any other, but doth expounde Mathewes meaning.

The. 6. reason.

They obiect out of Mathew this sayeng: leaste the iaylour cast them into prison. Verely I say vnto thee: thou shalte not come forth, vntil thou haste payde the vttermoste farthing.

Responsio.

Saint Augustin plainely vnderstandeth hel, and he wil haue the word

Alley, W. (copy 1)

donec, to be taken in the ſame ſignification in which it is ſaid: he knewe her not vntil ſhe had brought forth her firſt begotten ſonne.

Saincte Hierome expounded this place of concorde to be obſerued and kept among the faithfull, ſo long as they are aliue, which he proueth by the ſayings that go before, and by the ſayings that do folow

Before it was ſayd. If thou offer thy gifte at the Alter, and ther doſt remember that thy brother hath ought againſt thee, leaue thy gift there &c. And now it followeth loue your ennemies.

He maketh mention alſo of an allegoricall interpretation, by the which ſom do vnderſtande by the aduerſarie, the ſpirite it ſelfe: whiche expoſition ſemeth to be very abſurde, that the holy ſpirite ſhould deliuer vs to the iudge. He omitteth not alſo to rehearſe, that ſome do vnderſtande by the aduerſarie the deuell, as you may r ade in Ambroſe.

Tertullian alſo rehearſeth the ſame in his booke de anima, although he affirme the ſame place to be vnderſtande more ſimplie of concorde & agrement. Therfore when no certaintie can be gathered of ſuche allegories, this reaſon and proofe is very infirme and weake.

The. 7. reaſon and proofe.

The riche man mentioned in Luke ſemeth to proue a purgatorie, for that he deſired Lazarus to be ſente to his brethren, to warne them that they ſhould not come there, which ſemeth to haue come of charitie, but in hell, there is no caritie. Ergo he was not in hell, but in purgatorie.

Reſponſio.

This place of Luke is counted of many to be a parable. Of which iudgement Chriſoſtome is. And a parable proueth nothing. But let it be a true hiſtorie, howe will they by that defende him to be in purgatorie, foraſmuch as betwen the boſome of Abraham, and the place of puniſhement there was ſayd to be a great Chaos? So that from thence none could come vnto Abraham. And it is merueill that the rich man, beinge ſo greatly tormented, did not require anniuerſaries and ſuffrages of the lyuing. And when Abraham did affirme that the could receiue no helpe neither of him nor of Lazarus, what boldenes hath the prieſt to ſaye that he by his maſſe and prayers can releaſe the ſoules of the dead from the paines of purgatorie. The wiſe virgins did not communicate their oile vnto the fooliſhe virgines. Likewiſe Lazarus could not profit the riche glutton.

It were much better to expounde and weigh the wordes of Abraham, when he ſaid and made anſwere. Moſen habent & prophetas, they haue Moſes and the Prophets. By which wordes it is ſhewed that the holye ſcriptures are ſufficient to ſaluation, and that men neede not to be ſente to fathers or to humaine traditions, or apparitions of the dead.

The. 8.

The. 8. reason and proue.

They pretend also the authoritie of the Apocalips, where it is read that no impure or vnclene person shalbe admitted into the holy citie.

Responsio.

Concernyng the holy citie (which is the felosship of the blessed) we graunt that no impure thinge may be transmitted vnto it. For they that die in the name and faith of Christ, are clensed with his bloud. Ouer and beside repentaunce and dissolution of the flesshe doth cause them to remember and confesse their impuritie. Wherfore they oughte not to be counted vncleane, which be partakers of eternall life.

The. 9. reason and proofe.

Paule writeth that all knees both of things in heauen, and thyngs of the earth, and things vnder the earth ought to bow them selues vnto god.

Responsio.

These wordes are not to be vnderstande of the worshipping of God, for this worship standeth not in this, that the knee should be bowed, but doth spectally require the spiritual affectes and motions of the mynde. Paule ther speaketh of the great authoritie & power, which is committed and geuen to Christ, by the which power euery creature of heauen, earth, and hel, is made subiect vnto him: yea the deuel hymselfe, with all the wicked and damned spirits, wil they, nil they, are deliuered vnder his feete. And the wordes which go before do shewe this sufficiently, for it is said: God gaue him a name that is aboue all names, that al knees would bow in that name. Which words if ye will applie vnto the diuine worship, as though they which worship God be in purgatorie, than must you graunt also, that the deuel and all the damned spirites do worshippe Christ.

The. 10. reason and proofe.

It is alledged out of the Apocalips, that euery creature in heauen, in earth, and vnder the earth, and in the Sea, sing praises vnto God.

Responsio.

All things do praise God as it is conuenient to their nature: for they exhibite matter and occasion of diuine praises, as hilles, mountaines, trees, woods, dragons, and such other like doo truly and properlye praise God for their creations sake.

The. 11. reason and proofe.

It is written in Paule that fire shall trie euery mans worcke, and if any mans worck that he hath built vpon, abide, he shal receiue wages. If any mans worke burn, he shal lose. But he shalbe safe him selfe neuertheles, yet as it wer by the fire. Here may you see that the fire of purgatorie shall clense all mens doinges.

Responsio.

Alley, W. (copy 1)

Reſponſio.

No man ſhall eſcape this fyre whether he builde well or ill. All are to be proued by this fire, that the doctrine whiche is builte bee proued and examined whether it doth agree with the foundation, or no. Otherwiſe god is ſaid to be like vnto a burning fyre. For god will purge the ſonnes of Leui, and will purifie them as ſiluer and gold. The doctrines that be ſound, ſhall abide, nor the fire that trieth them, ſhal hurt them, no more then the fornace doth hurte ſiluer or gold.

Auguſtine in diuerſe places of his writings maketh mention of this ſentence, and alwaies conſenting vnto himſelfe doth bring the ſelfe ſame expoſition of theſe wordes, but he affirmeth this ſaying to be in the nõbre of one of thoſe harde ſayings, which Peter ſpeake in his epiſtle.

Furthermore he warneth that we interprete this fire to be of that kind which maye be common, aſwell to the good buylders, as to the ill. At the laſt he ſaith, we muſt beware that we ſet not in this predicamẽt thoſe that be baptized which haue liued ill, and that we faigne not their haynous ſinnes, as murther and whordom (by the which men are excluded from the kyngdome of heauen) to be woode, ſtrawe and chaf, becauſe to ſuch kinde of men, being giltie of ſuche grieuous crimes, hell fire is due: which fire can not be common to the good builders alſo, excepte you will thruſte them alſo into hell fire. Here is alſo mention made onely of them, which markyng and obſeruing the foundation, do builde. Among whome they are not to be nombred which are burthened with deſperat vices. Sainct Auſtine goeth further and ſaith, that the foundation is Chriſt, which the Apoſtle himſelfe doth interpret. He addeth alſo fayth, becauſe Chriſt dwelleth in our harts by faith, and he maketh them to be the good builders, which obey the lawe of God. He affirmeth them to builde haye and ſtuble, which reteine the pleaſures of the worlde, which pleaſures are not expreſſely forbydden, and do ſo reteine them, that they geue them ſelues more vnto them, then equitie doth require. They which build wel (ſaith he) poſſeſſe the goods of this world, as riches, honour, wife, familie, and yet they be as though they poſſeſſe them not, and do vſe them, as though they would not vſe them. The ill builders are affected with theſe things more then behoueth, yet they geue not themſelues ſo loſelye vnto theſe their deſires, that they will preferre theſe goods, before Chriſt, vnto whom as vnto the foundation they do lean, but rather ſet Chriſt before them. For if they come eyther to confeſſion of their faith, or to martirdome, they will rather loſe thoſe goods, than to depart from Chriſt. Notwithſtandyng becauſe they did embrace them with to vehement affect and loue in loſing them, they feele the fire. For they be very ſorowful, and take it greuouſly that theſe things are taken

from

from them, but yet they be saued, because they kepe the foundation of the true faith safe and vnhurt, that is (saith he) haie, wood, and chaf to be kindled with fire and perish, because their desires and pleasures doth molest them, as the flame of fire would do, and so those pleasures and affections do vanishe awaye. And this happeneth to many (saith he) while they liue here. For it chaunceth many times, that the holy martirs and saints be beriued of the goods of this world for the name of Christ. He proueth fire to signifie tribulations, as it is taken in the psalme. And Psal. 65. *for that cause he willed fire and water to be had in the exorcisme of baptisme, that we may be admonished that by these two we shalbe tried. He bringeth in also this sentence of Ecclesiasticus:* Vas figuli probat fornax, at animos iustorum tentatio tribulationis: *the fornace proueth the potters vessell, but tentation of tribulation, trieth the mindes of the righteous.*

To this interpretation of Augustin, Gregorie doth consent, yet he doth wrest it vnto purgatorie. But it doth most euidently appeare, that Paul by the good and bad buildings, doth signifie doctrine, eyther sounde or els corrupt, whose end is described, that if they be good, they shal haue reward, but if they be ill, they shall perish and vanish awaye. For euery plant which my father hath not planted (saith Christ) shalbe pulled vp by the rootes, but the word of God remaineth for euer.

He which hath not buylded well, may be saued, but yet by fire, because he shal see his doctrine confuted & condemned, & shal know that he hath laboured in vaine, and be like vnto one which goeth through the fire, whose garments are burned, yet he himself escapeth. Some do expound this clause (so as it wer by fire) because men are hardly brought from their opinions. For they do embrace and allow to much their owne inuentions. But the exposition is more simple and plain, if you wyll say that these men, when god shal examine them, shal fele shame, sadnes, and vnquiet consciences. And to this interpretation doth Ambrose condiscend, he must needs be ashamed which seeth himself to haue defended a falsity for a trouth: in this examination and iudgement of God the error of doctrine is opened, and forthwith followeth dolor and great heauines of repsta̅ce. Chrisostom thought ẏ this fire pertaineth to hel, but because he seeth this sayinge to be against him (but he shalbe saued as it were by fire) he expounded to be saued, to signify no other thing, then to endure & co̅tinu, not to be extinct, not to be turned into ashes, or to be brought to nothinge, that this euil builder shoulde endure quo ad substantiam, *concerning his substance, but hee shall not be reserued (as he sayth) but only to punishment, that he burn in this fire for euer. He did know that this interpretatio̅ was somwhat farre fetched, and therefore he wente a-*

boute

Alley, W. (copy 1)

bout to temper it, and ſheweth that Paul ſomtimes adourneth with fair wordes thoſe things, which otherwiſe are vnhoneſt and to be diſproued, and ſomtimes termeth with vnhoneſt woordes things that be commendable and allowable: In the later Epiſtle to the Corinthes Paule ſaith, that we do captiuate all our thoughtes wherby this worde captiuat, he calleth it to be a perſuaſion, by the which men do willyngly ſubmit themſelues to the faith of Chriſt. Alſo when he ſpeaketh of the mortification of the fleſh and members, which are vpon the earth, he commendeth by this terme (mortification) a very approued and perfect thing, And likewiſe when he ſaith to the Romaines. Non reguet peccatum in veſtro mortali corpore: Let not ſinne reigne in your mortall bodies: he doth beautifie with this worde (kyngdom) tyranne, by the whiche we are oppreſſed with ſinne: ſo by this worde (ſauing) he calleth it and meaneth eternall continuaunce in the fire of hell. But this wreſtinge and writhing of Chriſoſtome to defend his interpretation, can not conſiſt as a thyng true. For when all things here are taken allegoricallie, what needeth he to flie the ſignification of a true fire, vnleſſe he meaneth the fire of hell to be alſo allegoricall, which the receiued doctrine of the churche will neither admitte nor ſuffer?

Furthermore when it is ſaid, the fire ſhall proue euerie mans worke, it behoueth to conſtitute ſuch a fire, whiche aſwell the good builders as ill, ſhal ſuſteine and feele, as ſainct Auguſtine very aptly doth write.

I thincke Sainct Auguſtine neither mente nor woulde, good and holye men to be tormented with the fire of hell. Notwithſtandynge the Greeke ſcholies do receiue this ſentence and interpretation of Chriſoſtome.

Eraſmus in his annotations doth count it a vaine and fooliſh thing by this place to proue purgatorie. If the fire of purgatorie be in this place conſtitute and proued, then muſt this fire be common aſwell to the Apoſtles and to other ſaincts, as to other, although they haue builded a church with moſt approued and ſincere doctrine. And by this place to defende purgatorie, is no more but that our aduerſaries do caſt doung in their owne eies. For they ſay that ſome pardons are geuen and graunted of the pope to abſolue man when he dieth, ab omni tam pœna, quam culpa, aſwel from all payn, as from all faulte: ſo that his ſoule ſhall flie ſtraight waye into heauen. If it be ſo, how ſhall this man be proued with the fire of purgatorie, if this fire be common to all?

Scotus doth ſay that the action and motion of charitie may be found ſo abſolute and perfect, and of ſo great feruencie, that it may put away all paines How then can this fire of purgatorie which they will proue by this place, be common to all? vnles perchaunce they will place this

fire in

fire in the ayre, and faigne that all saincles when they flie to heauen, do passe through this fire: as one Altuinus did affirme.

But it is to be marked that the opinion of them which will haue a purgatorie, is not one, but diuerse and sondrie. For some woulde haue it to be a most certain doctrine, and one of the articles of our faith, other do but suspicate or opinate that ther is such a place.

Concernyng the first, sure doctrine, and the articles of our faith, ought to be proued with most euident testimonies of the scriptures. Their iudgement is not to be receyued which would make men to be the authours of things to be beleued. For contumelie should be done to the holy ghost, if it should be thought that he had geuen vnto vs those writinges in the whiche should not be perfectly contained whatsoeuer is necessarie to saluation.

The Epistle written to Timothie doth sufficiently conuince them, where it is written that the scriptures geuen by the inspiration of God is profitable to teach, to confute, to correct, and to instruct, that the man of God may be perfecte, and absolut to all good workes: Vvherfore if they will bring any good worcke, or any thing necessary to be beleued, which can not be confirmed by the holy scriptures, it is to be answered, that which they bring, is neither good, nor profitable. And where they boast that the Apostles taught not al things, nor that the primatiue churche receiued not all things necessary to saluation, it is not to be graũted.

Tertullian hath a godly saying much repugnant to this opinion. For he writeth. Fœlix ecclesia cui totam doctrinam apostoli cum sanguine profuderunt. *Happie is the church vnto whom the Apostles with their bloud poured and gaue all necessarie doctrine.* De persecutione hereticorum.

Christ also said. what things I haue heard of my father, those things haue I made knowen vnto you.

Obiectio.

The Apostles in dede, shewed and taught all things, but they wrote not all things

Responsio.

If they wrote not al things, yet they had a respect that al things which they deliuered might be manifestly proued, either out of their owne writings, or els out of the bokes of holy scriptures. For otherwise ther should crepe into the church a rablement and heap of superstitions, which would seme to be defended vnder the pretence of the traditions of the Apostles.

But to our purpose again. Concerning purgatorie, great doubte hath risen therof in the church, for the greke church in the Florentin councel did long resiste and stand against it.

Augustine spake of purgatorie diuerse and sondrie wayes. For in his Enchiridion he saith, not to be incredible, that suche a place maye be after this lyfe: but (saith he) it maye be inquired whether there

Alley, W.

Quæſtio. 1.

be ſuch a place or no. And it may be founde, it may be hidden. Vvhich woordes alſo he hath ad dulcitium. *Likewiſe in his booke* de fide & operibus, *he writeth*: Siue igitur in hac vita tantum homines patiuntur, ſiue etiam poſt hanc vitam talia quidem iudicia ſubſequentur, non abhorret (quantum arbitror) a ratione: *that is. Vvhether men do ſuffer theſe thi gs in this l/fe onely, or els ſuch iudgementes do folow after this life, it doth not abhorre (as far as I know) from reaſon.*

Cap. 16

You may ſee that ſainct Auſtin vſeth here a diſiunctiue propoſition, to the veritie wherof one part is ſufficient. Vvho, I praye you, woulde ſpeake ſo doubtfullye of an article of the faith, as to ſay, whether Chriſt had a true fleſhe, or a phantaſticall fleſh? or whether the diuine nature were in Chriſt, or humaine nature onely? &c. Thoſe thinges whiche pertaine to the faith, ought neceſſarilye to be defined, and ought to be moſt certaine.

The ſame Auguſtine when he ſpake of the fire of purgatorie, ſaide after this maner. Non hoc redarguo quia forſitan verum eſt: *I do not improue this, becauſe peraduenture it is true. But in thoſe thinges which are neceſſary to be beleued to ſaluation, it is not lauful to vſe ſuch phraſe, eyther of writing or of ſpeakyng.*

Lib. de ciuitate dei 21. c. 26.

Obiectio.

Although ſainct Auguſtine ſemeth to be doubtfull in theſe places alledged, yet in other places he doth moſt certainly affirme it.

Reſponſio.

Thoſe places where he ſemeth to affirme it, are to be interpreted by theſe other foure places. In the whiche he maketh it to be ambiguous and doubtful, whether there be ſuch a place or no. Therfore it muſt be graunted that ſainct Auguſtine was perſuaded rather with opinion, then with certaine ſcience and knowledge, becauſe the nature of opinion is to aſſente to one parte, with a feare and doubte of the other parte.

But it is to be tought that this maketh gretly againſt this comment and gloſe of purgatorie, that the holye ſcriptures make no mention of ſuch a place, neither in the olde Teſtament, nor in the newe.

Abraham boughte for the burial of his wife a field, the graue is deſcribed, the price is expreſſed, and all thinges are there ſo diligently rehearſed, that nothing ſemeth to be omitted. Vvhere notwitſtandynge, ther is no mention made eyther of purgatorie, eyther of the ſoule to be deliuered from payne, eyther of anye ſacrifices or prayers.

In the booke of Leuiticus, and in other bookes wher the law is deſcribed, aſwell for the whole ſtate of man and ſacrifices and oblations for euery kynd of ſinne, yet ther is no mention made for the dead to be deliuered from payne.

The

The prophetes which where the best interpreters of the lawe, when they commende in euery place all offices of pietie and charitie, yet they set not forth in all their sermons any thinge that concerneth such a place.

Paule also when occasion was offred him in writynge to the Thessalonians (for he intreated how they should mourne and lamente for the dead in funeralles, and he lifteth vp and comforteth them that he admonished onely by the hope of the resurrection:) might at the least haue admonished in that place to haue praied for our dere frends, leaste they should lye long in the paines of purgatorie.

He bringeth no such thing, but after the doctrine of the resurrection, he saith. Itaque inuicem consolemini verbis istis: *Therfore comfort your selues one an other with these wordes.*

Dionisius called Areopagita, when of a set purpose, he moued a question, why the Minister of the church, doth praye for him that is dead, maketh no mention of purgatorie, but greatly trauaileth to rendre other causes and reasons. If he had beleued a purgatorie, he might easely haue answered the question.

Sainct Ciprian in the end of his booke doth write Quum hinc excessum fuerit, neque locus pœnitentiæ, neque satisfactionis erit effectus: *Vvhen we departe from hence, ther shalbe neither place of repentaunce, nor effecte of satisfaction.*

Our aduersaries were wonte to pretende for this opinion, mercie, because they would not thincke them to be condemned whiche died in the confession of Christe, when notwithstandyng, they wer yet holden wyth som spot of sinne.

But that mercie is foolish which moueth vs to ordeine and constitute those thinges which we know not, whither they set forth the glorie of God or no, and which also can not be proued by the holy scriptures. Furthermore we are bounde to loue God, with all our strength, and all our soules, and to begyn nothing whiche we know not to be allowed of him, and to pertaine to his glorie.

Thus you perceiue that purgatorie is no necessarie doctrine to be beleued. Againe, the suspition and opinion therof doth leane vpon infirme and weake reasons, and doth hurte pietie, rather then promote it.

Certaine places of holy scripture which do impugne purgatorie.

Christ saide: he that heareth my words, and beleueth in him that sent me, shall not enter into iudgement, but haue life euerlastinge, and shal passe from death to life. Ioan. 5

In the Apocalips it is written. Blessed be they which die in the Lord, Cap. 14. *for forthwith they shall reste from their labours. But to be broiled in*

fire, is not to reſte from labour.

Luk. 23 Chriſt ſayd to the theefe: This daye thou ſhalte be with me in paradiſe. Vvhiche place is againſt them whiche hold, that thoſe ſpottes which remaine in man, although he liued neuer ſo well and vertuouſly, muſt be purged. Vvhat will they ſaye then to the theefe, whiche behaued himſelf wickedlye to the ende, and yet was immediatlye after his death receiued into paradiſe?

Cap. 11. It is written in Eccleſiaſtes: If the cloudes be full, they will poure forth raine vpon the earth. And if the tree do fall towarde the South or toward the North, in the place that the tree falleth, there it ſhalbe. Salomon vſeth here two allegories, the one taken out of the clouds, and the other of the trees, by the which he admoniſheth vs to do that goodnes, whiche we will do, while we haue opportunitie and time, for when we are departed from hence, there is no place neyther of merite, nor repentaunce. There be alſo many other places in the ſcriptures which make againſt this matter.

One place I had almoſt forgotten, which the aduerſaries of late haue alledged for the defence of purgatorie.

Obiectio.

It is written (ſaye they) in the epiſtle to Timothie that ſaincte Paule praied, that the Lorde would graunte Oneſiphorus, which oft refreſhed him, that he might finde mercie with the Lord at that day. Now when Oneſiphorus was dead, and yet Paule prayed for him, therfore it is lawfull for vs to pray for the dead, which were in vaine, vnleſſe ther were a purgatorie.

Reſponſio.

If they looke well on their owne writers they ſhall finde that Oneſiphorus was aliue, as in Lyranus, whoſe wordes be theſe: The Lord ſende him mercy in that day, die ſcilicet mortis ſuæ, vel in die generalis iudicii, in the day of his death, or in the daye of the generall iudgement.

Dionifius Carthuſianus alſo doth ſaye that he was aliue. Ouer and beſide Oecumenius expounding the fourth chapter of the ſame Epiſtle, doth ſaye, that Oneſiphorus was at Rome: In the which chapter Paule ſaluteth the familie of Oneſiphorus whiche was at Epheſus, but Oneſiphorus himſelfe was at Rome. And ſo writeth Chriſoſtome. Therfore this place maketh nothing for purgatorie.

I am not ignoraunt that the moſt part of the fathers are bent in their writings to graunt a purgatorie. But we muſt vnderſtande that the fathers wer men, & did ſomtime erre as mē. For they did not alwais build gold, ſiluer and precious ſtones vpon the foundation, which is Chriſt.

As for antiquitie and cuſtome it ought not to preſcribe and to be preiudi-

preiudiciall vnto veritie and truth: for in the very tyme of Paule errours began in the church. For some euen than thought that baptisme ought to be receiued for the dead. But Ciprian doth admonishe, that that custome with reason and truth, is the mother of errour.

Obiectio.

The church hath vsed alwayes to praye for the dead, euen from the tyme of the apostles.

Responsio.

It can not be denied but that the church hath so done. But this their doing or saying hath none authoritie out of the holy scriptures. Men be moued and as it were impelled with a certaine naturall loue towarde their frindes that be dead, to wishe them well to doe, and to breake out sometime into prayers for them. But heede is to be taken that this affection be not dissonant vnto faith.

Other causes beside the opinion of purgatorie maye be assigned and alledged why prayers were made in the church for the dead.

They would not haue the name and memorie of their frends departed, to perishe and to be extinguished, but tooke great care that it might long continue among the faithfull.

Furthermore those prayers pertained to geuinge of thankes vnto God, who hath called them that are departed vnto himselfe out of this miserable world. Vvherupon saincte Ambrose in his funerall orations, which he had at the death of Theodosius and Valentinianus the Emperours, doth reioice that they had alredie obteined eternall felicitie, and that they reigned with Christ: yet notwithstandyng he prayed that God woulde geue vnto them that rest, which they desired, whiche two things seme to be repugnaunt, vnles you will expounde prayers for thankesgeuyng.

Furthermore, some of the fathers wente so far, that they thought prayers somwhat to profit them that were in hell, not in shortning their plaines, for they be eternall, but to diminish and ease them at the least for the tyme of the praiers.

Chrisostome, Augustine, and Hierome seme to be of that minde.

Againe some might seme to praye for the dead, not for the ende to deliuer them from purgatorie, but that Christ might the sooner come to iudge the quicke and the dead, that the faithful which died in the Lord, might the sooner haue the fruition of felicitie, both of the bodye and the soule.

Furthermore, other did praie for the dead whiche were not in purgatorie, (for they beleued it not) but in paradise, as it appeareth in Tertullian, who writeth ỹ the church was wont to pray for the martirs, for De monogamia.

whome (as ſainct Auſtine ſaith) if any man do pray, he doth them iniurie.

Thoſe prayers therfore were nothing els but thankes geuing. For they rendred thankes vnto God for the great gifts and benefites graunted to them of god, by the which they did moſt glorioufly triumph ouer their ennemies, they did alſo ſtirre and comforte other to be theyr followers. They did ſet forth their noble actes, declaryng that they were gone into their countrie.

Lib 3. epiſt. 3 Therfore in the primatiue church they prayed for the dead, but yet for the martirs (as Ciprian teſtifieth.) Euen as we do geue thanckes vnto god for all thoſe that die godly in the Lord.

Eccleſiaſt. Eraſmus ſaith that in tymes paſt the people aſſembled together vpon certaine dayes to ſinge. δοξολογίαν, that is geuyng of thanckes. And the Prophete preacher or biſhoppe did extoll with godly wordes the diuine goodnes towards his creatures: they did ſet forth the praiſe of the godly martirs, which glorified Chriſt with their death, the people ſong hymnes, pſalmes and ſpirituall ſonges vnto the Lord.

Now a word or two concernyng the doctours iudgement.

Epiſt. 54 Sainct Auguſtin in this Epiſtle ad Macedonium ſaith: Morum corrigendorum nullus alius quam in hac vita locus: nam poſt hanc vitam quiſque id habebit quod in hac ſibimet conquiſierit. that is, Ther is none other place to haue correction for maners, then in this lyfe: for euery one ſhall receyue that after this life, which he hath gotten to himſelfe in this lyfe.

De verb. apo ſermo. 19. Againe in an other place he ſayth. Duæ habitationes ſunt, vna in igne æterno, altera in regno æterno. There be two habitations or manſions, the one in eternall fire, and the other in the eternall kyngdome of heauen. Furthermore in his hypognoſtichon againſt the Pelagians, he

Lib 5. writeth. Primum fides catholicorum diuina authoritate regnum credit eſſe cælorum, vnde non baptizatus excipitur: ſecundum gehennam vbi omnis apoſtata vel a Chriſti fide alienus ſupplicia reperitur. Tertium penitus ignoramus, nec eſſe in ſcripturis ſanctis repetimus.

The catholique faith beleueth by the authoritie of gods word, firſt, that there is a kingdome of heauen, from the which he that is not chriſtened, is exempted. Second, that ther is hell wher euery Apoſtata or vnfaithful doth receiue puniſhment. The third place we vtterly know not, neither we finde it in the holy ſcriptures.

Sainct Hierome doth ſaye, that when we be in this preſente world, we may helpe one another, whether it be by good prayers, or by good counſell. But when we ſhal come before the iudgement ſeate of Chriſt, neither Iob nor Daniel can pray for any man. For euery one ſhall beare hys own burthen.

Chriſoſtome

Chrisostome sayth: Omnia hic dissolue vt citra molestiam illud viduas tribunal. &c. *That is: Bring all thinges to passe here, that with out all molestation or grefe thou mayst see that iudgement seate. While we be here, we haue manifest and noble hopes, but when we are departed thither, it lyeth not in vs after, either to repent, or to wipe & wash away any thing that we haue committed.*

I could bring the authorities of many other fathers, but to him that will be resolued without obstinacy, these be sufficient. And thus muche for Purgatory.

Hodie. 7.

HOdie *is called in the Greke toung* σημερον, *or attice* τημερον, *in the Hebrue it is called* Haiom, *which is compounded of* iom, *with the demonstration* He *before it.*

Hodie *in the scriptures is taken diuers and sundrye waies. First, for the certaine and present time, as in the prophet Esay:* Non ieiunatis hodie, vt in sublimi exaudiatur vox vestra *You shall not fast as you doo to day, to make your voyce to be heard aboue.*

Secondly, Hodie *doth not signify this present day or to morrow, but perpetuity of time, or from the beginning of the world, as in the epistle to the Hebrues, Paule doth vse it saying:* Iesus Christus heri, et hodie idem est etiam in secula. *Iesus Christ yesterday and to day, the same also is for euer. Notwithstanding this sentence of Paule is of diuers, diuersly expounded.* Cap. 13.

Some do write that Paul bringeth in here an argument to confirme faith and trust in God, in them to whom he wrote.

One might obiect and say: Paul thou doost wel admonish vs. God did aboue measure fauour the Apostles and apostolike men, as his chief darlings and friendes, but he will not embrace me, with the like fauour and grace. To the which obiection Paul geueth an apt and mete answer, saying: Iesus Christ, yesterday and to day, and the same for euer. As though he should haue sayd. Iesus Christ, which was yesterday, that is in tyme past, that same is to day, and shall continue for euer. He hath that same benignity and gentlenes which he had then. His handes are not abbreuiated nor shortened. He which susteyned and nourished with meate and drinke Elias, and the people of Israel, by the space of fourty yeares, the same will also nourish and feede you: doubtles if hys benignity and gentlenes should cease, he should also cease to be God. Other do referre thys sentence to Paul, to this end, that we should know that same manner of saluation to haue bene before Christ was incarnate, and the same which is after the incarnation of Christ to be all one. Other do referre it to the

doctrine of Chriſt, and that this word ſhal remaine for euer. Vvhich expoſitions, although they be godly: yet in my iudgement the firſt expoſition is the very naturall ſenſe of the place.

And note here one thing, that the Apoſtle doth not entreate of the diuine eſſence of Chriſt, but of the knowledge of him, which flouriſhed alwaies among the godly, and is the perpetual foundation of the church.

Therfore this ſentence muſt be referred, not to the eſſence, but to the quality (if we may ſo ſay.)

Nor Paule diſputeth here whither Chriſt were eternal with the father, but what manner of knowledge and benignitye was among men of him, and from him.

Thirdly, Hodie, *is properly vſed to be ſpoken of that time, which is after the comming of Chriſt, as Paule vſeth it to the Hebrues ſaying:* Hodie, ſi vocem eius audieritis, *To day if ye heare his voyce.*

Lib. 2, cap. 8

Heſichius in Leuiticum, *doth vſe* Hodie, *for eternity and perpetuity, alledging theſe words of the ſecond pſalme:* Ego hodie genui te *This day I begat thee, that is,* ab æterno, *from euer and eternallye. For with God* heri, & cras *haue no place. Ther is alwaies with him a continual and perpetual* Hodie, *as Theophilactus writeth vpō the epiſtle to the Hebrues.*

*Notwithſtanding ſome learned men which be of great iudgement write vpon theſe words (*Filius meus es tu, ego hodie genui te: *thou art my ſonne, this day haue I begot thee) after this maner: Ther be, ſay they, diuers kindes of ſonnes, ſome are children by nature, ſome by adoption, ſome of regeneration, ſome of alteration, by ỹ which the priſtinate ſtate and condition is chaunged into a new ſtate. As touching Chriſt our Sauiour, the true Chriſtians be not ignoraunt by what kind of theſe ſonnes he is the ſonne of God. Our faith doth beleue him to be the naturall, the onely begotten and conſubſtantial ſonne of the father.*

Concerning this preſent place of ſcripture, let vs ſee how this agreeth vnto Chriſt, that the father did not ſimply ſay I begat thee, but this day I begat thee. This phraſe doth not agree vnto children of adoption, of age, or of loue, but onely of the ſonnes of generation, that is, that be begotten.

Now this generation is three fold.

1. Naturall.
2. Spiritual.
3. Condicional.

The naturall generation is, by the which God the father begat the woord, and hys natural and conſubſtantial ſonne, and by the which one man begetteth an other.

The ſpirituall generation is, by the which the myndes of men are ſo

regene-

regenerate, that of wicked they be made godly. Of the which generation Paul speaketh in the Epistle to the Corinthians, saying: In Christo Iesu per euangelium vos genui. *I haue begot you in Iesus Christ by the Gospell. Agayne,* filioli quos iterum parturio. *My litle children, with whom again I trauel with child.*

Conditional generation is, by the which man is chaunged into an other state and condition, diuers and discrepant from his former state, as if one of a priuat mā be made a king, one from an obscure & base calling is made noble and honorable, of mortal, is made immortal.

Now these wordes, Hodie genui te, *this day I begat thee, doth not agree to Christ, according to the first generation. Yet not so, but that he is the natural sonne of God, nor that this generation being eternall, can be made temporal, or subiect to any time, except ye wil referre it to that day, in the which ỹ word being incarnate, was born of the virgin Mary.*

Neither the generation which is called spirituall, maye agree vnto Christ, for when he is and was most pure in minde, he had none impiety nor vnpurenes, from the which he might be regenerate vnto godlynes. But the third generation, that is the condicional, may be applied & referred to Christ. For what other thing was ỹ imutation & chaung of the state and condicion of Christ, when he was by the holy ghost dedicated, consecrated, and declared from heauē to be the sonne of God, at the floud Iordan, when he was baptised: But a certaine regeneration, that is, he was sene to be another maner of man, thē he was before? In so much that the inhabitauntes of the city did say: Vnde huic hæc omnia, & quæ sapientia hæc quæ data est illi? &c. *From whence hath he these thinges? what wisedome is this that is geuen vnto hym, that euen such great woorkes are done by his handes? Is not this the carpenter Maries sonne? The brother of Iames and Ioses, and of Iuda and Simon?*

Or ells these wordes. Ego hodie genui te. *This day haue I begot thee, may be referred to Christ, when being raysed from death he puttyng of the infirmity and mortalitye of our flesh was translated and exalted aboue all, vnto the heauenly glorye, and to the right hand of the Father. This is the censure and iudgement of certain learned diuines.*

Hodie *is taken also for euery time, or dayly tyme, as we aske in the Lordes prayer,* panem nostrum quotidianum da nobis hodie, *Geue vs this day our dayly bread.*

Hodie *signifieth somtime the whole time of our life, as Basilius Magnus writeth in a certain Epistle, where he bringeth in this saying of the Apostle:* Inuicem adhortamini, et in idipsum ædificate vsquequo hodie dicitur. *Exhorte one another dayly, while it is called to day.* In epistola ad Chilonem de vita solit.

This shall be sufficient for this word Hodie.

Many

Manie placesor Manſions. 10.

Cap.14 IN Iohn Chriſt ſaith to his diſciples: let not your hartes be troubled, ye beleue in God, beleue alſo in me. In my fathers houſe are many dwelling places. If it were not ſo, I would haue told you. I go to prepare a place for you. The occaſiō why Chriſt ſpake theſe words, was for that Chriſt told them before that he would depart from them. Vvherof the diſciples conceiued heauines and ſorow. Vvherefore Chriſt with theſe words did comfort them again, ſaying that he would not depart from thē, as alwaies to be ſeperate and deuided from them, but that vnto them alſo ther was a place in the kingdome of heauen. And therfore he ſaid: In domo patris mei multæ manſiones ſunt. in my fathers houſe ar many dwelling places or ma nſions.

This place of ſcripture hath bene peruerſlye drawen into an other ſenſe, as though Chriſt by theſe words ſhould teach, that ther were diſtinct degrees of honour and glory in the kingdome of heauē. But Chriſt did not ſay, ther be diuers & ſundry manſions, but many māſions, which be ſufficiēt vnto many. As though he ſhould ſay: ther is not onely a place ther for me, but alſo for al my diſciples. Ther is no cauſe therfore, that ye ſhould mourne and lament for my corporal departure, for the kingdom of my father was prepared vnto you from the beginning of the world, & you wer elect and choſen before the foundations of the world were layd. Therfore ther is nothing that cā annoy or hurt you, whither it be ſinne, the world, death, hell, or Sathan. For no man can take the elect from the hand of my father.

Queſtio.

If the election wer done, and manſions prepared before the beginning of the world, what nede haue we then of Chriſt? Or wherfore came he into the world?

Reſponſio.

The election was done before the world was made, but yet in Chriſt, and by Chriſt. For ther is none adopted of God vnto his ſonne, but by Ieſus Chriſt. So many manſions were prepared from the beginning of the world, but by Chriſt our mediatour and interceſſor.

Therfore Chriſt came into the world to reueale and declare theſe māſions before prepared, ẏ he might opē ẏ gate of electiō & prepare vs by his ſpirit to receaue theſe māſions. For what had it auailed to be elect, and in ẏ meane time not to haue knowē or entred into ẏ gate of election?

Obiectio.

Math.20 How cā it be ſaid, ẏ there be many manſions, whē ẏ very few be elect?

Reſponſio

They be called many manſions in cōpariſon to Chriſt, ſo ẏ the meaning is thys

is this: Heauen is not prepared to me onely, nor I alone am elect of the father from the beginning, but many other by me are elect of the father, vnto whom the kingdome of heauen, through faith which they haue in me, is opened. I verely am the true and onely sonne of God, and alone naturally elected of the father, and to whom heauen naturally is prepared. But ther be many other whom the father hath chosen in me, & which by me shall possesse the heauenlye kingdome prepared from the beginning. Therfore (saith Christ to his disciples) if it were not so, I woulde haue told you. As though he should haue said, if heauenly glorye shoulde receiue me onely, I would haue told you, but the matter is otherwyse, for I go before to prepare you a place, for there be places as well for you, as for me.

I do not a litle marueil, that the most part of the later writers, which were in the corrupt time, did not onely alledge his place out of Iohn, to proue the diuersities of glories and ioyes in heauen, but also other places, wherof I wil touch three or foure: Not that I entende to proue or geue forth, ỹ ther is vtterly an equality in heauen, or els a disparity & vnequality. But that as farre as the scriptures doo geue, none of both opinions can be proued in the scriptures, by the iudgement of learned men. Both the sentences are probable, but yet not to be proued by the scriptures.

Now shall we go to the places which they alledge, for the diuersitye of degrees in glory.

The first reason.

First say they, euery man shall receiue according to his woorkes, and euery one shal receiue his reward, according to his labour.

Responsio.

I vnderstand this sentence to be spoken generally concerning glory, Cap. 2. *and damnation which interpretation I haue out of the epistle to the Romaines. And Christ in the last sentence of iudgement doth so expounde, that euery man shal receiue his reward, when he calleth thē on the right hand to saluation, and casteth out them on the left hand vnto damnatiō. He whose labour shalbe found godly and iust, shalbe saued, and he who shalbe found to haue laboured ill, shal perish.*

The second reason.

It is written in Daniel, that they which teach other and be wyse, shal shine as the brightnes of the firmament, and they that turne many to Cap. 12. *righteousnes, shal shine as the starres for euer and euer.*

Responsio.

This place maketh litle for the purpose: for it happeneth oft times in the holy scriptures, that those things which be spoken in the first place, are repeated agayne in the second place. The difference which seemeth to

be

be in this ſentence, is of the firmament, and of the ſtars. But when they which teach, and they which do inſtruct to righteouſnes, be vtterlye all one, and are contained in one degree, diuers rewardes are not due vnto them, foraſmuch as they labour both in one thing. Vvherfore it appeareth that the ſame thing, which was ſpoken firſt, is affirmed after, but yet more plainly.

Queſtio.

Vvhy doth Daniel make mencion of thoſe whiche doo teache, more then of other?

Reſponſio.

Becauſe they are more to be confirmed and comforted, for that they be more ſubiect vnto perſecutions, then other are. Therfore they haue nede of conſolation. Yet it followeth not out of this, but that the rewards are due vnto other faithful alſo. For Chriſt doth euidently ſay: Iuſti fulgebunt ſicut ſol in regno Dei, *the righteous ſhal ſhine as the ſunne in the kingdome of God.*

Saint Hierome expounding this place, when he had ſimply intreated this ſentence, did ſay, that many do aſke, whither the vnlearned being holy, and the learned being alſo holy, ſhal haue one and the ſame glory. And he ſaith, that by the tranſlation of Theodoſion, we may anſwer that the one ſhalbe as the firmament, and the other as the ſtarres. But other diuines do ſay, that both the partes of this ſentence be one thing.

The third reaſon.

If there be diuerſity of paines, there muſt needes be alſo diuerſity of ioyes per argumentum a contrariis. *And that paines for ſinne are not one and equall, Chriſt doth proue, when he ſaid, that it ſhould be eaſier for Tire and Sidon, then to Corozaim and Bethſaida, likewiſe vnto Sodom, then vnto Capernaum.*

Reſponſio.

An argument a contrariis, *although it runne like a probable reaſon, yet the ſame reaſon is not alwaies neceſſary For this kind of argumentation doth ſometimes deceiue. As for example: A man may kill himſelfe, therfore a mā may make him ſelf a liue againe. This is no good argumēt.*

Many other inſtances might be brought, but to auoyd tediouſnes they ſhalbe omitted. It cannot be denied, but that in puniſhments and paines ther is diuerſitye: yet it ſeemeth not, that the ſame likewiſe ſhould be in ioyes, bicauſe by our ill workes we deſerue paine, but by our good works we do not deſerue felicity. Therfore this reaſon a contrariis, *is far diuers.*

The fourth reaſon.

VVe ſhal be like vnto angels, but the angels haue diuers degrees and orders among them ſelues: Ergo we all ſhall haue diuers degrees and orders amongeſt our ſelues.

Reſpon-

Responsio.

The scripture doth graunt that the Angels haue now diuers orders and gouernmentes, bicause God doth vse their ministerye to conserue the world and the church. But in the end all these principalities and powers shal be abolished: nor we doo knowe after the daye of iudgement, whether ther shalbe any more diuers orders and degrees among angels concerning felicity.

Furthermore, they which graunt diuers orders in angels, do graunt that they do differ betwene them selues, specie, or as they saye, proximo genere, *which cannot be graũted of holy saintes, or of our spirites. Vvherfore the similitude betwene vs and the angels, doth not in all pointes agree. For then al angels should be taken to be of one kinde, and of one order. But of the orders of Aungels I haue spoken of largelye before in the Miscellane Angelus.*

The fift reason.

The sede, which is sowen in the ground, doth bring forth fruit, some thirty fold, some threscore fold, some an hundred fold.

Responsio.

This parable doth pertaine vnto the state of this present life, bicause the word of God doth not bring forth fruit, nor take place in the godly hearers, like and after one manner.

The.6.reason.

In the parable of the talents, which the seruauntes did render vnto their Lord, some more, some fewer, may be proued, that the diuersity of the gaine is recompensed with diuers rewardes.

Responsio.

This parable doth nothing proue this purpose. For he which vseth wel the gifts of God, is made worthy to be placed ouer many, and graces and giftes are increased vnto him, and is made dayly more participante of the spiritual dowries of Gods spirite.

The.7.reason.

It is written in the Apocalips, that some do folow the Lambe, whether soeuer he goeth, which is not graunted vnto other.

Responsio.

This place wyth other of the same booke is obscure & darke, bicause the booke is sayd to be sealed, and is vnderstand of very few.

And it appeareth not vnto vs, whether this allegacion doth appertaine vnto this present life, or to the life to come. VVe graunt, that they which be of a more pure life, maye enter and pearce to the vnderstanding of Christes misteries. And on the other side, maye be taught, that whersoeuer Christ is, there his faithful Ministers shalbe. Vvherfore it

Alley, W. (copy 1)

is promiſed not onelye to ſome, but alſo to all whiche ſerue Chriſte, that they may follow the Lambe.

The. 8. reaſon.

He that ſhall do and teache men ſo, ſhall be called great in the kingdome of God.

Reſponſio.

The kingdome of God in this place betokeneth the church militant, wher they are to be had in great price and eſtimation which doo teache well, and do thoſe thinges which they teach. Therfore this place maketh nothing for the diuerſitie of glories.

The. 9. reaſon.

It is written in the latter epiſtle to the Corinthians: Qui parce ſeminat, parce metet. &c. *He that ſoweth ſparely, ſhall reape ſparely, he that ſoweth in bleſſing, ſhall reape in bleſſing.*

Reſponſio.

This place pertaineth to ſpiritual fruites, to be receiued in thys lyfe. For they which be liberal in geuing almes do aboũd with ſpiritual goods, and God ſomtime doth geue vnto them riches more plentifully, that they might more largelye ſhewe their pitye and mercye vnto them that haue neede therof.

Obiectio.

As one ſtarre differeth from an other in glory, ſo ſhall the reſurrection of the dead be: Ergo ther is a difference and diuerſitye of gloryes in heauen.

Reſponſio.

This compariſon of Paul doth not inferre nor proue that ther ſhould be diuerſity of glories, as the wordes following do import, wher it is ſaid: the body is ſowen in corruption, it ſhal riſe agayne in incorruption, it is ſowen in ignominy, it ſhall riſe againe in glory: where it appeareth that this diuerſity is to be taken onely betwene the body that is buried, and the body that ſhall riſe againe. Paule doth not conclude here any thyng of the difference of clarified bodies them ſelues, but betwene the bodies that are layd in the earth, and the bodies that ſhall ryſe againe. And this is a general compariſon, and not a particular. Therfore Paule ment nothing leſſe in this place, then diuerſities of degrees in glorye, but onelye putteth the differences betwene the bodies, that we haue now, and the bodies that we ſhall haue then.

The. 10. reaſon.

All the fathers and doctours, which euer wrote, be of this minde, that diuerſity and diuers degrees of glory is geuen to the ſaintes in heauen.

Reſponſio.

As touching the fathers, it cannot be denied, but that they do confeſſe

and

and graunt differences of ioyes. But here onely is called in to question, whether this assertion may be proued by the testimony of the holy scriptures?

Furthermore, they do not alwayes speake one thing. For saint Hierome in his epistles, wher he commended the wydow, and semed to compare her vnto the virgin, saith, that he wyl not gladly graũt these diuersities betwene the holy saintes, when not withstanding he himselfe is a stout defender of these differences.

The 11. reason.

If you wil not graunt diuersity of ioyes, many will not be so earnest and painefull to go forward, and to grow to vertue, but wil wax slothful and sluggish.

Responsio

They which be not moued through faith of Gods word, and through hope of eternall felicity to do wel, will not be easily moued for the consideration of these diuersities. For if they should do otherwise, they are rather to be counted hirelings, then the sonnes of God.

To end, these authorities, proofes and aunswers, are not here alledged vtterly to deny the differences of rewards. Here is onely sayd that this opinion cannot be concluded out of holy scriptures. It maye be notwithstanding, that when the saintes do record & remember, that God hath wrought by them many noble workes, doo perchaunce conceiue in themselues more delectation and ioy, then the other, which cãnot repeate such workes done by them. But that distinction of the scholemen which they fayne of certaine crownes, atque de præmio substantiali et accidentali, *is most friuolous and foolish.*

He shall, 11.

IT is written in Genesis how God spake to the Serpent after this maner: Inimicitias ponam inter te, et inter mulierem, et inter semen tuum et inter semen eius. Ipsum conteret tibi caput. *I wyll put enmity betwene thee and the woman, and betwene thy seede and her seede. He shal breake thy head. &c. In this sentence the pronoune* Ipsum *is of diuers diuersly vsed. For some do reade* ipsum, *other* ipse, *and other* ipsa. *The Hebrues do read* ipsum, *referring it to* semen.

Septuaginta *do translate* αὐτός ipse, *and then it is referred vnto Christ. The commune translation doth read* ipsa, *wherupon certain scolastical diuines refer it and expound it of the virgin Mary, who by mediatiõ of her sonne, ouercame Sathan. And so writeth Lyranus. Other refer it vnto the church. But here ye may see and lerne what great ignorance & negligence was in the popish Churche, and in the Doctours and wryters being of the same church.*

Alley, W. (copy 1)

The femine gender is put of them in ſtede of the maſculine or neuter They would neuer conſult the Hebrue or Greke bookes. They would neuer confer the latine tranſlations one with an other. And therfore by cõmon errour, this corrupt reding was receiued, that is to put ipſa *for* ipſũ.

But it may be that they were deceiued by the likenes of the two hebrue letters, Vau *and* Iod, *which be very like, ſauing that* Vau *is drawen a litle longer downward. Therfore wher the Hebrue hath* Hu, *which betokeneth* ipſe, *or els* ipſum, *thei did read* Hi, *which ſignifieth* ipſa. *And by that meanes they might be deceiued.*

But the truth is that ye muſt reade ipſe, *or* ipſum. *If you reade* ipſe, *it hath relation vnto this Greke word* σπορος, *which is of one ſignificatiõ with the word* σπερμα. *If you read* ipſum *it muſt be referred to this word* σπερμα. *In the words of Moſes ther is no ambiguity, but concerning the ſenſe and meaning of the words, the interpreters of the holye ſcriptures do not agree. For many do take* ſemen, *the ſede, without queſtion or dout for Chriſt, as though it ſhould be ſaid, Some man ſhalbe borne of the ſede of a woman, which ſhal wound the ſerpents head.*

Their ſentence and iudgement might eaſily be allowed, but that they do wreſt this word ſemen *to violently. For who wil graunt a nowne collectiue to be ſpoken of one onely man?*

Alſo, as the perpetuity of diſcord and debate is noted betwene the Serpents ſede, and the womãs ſede, ſo by continual courſe of ages victory is promiſed to the children of men.

Generally therfore ſome diuines do interprete ſemen, *of the poſterity of Eue. But when experience teacheth that all the ſonnes of Adam become not the victours and ouercommers of the deuil, it is neceſſary that they come and flee vnto one head, that they may ſo finde, vnto whom the victory doth pertaine. So Paule doth deduce vs from the ſeede of Abraham vnto Chriſt.* Gal. 3.

The ſenſe therfore is, that mankinde which Sathan endeuored to oppres ſhould haue the vpper hand. But that maner to ouercome & to haue the vpper hand, is to be marked, which is deſcribed in the ſcriptures. Sathan at his pleaſure hath led the children of men captiue in all ages, and doth continue the ſame woful triumph vnto this day, and therfore is called the prince of the world. But bicauſe a ſtronger came from heauen, which ſhould ſubdue him, by that meanes it cam to paſſe, that the whole church of God ſhould valiantly reſiſt him, as Paul ſaith to the Romanes Ioan 12. Gap. 6. Dominus breui conteret Sathanam ſub pedibus veſtris. *The Lord ſhortly ſhall beate downe Sathan vnder your feete. By the which woordes he doth ſignify that the vertue and power of beating downe Sathan, is diſperſed*

sed and poured vpon all the faithful, and that is the common benediction and blessing of the whole church.

But here note one thing, that this is onely begonne in this world, and not finished, bicause the Lord doth not crowne none but his approued champions and soldiours.

Furthermore, the image and maner of these thinges which are done from the beginning of the world, vnto the end of the same, is to be obserued and marked.

The sede of Sathan are al the wicked, as wel men as spirites. The sede of the woman is Christ, with the whole body of his elect. And as enmities are betwene the Serpent and mankinde, so are they likewise betwene the sede of Sathan and Christ, with his elect. For the generation of the wicked doth alwaies fight against the elect of God to destroy the good. But the elect shall at length escape stronger, through theyr heade Christ. Vvho by his death hath abolished & vanquished him which had empire and rule of death.

Caietanus also doth referre these woords Ipsum semen conteret caput tuum, *vnto the elect of God, bicause euery elect doth treade vpon the heade of the Serpent, that is, vpon the office and propertye of the the deuill, prouoking vnto synne.*

¶ The end of the Miscellanes of the third Prelection, of the second Tome.

The fourth Prelection of the second Tome.

IN our laste lesson I declared vnto you the minde of S. Peter vpon these woordes: Benedictus deus pater domini nostri Iesu Christi, &c. Blessed be God, euen the father of our Lord Jesus Christ, which, according hys abounduant mercy, hath begotten vs agayne vnto a liuely hope by the resurrection of Jesus Christ from the dead. Now, I entend, by Gods grace, to goe forward with more of the terte.

It followeth in Peter: Inheriditatem incorruptibilem et incontaminatam, et immarcessibilem, conseruatam in cælis in vobis, &c. That is. To an inheritaunce immortall, and vndefiled, and that fadeth not awaye, reserued in heauen for you, which are kept by the power of God, through fayth, vnto saluation, which is prepared to be shewed in the laste time.

The Apostle doth prosecute here all thinges with very due and Rhetoricall order. This hope of life (saith he) is happened vnto vs by the resurrection of Christ. His death is made our lyfe, and he with hys resurrection, hath raysed vs from the eternall death, to which we were subiecte.

Cap. 6 Saint Paule writeth to the Romaines. Si insiti facti sumus illi per similitudinē mortis eius, nimirum et resurrectionis participes erimus: for if we graffed with him to the similitude of his death, euen so shal we be to the similitude of hys resurrection. And in an other place. If you be dead, your life is hidden with Christ in God.

In hereditatem, to an inheritaunce: As though he shoulde saye, in that Christ rose agayne, he restored and recouered vnto vs that immortall inheritance which we had spent and losse by our first parentes in paradyse. Christ therefore taking the shape of a seruaunt doth reconcile vs to the father, and dyd agayne make vs coheires with him.

1. Inheritāce This inheritaunce is *Incontaminata*, vndefiled, that is: It neyther hath, nor can haue any such filthines as the earthly inheritaunces haue, which make the soule vncleane by their abuses, that the soule may not be seene at the day of iudgement adourned and decked with that wedding garment.

This beauenly inheritaunce is pure, and maketh vs to bee glorious, this inheritaunce fadeth not away, it feeleth no decrease. It can not be taken away of theues, it can not be consumed of fier, it can not be troubled with any storme.

2. Heauen. But let vs aske Peter here a question, where is this inheritaunce? where is (I say) this wholesome inheritaunce kept and preserued for vs? *In cælis*, in heauen, (sayth Peter) as though he should say: your names are written in heauen, you are receaued into the number of the electe: It followeth.

Erga vos, for you. This feast, this banquet, this inheritaunce in heauen is prepared for you which beleue in Christ: for vs, I say, which haue bene and ar poore, this inheritaunce is prepared, that we might be made ryche.

Saint Austen hath for thys a goodly saying: Subiecit se, vt exaltaret te inclinauit se, vt susciperet te, exinaniuit se in maiestate, vt impleret te diuinitate: descendit vsq; ad te, vt tu ascenderes vsq; ad eum. He did humble him selfe, that he myght exalte thee: He inclined himselfe, that he myght take vp thee: He berued himself of hys maiestie, that he might replenishe thee with his diuinitie: He discended euen to thee, that thou shouldest ascend euen to him. It followeth.

3. Vertue. Qui virtute dei custodimini per fidem ad salutem: Which are kept by the power of God through fayth vnto saluation. That is, we are kept by his word. For of our selues we be weake shepe, in whom there lyeth neither wisedome nor power to defend our selues from the Wolfe. But how are we kept? Through faith (saith Peter) least the gates of hell should preuaile agaynst vs in the time of aduersitie.

4. Hel.

Questio.

What doth it profit saluation and inheritaunce to be layd vp in store for vs in heauen, when that we are tosse vp and down in this world, as it were in a troublesome sea? What doth it helpe, to constitute our saluation in a safe and quiet porte, when we are in daunger of a thousand shipwrackes?

Responsio.

Peter doth here preuent such obiections, when he teacheth vs to be kept here in this world by fayth in the middle of daungers, and so to approch vnto death, that, notwithstanding, we may be safe vnder the custodie of faith. But because fayth oftentimes wareth faint in this infirmitie of our flesh, we may be alwaies doubtfull, what shall chaunce vnto vs to morrowe, excepte God did here succour and comfort vs.

5. Tomorow

The opinion of the papistes is most diabolicall, which doubteth of final perseueraunce, because we be vncertaine whether we shall be in the same grace and fauour to morrowe, as we be now.

But Peter doth not leaue vs so doubtfull: for he affyrmeth vs to be kepte of the power of God, that no doubt by the conscience of our proper infirmitie should trouble vs. Although we be infirme and weake, yet our saluatiō is not vnstable, because it is holden vp by the power of God. Therefore as we are defended by fayth: so fayth her selfe hath her stabilitie in the power of God, wherby we may be safe, not onely for the time present, but also for the time to come.

Saint Paule writeth, saying: Persuasus sum, quòd neq; mors, neq; vita, neq; angeli. &c. I am perswaded, that neyther death, nor life, nor angells, nor principalities, nor powers, nor things present, nor thinges to come, nor height, nor depth, nor any other creature shall be able to seperate vs from the loue of God, which is in Christ Iesu our Lord. Cap. 8. 6. Height nor depth.

Againe, to the Philippians: Hoc ipsum persuasus, quod qui cepit in vobis opus bonum, perfaciet vsque in diem *Iesu* Christi. I am persuaded of this same thing, that he that hath begonne this good worcke in you, will perfourme it vntill the day of Iesus Christ. Cap. 1.

It followeth, ad salutem quæ in hoc parata est &c. Vnto saluation whiche is prepared to be shewed in the last tyme. Which is as muche to say as this: Now your rewardes are hidden. And oftentimes they which seme to be in best case, are in the worste, and they whiche seme to be in the worste case, are in the best. In this worlde there is a tyme to exercise and practise godlines. To the rewards to the sayd exercise du, ether is a tyme prescribed, which it behoueth vs not to preuente and to craue before tyme. Let it suffise vs, that eternal felicitie is laide vp in store and in safetie for vs, which neither man nor deuel can take frō vs, so that faith faile vs not, by the which neglecting of worldly things we do wholly depēd of heauenly things. This doctrine doth greatly make to nourishe and sustaine our hope. For the inheritaunce, to whiche we are appointed, is gotten and prepared from the beginning of the world, which as yet lieth hidden, shut vp, & sealed. But within shorte time it shalbe opened & reuealed, that it may be plainely seen and felte. Therfore, while we be in this worlde, no truce, no tranquillitie or peace is to be hoped, but when we shall finishe this warfarelike life, then that incorruptible crowne laide vp in heauen shalbe set vpon them whiche do ouercome by faith.

But when shall this be? when Peter? when I say shall it be geuen? Thou shewest many gay and noble thinges, thou promisest golden hilles: but nothinge we see, nothing we feele. 7. Golden hilles.

Peter answereth: *In* tempore supremo: in the last time, that is, at the laste day of Iudgement. Because the instauratiō of all things is not to be looked for before. But in that tyme this crowne, this inheritaunce, these rewards shalbe reuealed and made open. And then shall we susteine no labour, no affliction, no passions, but shal haue eternall rest, wherof Christ gaue a taste vnto his disciples in the mounte Thabor. When Peter flowing with ioye said vnto Christ: *Domine, bonum est hic nos esse.* O lord, it is good for vs to tarie stil here.

It foloweth: *In* quo exultatis nunc ad breue tempus afflicti in variis experimētis si opus sit: Wherin ye reioyce, though now for a season (if need require) ye are in heauines through manifold temtations. 8. Tētations.

Now, Peter buildeth vpon the foundation, which he hath layd, a noble edifice of patience, saying: in quo exultatis: in which you reioyce, that is, be glad, exalte, and reioice in the hope of this saluation laid vp in heauen. He doth not here onely prayse them, but also exhorte, and comfort them. For he teacheth what fruict shal come vnto vs by the hope of this saluation laid vp in heauen, that is, spiritual ioye, by the whiche the bitternes of all euels & aduersities is not onely mitigated, but also all sadnes and heauines is vanquisht and extinct. Therfore, if thou be a christian and doest expecte this inheritaunce: thou must depende all and wholly

(copy 1) Alley, W.

on this hope: so that thou contemne whatsoeuer thinges be in this worlde, and openlie professe and confesse all the wisdome, and all the holynes of this worlde to be vtterly nothing. Therfore none other thing is to be loked for here but to be condemned and persecuted of the world. But yet (as Peter sayth) ad breue tempꝰ for a shorte time, as though he had sayd, you which now do wepe, the world reioysing, shalbe in short time filled with great ioy: you which now suffer aduersity & afflictions remember, that they shall not continue long.

Notio.

Here semeth to be some repugnancie and contradiction while he sayth, that the faythfull which reioyce with gladnes, are also afflicted, sadde and heauye, for these two be contrary affectes. But the faythfull themselues do know better by experimente, that these two contrarye affectes doo consiste together in them, than cannebe expressed with wordes. For the faythfull are not stockes and blocks, nor haue not so put of humayn sense and feling, but that they be touched with dolor and sorow, but that they feare perils and daungers, but that they fele what a
9 Pestilence. greuous thing pouerty is, and how sharpe and hard persecutions be, yea and furthermore do apprehend what teares, what sickenes, what cares, what colores, what sterility and barennesse, what pestilence, what hunger doo chaunce in the whole life of man, and that aduersity (which is thought to haue this day an ende) beginneth again to morow. So that in this life be it neuer so long, there semeth litle life or comfort. Of these euels the faythfull perceiue and fele heauines, but yet this heauines is so mitigat by faith, that the faithful notwithstanding cease not to reioyce: so that sorow doth not hynder their ioy, but rather geue place vnto it. On the other side, although ioye do ouercome sadnes, yet it doth not vtterly abolish it, because it doth not berue vs of our humayne nature.

It folowth, Si opus sit: If nede require. This saying of Peter is ful of comfort, if the matter so requyre, if it do tend to our saluation, god will shortly fynish these
10. Aboue that afflictions and tentations. For as Paule sayth, fidelis deus, qui non sinit nos tentari supra id quod possumus: God is faythful, which doth not suffer vs to be tempted aboue that we be able to beare. And God doth not afflicte and trouble vs, but for the best: Si opus sit: If neede require. Peter putteth here the condition, for the cause, for he sheweth that it is not without cause, that God doth so exercise & trye vs. For if he should afflicte vs for no cause, it would be very grieuous to beare and to suffer. Peter therfore doth take here an argument of consolation out of the counsell and decree of God: Not that the reason and cause may alway appeare vnto vs, but that we should be resolued and fully perswaded, that it ought so to be,
11. If God will so. because it pleaseth God. And therfore Peter doth say: Si opus sit, If nede requyre. Which in other wordes he doth after in the. 3. chapter repeate, saying, Si ita velit deus, if God wil so. Which place doth make much against them, which laie crosses
12. Hauing no nede. and burthens vpon them selues, hauing no nede, that is, not looking for the sentence and will of God. There be many which endeuour, as it were with certaine violence, to runne and to burste into heauen by their workes and chosen crosses:
13. Fastings. as Basilius Magnus and Gregorius Nazianzenus did, who both gaue them selues to such fastinges, watchings and lying on the ground, thinking therby to enter into heauen, that they could not execute their pastorall function and office. But God doth condemne suche workes. For these proper workes, which we do chuse vnto vs of our own mind & choice, are nothing worth in the sight of god. We ought to
14 Crosses on our selues. expecte and looke what god will put and lay vpon vs, that we walke and followe as he doth lead vs.

Therfore, we nede not to seke and to lay crosses vpon our selues, but as Peter sayth, Si opus sit, that is, if the matter so require, which is: If god do appointe vnto thee that thou suffer, thē patiētly receiue the crosse, and comfort thy self with the hope

hope and expectation of that inheritaunce which is not temporall but eternall.

Obiectio.

Doth not Paule say: Si nos ipsos iudicaremus, non diiudicaremur a domino. If we would iudge our selues, we should not be iudged of the Lord. 1. Cor. 11.

Responsio.

Paul doth not in this place speake of the crosse & outward afflictions, but of repentaunce, and of the right and due proofe of our selues, before we doo eate of the bread, and drincke of the cuppe of the Lordes table. The godly and faythfull do preuente the iudgmente of god by repentaunce. And there is none other iudgment, by the whiche we maye obtaine absolution and remission before god, than frankelie and freelye to accuse our selues, in the acknowledginge of our sinnes.

It followeth: Quo ex proracio fidei vestræ, multo pretiosior auro quod perit &c. that the tryall of your faith, beinge muche more precious than golde that perisheth (though it be tried with fire) might be found vnto your praise and honor and glorie, at the appering of Jesus Christ. Peter doth here bringe in pulchram ἁρμοσιν an apte similitude betweene gold and fire, and the crosse and affliction. 15. Homœosis

The crosse and diuerse afflictions do bring to passe, that sincere and pure faith may be knowen, from a counterfeit and feigned faith. And for that cause God doth so tempte vs, that our faith may be proued and made manifest to the worlde, and that by our example other maye be inuited and allured vnto faith also. 16. Faith.

He bringeth in an argument a minori ad maius. For if gold, which is a corruptible mettall, is so much esteemed of vs, that we will haue it tried by fyre, that the worth and price therof may be better knowne of vs: What meruell is it, if God require the same proofe and trial in our faith, considering that the excellencie of our faith is so greatly regarded of God? 17 Gold.

That which fyre is vnto golde, the same affliction is vnto the faithful. Golde is not lost and perished by fyre, but proued and purged. So the faythfull are not lost and destroied by afflictions, but are tried, and (as ye would say) broiled, that they may be sincere and pure in the faith. 18. Fire.

Faith is compared vnto gold, but fayth is much more noble then gold. For as gold is the most precious mettal in things mortall: so fayth doth most excell in things spirituall.

Gold is temporal, fayth is eternall: gold is tried two maner of wayes. First when it is purged by fire from the drosse.

Secondly when the goodnes therof is tried by iudgement. Both these maners of prouinge do most aptly agree vnto faith. For first when many dregges of incredulitie do remaine in vs, while they be (as you would say) sodden in the fornace of God, by diuerse afflictions, then the drosses of our faith are purged, that it might be pure and cleane before God.

Secondly experimente and iudgement is taken of vs, whether it be a fained or a sincere fayth.

When we come vnto fayth by the worde and hearyng of the gospell, we are iustified and begin to be purged, but as longe as we be in this flesh, we can not escape throughlye clean. Therfore, God doth throwe vs into the middest of the fire, that is, into afflictions, ignominie, shame, and other incommodities, by the which we be daily more and more purged and tried, vntil death do come.

This purgation & mortification we can not obteine be any of our owne workes. For how can an outwarde worke purifie and make cleane the inwarde harte?

Peter doth allude, here to diuerse places of the scriptures: as the saying of the booke of wisdom: tanquam aurum in fornace probauit electos dominus: God trieth the elect, as gold is tried in the fire. 19. Booke of wisedome.

Agayn

Again, in the pſalmes it is written: thou O God haſt proued vs, then haſt
Pſalm. 65 tried vs, as ſiluer is tried. Thou haſt brought vs into the ſnare, and laid a ſtraite
chaine vpon our loines. Thou haſt cauſed men to ride ouer our heads. We went
into fire and water, but thou broughteſt vs out into a welthie place.

Chriſoſtome that golden doctour, hath for this matter of affliction, a golden
ſaying. Talis eſt natura fidei, quanto magis vetatur: tanto magis accenditur. Vir-
tus fidei in periculis ſecura eſt, in ſecuritate periclitatur. Quid enim alium ſic laxat
vigorem fidei, ſicut tranquillitas longa? Suche is the nature of faith, that the more
it is forbidde, the more it is kindled and ſet forward. The power of faith is ſecure
and ſafe, in the middle of perils and daunger, and in ſecuritie it is in perill and
daunger. For what other thinge doth ſo looſe the force of fayth, as long ſecuritie
and tranquillitie?

It followeth, In laudem gloriam & honorem in reuelationem Ieſu Chriſti: Un-
to your praiſe and honour and glorie at the appearyng of Jeſus Chriſt.

Peter exhorteth them to perſeueraunce, and doth make an argument ab vtili:
As cunning huſbandmen are wonte to forſhew the corne & the time, to gather
the corne vnto them that do ſowe it: ſo Peter in this place doth not onely ſhewe
the fruict and reward, which they ſhal receiue (which liue godly in Chriſt) but al-
ſo the time of gathering and receiuyng the ſame fruict & reward. Not in this tyme
(ſaith he) nor in this worlde, but when the ſonne of God ſhall appear in his ma-
teſtie. Then the patience of the godly afflicted, ſhalbe to their praiſe, then it ſhalbe
to their honour, whē the wicked fal into fire, they ſhal enter into euerlaſting life.

It followeth: Quem quum non videritis, diligitis &c. Whome ye haue not
ſeen, and yet loue, in whome nowe, though ye ſee him not, yet do you beleue and
reioyce with ioye vnſpeakable and glorious.

Peter ſpeaketh theſe wordes of the energie, force, and ſtrength of faith, to de-
20. clare and ſet forth the certaintie and aſſuraunce of the ſame. And doth make as
Fleſh. it were a certaine Antitheſis betwene the fleſhe and fayth.

The fleſhe requireth experimēts, and doth leane to earthly and viſible things:
But faith doth ſticke and cleaue in things heauenly and inuiſible.

Cap. 11. Paule ſaith to the Hebrues: Faith is the grounde of things which are hoped
for, and the euidence of things which are not ſeen, that is, faith is occupied about
thoſe thinges which do not appeare. And thoſe things be not earthlye but hea-
uenly, not viſible, but inuiſible, as the common ſaying is, vbi ratio habet ex-
perimentum, fides non habet meritum. Where reaſon hath experimente, there
fayth hath no merite.

Saint Ambroſe alſo writeth: Aufer argumenta, vbi fides quæritur in ipſis gym-
naſijs ſuis iamdudum dialectica taceat, piſcatoribus creditur non dialecticis. Where
there is any queſtions of fayth, there take awaye arguments and reaſons. Yea
where faith is, let Logicke kepe ſilence in her own ſcholes, credit is geuen to fiſh-
ers, not to Logicians.

Saint Auſtin ſaith: Noli intelligere vt credas, ſed crede vt intelligas. Vnder-
ſtande not that thou mayeſt beleue, but beleue that thou maieſt vnderſtande.

Chriſt ſaide to Thomas: becauſe thou haſte ſeen me Thomas, thou doeſt be-
leue, bleſſed are thoſe which haue not ſeen, and yet do beleue. So Peter here doth
ſaye: when you haue not ſeen Chriſt with theſe corporal eyes conuerſant in this
worlde, yet notwithſtandyng you do loue him: Therfore you are bleſſed.

But there is no loue without the knowledge of the thing loued. But you know
by fayth, for fayth hath her eye, fayth hath her eare, yet ſpiritual, not carnall. By
this meanes Chriſt is ſeene in the myſticall ſupper, whiche if it ſhoulde be furni-
ſhed onely with cōmon bread and prophane wine, now it ſhould not be a myſticall
ſupper, nor worthy to be called the ſupper of the Lorde. Now thoſe things which
fayth doth comprehend, it doth truly comprehend. Therfore when in the ſupper we

beholde

beholde and ſee the Lord by the eyes of faith, the Lord is truely preſent in the ſupper. I ſay truely, I ſay he is truely preſent as the nature of fayth requireth, and where other ſay he is preſent carnally, it is againſt the nature of faith. Fayth beleueth Chriſt to haue bene incarnate, to haue dyed in the fleſh, to haue riſen again, to haue aſcended into heauen, and to ſit at the right hand of the father, and from thence to come to iudge the quicke & the dead. Therfore concerning theſe thinges to be done in the worlde the faythfull doo not ſee, doo not touche, doo not eate Chriſt carnally, but ſpiritually. And this faith doth worke in the harts of the faithful, the loue aſwell of God as of our neighbour. Therfore Peter ſayth here: Quē quum non videatis, diligitis. Whom when you haue not ſene, yet you loue.

Paule ſayth to the Galathian: In Chriſto Ieſu neq; circumciſio neq; præputium quicquam valet, ſed fides per dilectionem. Neyther circumciſion nor vncircumciſion do any thing auayle, but fayth by loue. Cap. 5.

Saint John weighing and bewing the loue of the neighbour and of God, writeth: Si quis dicit, diligo deum, et fratrem ſuum odit, mendax eſt. If any man ſay, I loue God, and hateth his brother, he is a lyar: for he that loueth not hys brother whom he ſeeth, how can he loue God whom he ſeeth not? It followeth.

Credentes tamen exultatis gaudio ineffabili et glorificato: yet do you beleue and reioyce with ioye vnſpeakeable and glorious. Here doth Peter adde the fruite of truſt and fayth in Chriſt & ſemeth to ſpeake after this manner: You do feele peace and ioye in your harts with moſt ſwete tranquillitie of conſcience more pleaſantly, then I can expreſſe with words. This ioye is an vnſpeakeable ioye, not vulgar, not common, but a glorified ioye, that is, it agreeth for the moſt part with that eternall ioye which is to come.

The ioyes of the worlde are diſturbed by miſfortunes and afflictions, and are fraile and fal away, but the ioy of fayth is not onely not diſturbed by miſfortunes, and by the croſſe of perſecution, but is made perfecte more and more. And when the ſtormes of aduerſities do war raging and fierce, then is fayth moſt cleare.

All the godly being fenſed with the ſtrength of fayth and pacience, do conteine all the whole worlde and the tyrannie therof.

Let vs heare what Paule ſayth: Who ſhall ſeperate vs from the loue of God? Rom. 8
Shall tribulation, or anguiſhe, or perſecution, or famine, or nakednes, or perill, or ſworde? As it is written, for thy ſake are we killed al the day long. We are counted as ſhepe of the ſlaughter. Neuertheles in all theſe thinges we are more then conquerours, through hym that loued vs. For I am perſwaded that neither death nor life, nor angels, nor principalities nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall be able to ſeperate vs from the loue of God, which is in Chriſt Ieſu our Lord.

Dioclesian the Emperour a moſt ſharpe & cruell perſecutour of the chriſtians, when he knewe that one Peter one of his Chamberleines had embraced the faith of Chriſt, minding to pull him againe from that fayth, cōmaunded hym to be beaten with plummettes of lead, and with ſharpe yron nayles, when Peter, notwithſtand theſe tormentes, did ſtand ſtoutly and couragiouſly: with a pleaſaunt and merie countenaunce: he commaunded his body to be rubbed with ſalte and vinegar, and him to be brought out naked, and to be racked and ſtretched forth vppon an yron grate, and with a ſofte fire to be burned, that his tormentes might increaſe more and more.

But what countenaunce he had in the beginning of his tormentes, the ſame he kepte in the ende. It followeth.

Reportantes finem fidei veſtræ, ſalutem animarū veſtrarum, receiuing the end of your faith euen the ſaluation of your ſoules. That is, by faith loue & ioy in Chriſt Ieſu, you ſhall obtaine that eternal glorie, which is your ſaluation: you muſte enter into the glorie of God by many tribulations. Therfore faith onely is not certaine, but the reward anſwering to the ſame is alſo moſt certaine 21. End of our fayth.

Saint

Saint Paule saith: I am appointed a preacher of the gospell, and an Apostle,
2. Tim. 1. and a teacher of the Gentils, for the which cause I also suffer these things, I am not ashamed, for I know whome I have beleved, and I am persuaded that he is able to kepe that whiche I have committed vnto him against that daye.

Also in an other place he saith. Bonum certamen certaui &c. I have foughte a
2. Tim. 4 good fight, and have finished my course: I have kept the faith. For henceforth is layd vp for me the crowne of righteousnes whiche the Lord the righteous iudge shall geue me in that daye. This life and whatsoeuer pertaineth to this body, are great impediments that our soule can not applie it selfe to the contemplation and cogitation of the spiritual life to come.

The Apostle Peter doth set forth here with most earnest studie and care this spirituall life, this glorie and felicitie to be had in remembraunce at all tymes, & doth teach that we nede to passe and care for nothing. So that we may bear away the end of our faith which is the saluation of our soules. It foloweth.

De qua salute exquisierunt & scrutati sunt prophetæ &c. Of the which saluation the Prophetes haue inquired and searched, whiche prophecied of the grace that should come vnto you, searchynge when or what time the spirit which testified before of Christ whiche was in them, should declare the sufferings that should come vnto Christ, and the glorie that shuld folow vnto whome it was reuealed, that not vnto them selues, but vnto vs they should minister the things which are now shewed vnto you by them whiche haue preached vnto you the gospell by the holy goste sente down from heauen, the which things the Angels desire to behold.

Peter in these wordes doth confute and refell these whiche iudged the Pro-
22. People of the old testament. phetes and their writings to be geuen onely to the people of the old Testament, and to pertaine nothing vnto them, whose obiection Peter here doth dissolue, as though he should say.

The misteries of our saluation, were reuealed vnto the Prophetes for that end that they should be knowē and made open, not onelye to the prophetes them selues, and to them which were of their tyme, but also they wroughte for our felicitie and saluation, that we myghte be learned and instructed of them as of scholemaisters and teachers.

Cap. 15. Saint Paul to the Romains saith: Quæcunque scripta sunt, in nostram doctrinā scripta sunt &c. Whatsoeuer things ar writen afore tyme, are writen for our lerning, that we through patience and comforte of the scriptures might haue hope.

23. Agrippa. And Paule himselfe pleading his cause afore Agrippa saith: I teache nothing but that which the Prophets and Moyses taught before. And the same things which were writen and done after the prophetes, of the Apostles, came of one and the self same spirite.

All those things saith Peter whiche were before shewed of the prophets, are now declared by me and my other felowe Apostles to be fulfilled in Christ. And
24. Penthecost this declaration was done by none other authour, then by the holye ghoste comming from heauen in the daye of Penthecost.

De qua salute exquisierunt & scrutati sunt prophetæ: of the which saluation the Apostles haue inquired and searched.

He absolueth in these woordes two thinges. For he intreateth of the veritie and certainty of our faith, that the afflicted should not feare that they suffred for
25. Feare. an ill cause or an il doctrine. But he teacheth by prophecies & examples of Christ, that there is no entrie into blessednes, but by aduersities and affliction.

And that which Peter saith here. (The Prophets haue required & searched) it pertaineth not so much vnto their writinges & doctrine, as to their priuat & ear-
Cap. 10. nest desire wherwith they burned to see christ (as Christ witeth in Luke) multi reges & prophetæ voluerūt videre quæ vos videtis, & non viderūt. Many kings and prophetes would haue seen those things. &c.

Quæstio

Peter ſaye the fathers to haue ſoughte it, as though they had not obteyned that thinge which at thys tyme is offred and geuen vnto vs.

Reſponſio.

Saluation is taken here for manyfeſtation which was geuen at the tyme of his commynge, when he which was promiſed before, was then verilie and corporallie exhibite and geuen, when the prophetes had but a litle taſte of the grace wrought by Chriſte, not concerninge the ſubſtaunce therof, but touchinge the manner of reuelation, they did not without cauſe enquire, ſearche, and with wiſhes deſired Chriſte preſentlie to be geuen them.

When Simeon after he had ſene Chriſt with a quiet and peaceable mynde, did prepare him ſelfe vnto death, he ſheweth that before that, he was vnquiet & carefull. It followeth.

Scrutantes ad quem aut ad cuiuſmodi temporis articulum &c. ſearchinge when or at what tyme, he dothe now note the maner of their inquiſition, for the difference of the lawe and the goſpell was as it were a certayne vaile put betwene, that they could not loke ſo nerely vpon thoſe thinges which were ſet out to oure eies. For it was mete the ful lighte to ſhine as it were in the midde daye, when Chriſte beinge the ſonne of righteouſnes was yet abſent. And when they daylie deſired redemption to haſten that they might ſee it: yet that their deſire did not make them vnpacient, but they did pacientlie ſuſteyn how long it pleaſed god to deferre the ſame.

Peter dothe not ſaie, that the prophetes did ſearche by their owne ſenſe and laboure what tyme the kingdome of Chriſte ſhoulde come, but did applye all their ſtudie and endeuoures to the reuelation of the ſpirite. And by this example they teache a certayne ſobrietie of inquiringe and learninge. For they wente no further then the ſpirite did leade them. And verilie there ſhould be none ende nor meane of the curioſitie of man, vnleſſe the ſpirite of god ſhould rule and ſtaye our wittes, to deſire to learne none other waye than of the ſame ſpirite. It followeth: Qui in illis erat ſpiritus. The ſpirite whiche was in them. By theſe wordes he dothe ſignifie that the prophetes were indued and beautified with the ſpirite of intelligence, not after a common maner, but larglie and aboũdantly. And this is a great praiſe of their doctrine, that it was the teſtimonie of the holie ghoſte. 26. Sobriety of inquiring.

Well, to drawe to an ende, becauſe tyme calleth awaye, I will goe to the clauſe and ſenſe of this preſent texte, which is this. *In quam deſiderant angeli proſpicere*: or as ſome reade in *quæ deſiderant proſpicere*: whom or which thinges the angels deſire to beholde. In the greeke it is εἰς ἃ. i. in quæ, that is thoſe thinges which were ſhewed before of the prophetes, and afterwarde preached by the apoſtles.

The text might eaſilie be depraued to put εἰς ὅ, for εἰς ἃ. For Peter here doth meane of the ſpirit of ỹ prophets (which the angels deſire to behold) but doth ſet forthe the maieſtie of the goſpell which the angelles do reuerence and honoure.

Beda doth interprete it of Chriſte glorified, and ſaith alſo that it may be taken and underſtande of the holie ghoſt, ſente downe vpon the earthe.

Irenæus expoundeth this place of the promiſes of the prophetes which Chriſt commynge into this worlde did accompliſhe and fulfill. Lib. 4. ca. 67

In quæ angeli deſiderant proſpicere, the whiche thinges the angels deſire to beholde. Here is a meruelous greate praiſe of the goſpel, whiche conteyneth the treaſure of wiſedome, as yet concealed and hidden from the angels: as though Peter ſhoulde ſaie, it is no meruaile if the prophetes deſired to ſee thinges done by the vnſpeakable counſell of God, ſeinge that the angels had ſo ardent a deſire to ſee the perfection and accompliſhment of the ſame.

Obiectio.

It is neither mete nor reaſon that thoſe thinges ſhoulde be open and knowne

vnto vs which are conceled from the angels, who do alwayes ſee the face of god, and are miniſters in the churthe to be gouerned, and adminiſtratours of al good thinges done in the churche.

Reſponſio.

Suche thinges be opened vnto vs as it were in the glaſſe and ſpeculation of the woꝛd, not that our knowledge is counted higher oꝛ greater then the knowledge of the angels. Peter onelie vnderſtandeth in theſe woꝛdes thoſe thinges to be pꝛomiſed vnto vs, the accompliſhment and perfoꝛmance wherof the angels deſiꝛe to ſee. And therfoꝛe when theſe thinges began to be don, the angels not without great ioye did ſinge, gloria in excelſis deo, gloꝛie be to god on high.

27. Glori be to god. Luke 1.

Furthermoꝛe ſaincte Paule ſaith, that when the Gentiles were called, the meruelous wiſdome of god began to be knowen to the angles, foꝛ this was a meꝛye & pleaſant ſpectacle and ſight vnto them, that Chꝛiſte did gather the whole woꝛld, ſo manie yeares loſte and alienate from the hope of life, vnto his bodie, that is, the churche. Ephe. 5.

But howe muche moꝛe will they meruell at the highеſte and chiefeſt pꝛeſidente of gods iuſtice, goodnes, and wiſdome, when the kingdome of Chꝛiſt ſhalbe accompliſhed? The citizens of the whiche kingdome, god the loꝛde and ruler of angels make vs, through the foꝛce of the death of his ſonne Jeſus Chꝛiſt, to whome with the holy ghoſt be al honour and gloꝛie nowe and foꝛ euer. Amen.

Hic ſequuntur Miſcellanea prælectionis

quartæ ſecondi Tomi,

Inheritaunce. 1.

IT may be demaunded, whether this inheritance ſhalbe geuen to the ſoule immediatly after our death: or whether it ſhalbe deferred vnto the laſt day, and whether the ſoules in the meane times do ſleepe, and then this inheritaũce be geuen both to body & ſoule, whẽ they be ioined together, and not before.

Reſponſio.

1. ep. cap. 13. *Paule writeth to the Corinthians:* Tunc videbimus eum facie ad faciem: *then we ſhal ſe him face to face, al the diuines do ſay, that this aduerbe,* tunc, *being an aduerbe of time, doth ſignifie furthwith after death, that the ſoule being loſed from the bodie, ſhal haue furthwith the fruition of the glorioꝰſe ſight of God.*

But Ireneus would in no wiſe graunte that to be true, before the day of Reſurrection, and doth ſay, that it is the doctrine of heretikes to perſwade them ſelues, that they ſhal aſcend into heauen, and to be inhaũced to the ſight of the father before the general reſurrection of the dead. He would haue vs, & ſaith that we ought, to ſuffer thoſe things which chriſt himſelfe did put in experience: who was not ſodenly and ſtraight way

raiſed

raiſed from death, nor did aſcend immediatly vnto his father, but after his reſurrection ſaid vnto Marie: noli me tangere, quia non dum aſcẽdi ad patrem meum: *touch me not, for I haue not yet aſcended to my father: Nor it is mete (ſaith Ireneus) that the diſciple ſhould be aboue the maſter. Therfore, as Chriſt did not ſtraight waye after his death aſcend into heauen: ſo ought we to expecte and looke for the reſurrection of the dead, before we aſcend into heauen.*

Confutatio.

This collation betwene Chriſt and vs is not generallye true. For we graunt, that we ought to conforme our ſelues vnto Chriſt. But in euery part the collatiõ is not to be admitted. For Chriſt did many things, which it is not neceſſarie for to do.

It was thre daies or Chriſt did riſe, becauſe he would declare the veritie of his death. And he aſcended not before 40 dayes, that his reſurrectiõ might appeare more certaine: in the which time he did eate & drink with his diſciples, and did offer himſelf to be touched of them for the cõfirmatiõ of their faith. But when it behoueth vs not ſo to do, nor any neceſsitie doth ſo exacte of vs, there is no impediment, but that oure ſoules may aſcend into heauen, immediatly after their ſeparation frõ the bodye.

It is true, that the diſciple ought not to be aboue the maſter: but ſhall we therfore gather, that what ſoeuer Chriſt ſuffred, we ought to ſuffer the ſame? He was called Belzebub: doth it folow therfore that we ſhould be ſo called? He was offred vpõ ỹ croſſe, and did hang betwen ij. theefes. is it therfore requiſite that we ſhould do the like? No, it foloweth not.

Obiectio.

It is written in the Apocalips, that the ſoules of them whiche were ſlaine for Chriſts ſake do crie: how long, O Lord, will it be, ere thou do reuenge the bloud of them that dwel vpon the earth? Here you maye ſee, that the ſoules of the ſainctes be not in heauen, but do lye vnder the altar, and ſeeme to lye a ſleepe. Cap. 6

Reſponſio.

They are ſaide here to crie and to haue a merualous earneſt requeſt and deſire, but to crie, and ſo feruẽtly to pray, is not to lie a ſleepe. White robes were geuen vnto them, that is, they haue receyued parte of theyr felicitie, which is the ioye of the ſoule. And it was ſaid vnto them, that they ſhoulde reſt for a litle ſeaſon, vntil their felow ſeruantes and theyr brethern that ſhould be killed euen as they were, were fulfilled. And thẽ, that is, after the daye of the general reſurrection, they ſhall haue the abſolute and conſummate glorie, both of body and ſoule.

Obiectio.

Sainct Paule in the epiſtle to the Hebrues (when he had nombred Cap. 11

the fathers of he olde Teſtamẽt, which were noble and valiant in faith) ſaith, that they haue not receiued the promiſſe, God prouidyng a better thing for vs, that they without vs, ſhould not be made perfect.

Reſponſio.

VVe graunt indede, that they haue not receiued the perfection and conſummation of the promiſe, or of this inheritaunce. For they looke for the reſurrection whiche we ſhal haue altogether.

Other expound this place after this ſorte: They had not ſuche cleare light of Chriſt as we: for they loked for that which we haue. Therfore, it were ſhame for vs, if at leaſt we haue not as great conſtancie as they hadde.

¶ Reaſons out of the ſcripture to proue that the ſoules ſleepe not.

Chriſt a litle before his death ſaid to the theef: This daye thou ſhalte be with me in Paradiſe. Theſe wordes, this day, do euidentlie declare, that his felicitie ſhould not be proroged vnto the laſte day.

Paule writeth to the Philippians, that he wiſhed to be looſed out of this worlde, and to be with Chriſt: for he doubted not that to be profitable for him. This his deſire ſhould not haue ben ſounde and good, if his ſoule ſhoulde ſlepe.

The hiſtorie of the riche man and Lazarus, doth proue that the ſoule after this life doth in no wiſe ſlepe, but to be either in ioy or in paine. And where the aduerſaries do ſaye, it to be a parable, and therfore to make nothing againſte them: I aunſwere, that many of the fathers do ſaye it not to be a parable, but an hiſtorie, as Gregorie and Hierome. And Tertullian goeth ſo farre, that he iudgeth the rich man to be Herode, Eleazar, Iohn Baptiſte. Chriſoſtome, and Auguſtine do affirme it to be a parable.

Salomon ſaith: duſte ſhall returne vnto earthe, from whence it came, and the ſoule ſhal returne vnto God which made him. If it returne again vnto God, it ſleepeth not

Eccle. hiſtor. Lib. 4.

Policarpus which floriſhed in the Apoſtles time, when he went to be burned for the confeſſion of the faith of Chriſt, declared that he ſhoulde that daye be preſent before God in ſoule.

Chriſt ſaid that it was writen, that he ſhould be the God of Abraham, Iſaac, & Iacob: & further added, that he is the God of the lyuing, not of the dead. And if they do liue, they muſt needes do ſomwhat, that is, they muſt know God, and loue him.

Nor the ſcripture doth allowe their ſentence, when it ſaith, them that be dead to ſleepe.

This phraſe is applied vnto the bodye, which after death is ſayd to

ſleepe

sleepe, because it shal rise againe. And by this phrase the old writers affirmed churchyards to be the places appointed for burials, as though you would saye, places to sleepe in. And therefore they bee called κοιμητήρια.

Heauen. 2.

HEauen is called in the Hebrue, Schamaim: which is a worde cõpound of, Scham, and maim. And it hath his appellation of his waterie substance. For, maim betokeneth waters. It hath ỹ form of the duall nombre, for the two waters, that is, those waters whiche are aboue the firmament, whiche be called, aquæ superiores, and the waters which be vnder the firmament, which be called aquæ inferiores.

And note here, that both the greeke worde, οὐρανός, and the latin word, cœlum, are put in the plurall nomber in the Lords prayer, because that this Hebrue worde Schamaim hath no singular nomber. And therfore the greeke and latin translation is put plurallye. Vvhere the Hebrue hath Schebaschamaim, the greke hath, ὁ ἐν τοῖς οὐρανοις, the latin hath: qui es in cœlis.

Heauen in greeke is called, οὐρανος, quasi ὁρανος, as sainct Ambrose writeth in his Examerõ. And it doth come ab ὁράω, which betokeneth to se: because heauen is cleare to be seene, and not thicke, as the water and the yearth is. Philo in his boke de mundo, doth deduce it of this worde ὅρος. whiche betokeneth a limite, a marke, a bounde: because that heauen is the vttermost bounde of all the superiour bodies.

Heauen is called in latin, cœlum, which cometh of the verbe cælare, whiche betokeneth to couer: because heauen couereth all the inferior things. Other (as sainct Ambrose) would haue it called cœlum, a cœlare, to graue: because the starres seeme to be engraued in it. Varro doth cal it cœlum quasi κοιλον. i. cauum, hollowe.

The philosophers do saye, that there be x. heauens: wherof seuen haue the names of the planets, as of:

Saturnus.
Iupiter.
Mars.
Sol.
Venus.
Mercurius.
Luna.

The eight heauen is called cælum sydereum, siue stellatũ, the ninth they called cælum aqueum, vel crystallynũ: not of coldnesse, but of clearenesse: because by that the starres did clearely appeare and shine. The tenthe they called primum mobile. But the eleuenth heauen, whiche is the place of the blessed spirites, the heathẽ Philosophers knew not.

This heauen the diuines do call cælum empyreum, not of heate, but of

brightnes: becauſe it doth excell all the other heauens in brightnes and ſhinynge.

Becauſe I haue made mention here of certaine heauens, I thought it expedient to geue a litle note her of that place of ſainct Paul, where he ſaith, that he was taken vp into the third heauen, whiche of diuerſe is diuerſely taken.

The ſcholaſticall diuines do ſay, that heauē is takē three maner of wayes.

Firſt, it ſignifieth thoſe things that be vnder the ſoule, ſecondly, thoſe thinges that be in the ſoule, thirdly, thoſe thinges that be aboue the ſoule.

Vnder the ſoule are all bodies and corporall thinges, as S. Auſten writeth. So we may take and make to be three heauens, Videlicet.

Aereum. Sydereum. Empyreum.

Vnto the whiche laſt the Apoſtle was ſayd to be rapt and taken, not to be or remaine there, for thē he ſhould haue knowne whether he had ben there in the body, or out of the body.

Dan. aſcen ſaith, that the Apoſtle was taken aboue the eight Sphere, that he might clearely ſee thoſe thinges which are aboue the whole corporall nature. If you take heauen for thoſe thinges which be in the ſoule, thē heauen betokeneth ſome hie matter or knowledge, whiche ſurmounteth and excedeth the naturall knowledge of man.

They ſaye alſo, that there is triplex viſio. that is, three maner of viſions. Firſt a corporall viſion, by the whiche we ſee and know ſpiritual bodies. Secondly, a viſion imaginarie, by the which we ſee and knowe the ſimilitudes and likeneſſes of bodies. Thirdly, an intellectuall viſion, by the which we know the natures of things in them ſelues. If theſe viſions be after the naturall maner (that is to ſay, if I ſee any ſenſible thing, if I ſee by imagination any thinge that was ſeene before, if I vnderſtand any thing by phantaſie) all theſe viſions can not be called cælum. But then anye of theſe viſions is called Cælum heauen, when it is aboue the naturall facultie and power of mannes knowledge. As for example: If thou ſee anye thinge with thy corporall eyes aboue the facultie of nature, ſo arte thou rapte and taken vnto the firſte heauen, as Balthazar was rapte and taken, when he ſaw the hand of a man writynge vpon a wall. But if thou be lifte vp and taken by imagination or ſpirite, to knowe or ſee any thyng ſupernaturally, then art thou rapte and takē vnto the ſecond heauen: as Peter was rapte and taken when he ſawe the ſheete ſente downe from heauen.

Daniel 5.

Act. 10.

But if any man do ſee things intelligible, and the natures of them not by any ſenſe or phantaſie, then he ſhould be takē vp vnto the third heauē.

And here is to be noted, that to be taken vp to the firſt heauen, is to be alienate from the corporall ſenſes. Vpon whereupon when none can be fully

be fully and wholy abstract and drawen from the corporal senses, it can not be said, that any man is taken vp simpliciter, vnto the third heauen, but secundum quid: For as much as it chaũceth, that a mã somtime is so intent and bent vnto one sense, that he is vtterly abstract and taken frõ the act and vse of the other senses.

To be rapt and taken vnto the second heauen, is when any is alienate & takẽ from his sense, to see & behold things by imagination. And such visions are wont to be done in extacises and traunses: as Peter was in a traunce, when he saw the linnen cloth come downe from heauen.

But Paule was rapte and taken vnto the third heauen, because he was so alienate from his senses, and so inhaunced aboue all corporall things and visions, that he saw things intelligible, simplye, purelye, and plainly, euen after that maner as the angels, & the soules seperate from the body, doo see: yea and (that which is more) did see God by essence, as Saint Austen doth expresly write. In Gen. 12.

Nor it is probable, that Moses the minister of the old testament vnto the Iewes, should see God: and that Paule the Minister of the new testament vnto the Gentiles, should be voide of the same gift.

These woordes with manye other diuisions and distinctions writeth Thomas Aquinas. In 2. Cor. 12.

Caietanus did call that third heauen the highest place of all: because in the scripture ther is mencion made of three heauens. The lowest is cœlũ aereum, wher the foules of the ayre are. In the middest is cœlum sydereũ, of the which mencion is made in the beginning of Genesis, Et posuit eas in firmamento cœli and he hath set them in the firmament of the heauẽ. The third and the highest is, wher be all the waters that are aboue the heauen, wher of the scripture maketh much mencion, which we doo call cœlum aqueum, and the Philosophers call it primum mobile. But Empyreum cœlum, which the latter writers do speake of, is not mencioned in any place of the scripture.

Saint Augustine disputeth, whether by this third heauen we must vnderstand Paradise.

Lyranus affirmeth this third heauen to be the same that Paradise is, whom some of the later writers do follow. But the taking vp of Paul is to be vnderstanded twoo manner of wayes, that is: he was rapt vnto the third heauen, that he might see the glory of God, and the glory of Christ raigning in heauen. And he was taken vnto Paradise, that is, vnto the seate and place of the blessed spirites, Patriarches, and prophets, to the end that he might not onely see whether he himselfe shoulde come after death, but also that hee might heare the misteries of God, whereby he might returne the better instructed and prepared to his Apostleship.

Other diuines do ſay, that numerus ternarius, *the number of three is put of Paule,* κατ' ἐξοχην, *for the higheſt and moſt perfect ſight.*

1. *This word,* Cælum, *in the ſcripture is taken many wayes. Firſt it is taken for that firmament wherin the ſtarres are ſet.*

2. *Secondly, it is vſed and taken for the middle region of the aire, wher*
Pſal. 149. *the windes and cloudes be, as in the pſalmes: which couereth the heauen with cloudes, and prepareth raine for the earth.*

3. *Thirdly, it is taken for the throne and ſeate of God, as: The Lorde*
Pſal. 103. *hath prepared his ſeate in heauen.*

4. *Fourthly, it is taken for God, as in Daniell: After ỹ thou ſhalt know,*
Cap 4. *that the heauens haue the rule.*

5. *Fifthly, it is vſed and taken in the plurall number for the Apoſtles, as:* Cæli enarrant gloriam Dei. *The heauens declare the glory of God.*

Vertue. 3.

This word, virtus, *vertue, is of doubtful ſignification: for there be two words in Greke of diuers ſignifications, which are tranſlated in Latine into this word* virtus.

The one of the Greke wordes is ἀρετὴ, *which doth ſignifie vertue, as it is oppoſite and contrary to vice.*

The other word is, δυναμις, *which ſignifieth alſo* virtutem, *but as it is oppoſite and contrary vnto infirmitye and weakenes. And ſo* δυναμις, *in Greke, and* virtus *in Latin doth betoken power, might and ſtrength.*

Virtus *ſometime is vſed and put for ſtrength & power, as* Deus adiu-
pſal. 45. torium noſtrum, & virtus noſtra. *God is our help, and our ſtrength.*

Alſo it is taken for maieſty, authority, and power. It is alſo put and
1. Cor. 4. *vſed for iuſtice, innocency, and faith, as* Non in ſermone eſt regnum dei, ſed in virtute: *The kingdome of God is not in word, but in power.*

Sometime it is taken for the hoſt & furniture of heauen, as the ſtars
Pſal. 148 *& light, as in the pſalme:* Laudate eum omnes virtutes eius, *praiſe him all his army. Finally, the holy ghoſt is called* virtus dei, *the power of God, becauſe it maketh perfect, and finiſheth all thinges. As Chriſt is the word of God, by which all things are made.*

Hell. 4.

Hel is called in Greke ἅδης, *which is called of the Latines* Pluto, Orcus, Tartarus, Infernus. *The Greke word is written with an aſpiration, although it be compounded* ab α priuatiua particula, & ἰδεῖν, id eſt videre, *to ſee, as though you would ſay, a deepe place vnder the earth, darke, and without light. It is called in the Hebrue* Scheol, *& it is written with* Vau holem, *although ſomtime it is red without* Vau. *It ſignifieth (as ſome men do ſay) a pit, a graue, death it ſelfe, the ſtate of the dead, hel, & the place of the damned ſpirites. And it is ſo called of the Hebrues, becauſe all heauy thinges do go and tend downward. It cannot*

be

be satisfied, as in the prouerbs in this verse: Tria sunt, quæ non saturãtur et quartum quod nunquam dicit, sufficit: infernus, et os vuluæ, et terra quæ non satiatur aqua, ignis vero nunquam dicit. *Ther be three things that wyll not be satisfied, yea foure that say not, it is inough: the graue, and the baren wombe, the earth that cannot be satisfied with water, & the fire that saith not, it is inough. And so this word* Scheol, *seemeth to come of this radical* Schaal, *which signifieth (when it is referred to the person) to demaund, to consult: but if it be referred to any thing or matter, then it signifieth to ask, & to craue. And in that signification* Scheol *cõmeth of* Schaal. *It is taken for a graue in the boke of the kings, wher it is sayd of Dauid against Ioab vnto Salomon:* Non sinas descendere cani-tiem eius pacifice ad sepulchrum: *Let thou not his hoare head go downe to the graue in peace.*

It is also vsed for the place wher damned spirites are, as in the Psalmes: Si ascendero in cœlum tu ecce ibi es: si descendero ad infernum, ecce ades: *If I ascende into heauen, thou art ther: if I descend into hell, thou art there also.*

Scheol *is taken sometime for the horrible dismay of the minde, and for the feeling of the wrath of God, and for the taste (as it were) of the infernal paines for sinne. Such agonies the holy saintes did often feele in them selues in this life: in somuch that they thought them selues to be reiected of God, and to be destitute of al grace and helpe. Such kinde of agony Christ felt vpon the crosse, when he cried: O God my God, why hast thou left me?*

Hell in this signification is very frequent in the scriptures, as in Samuel: Dominus mortificat, & viuificat, deducit ad infernum, et reducit. *The Lord doth mortify and make a liue againe, bringeth downe to hell, and bringeth vp againe.*

Also in the psalmes: Circumcinxerunt me funes mortis, et angustiæ inferni apprehenderunt me. *The snares of death haue compassed me, and the grefes of hel caught me, when I found trouble and sorow. Diuers do diuersly expound this verse of the psalme:* Quoniam non relinques animam meam in inferno. *For thou shalt not leaue my soule in hell. Some do take* infernus, *in this place, for the graue: some for the state of the dead, some for horrible sorrow in mynd, some for hel it selfe. So that this prouerbe may be verified:* Quot capita, tot sensus, *how many heades, so many wyttes.*

But because I haue made mẽcion of this matter, I wil recite the iudgements of the old fathers, as wel of the Latinists, as of the Grecians, how they take this clause: Non relinques animam meã in inferno: *thou shalt not leaue my soule in hel, and afterwarde I will declare the mindes of the later*

later writers. And when I haue done, I will ſubmit my ſelf to the iudgement of the catholike and Apoſtolicke church, which I would wyſhe all Chriſtians to do. ¶ Patres eccleſiæ occidentalis.

Firſt I wil begin with the doctors of the weſt church. And I will firſt place S. Auſtē, bicauſe he, amōg al other doctors in diuinity beareth ȳ bel

But it ſhall be neceſſary to alledge thoſe ſcriptures, vpon which they do ground their ſayings. The ſcriptures be namely theſe following.

Pſal.16. Non derelinques animam meam in inferno, nec dabis ſanctum tuum videre corruptionem: **Thou wilt not leaue my ſoule in hell, neyther wilt thou ſuffer thine holy one to ſee corruption.**

Pſal.88. Cruiſti animam meam ex inferno inferiore: **Thou haſt taken my ſoule out of the loweſt hell.**

Zach.9. Tu quoq; in ſanguine teſtamenti eduxiſti vinctos tuos de lacu, in quo non erat aqua: **Thou alſo in the blond of the teſtament haſt brought out thy priſoners out of the lake, where was no water.**

1.Pet.3. Chriſtus mortificatus carne, ſed viuificatus ſpiritu, in quo etiam abiit, et ſpiritibus, qui erant in carcere, prædicauit: **Chriſt was put to death concerning the fleſh, but was quickened in the ſpirit, by the which alſo he went and preached to the ſpirites ȳ were in priſon.**

Now to the fathers. Auguſtinus.

Si ergo ſecundum hominē quem verbum deus ſuſcepit putas dictum eſſe, (hodie mecum eris in paradiſo) non ex hiis verbis in cælo exiſtimādus eſt eſſe paradiſus, neque enim ipſo in cœlo futurus erat homo ieſus Chriſtus, ſed in inferno ſecundum animam, in ſepulchro autem ſecundū carnem. Quod vero illa anima in infernum deſcenderit, apoſtolica doctrina predicat. Quandoquidem beatus Petrus ad hanc rem teſtimonium de pſalmis adhibet, vbi de ipſo Chriſto prædictum eſſe monſtrat. Quoniam non relinques animam meam in inferno, nec dabis ſanctum tuum videre corruptionem. Illud de anima dictum, hoc de corpore.

That is to ſay: If thou thinke theſe words (thou ſhalt be with me this day in Paradiſe) to be ſpoken concerning the manhode (which the word being God, tooke) not by theſe words, Paradiſe is compted to be in heauen: For the man Ieſus Chriſt was not in heauen it ſelfe, but in hel, as touching the ſoule, and in the graue as touching the body. And truly that the ſoule deſcended into hel, the Apoſtolicke doctrine doth declare. For bleſſed Peter for this matter bringeth teſtimony out of ȳ pſalmes, wher he ſheweth this to bee prophecied of Chriſt: For thou wilt not leaue my ſoule in hel, nor ſuffer thy holy one to ſee corruption. That was ſpoken of the ſoule, this of the body. And he ſaith a litle after thus: Reſtat igitur vt ſi ſecundum hominem dictum ſit (hodie mecum eris in paradiſo) in inferno intelligitur eſſe paradiſus, vbi erat eo die futurus, ſecundum humanam animam Chriſtus. *That is to ſaye: It remaineth therfore that theſe words (thou ſhalt be with me this day in paradiſe) concerning the man, that paradiſe may be vnderſtand to be in hell, wher Chriſte ſhoulde bee that day, concerning the humane ſoule.*

Idem

¶ Idem Augustinus rursum scribit.

Dominum carne mortificatum veniſſe in infernum ſatis conſtat, Neque enim contradici poteſt vel pphetiæ quæ dixit (quoniã non relinques animam meam in inferno) quod ne aliter quiſpiam ſapere auderet in actibus apoſtolorum idem Petrus exponit, vel eiuſdem Petri verbis, quibus eum aſſeret ſoluiſſe inferni dolores, in quibus impoſſibile erat eum teneri. Quis ergo niſi infidelis negauerit fuiſſe apud inferos Chriſtum?

That is: It appeareth ſufficiently, that the Lord being mortified in the fleſh, came downe into hell: for the prophecie cannot be gainſayd, which hath ſaid (for thou ſhalt not leaue my ſoule in hel) which thing leaſt any man ſhould be bold to fauour or vnderſtand otherwiſe, the ſame Peter doth expound, euen with thoſe woordes of Peter, by the which he affirmeth him to haue looſed the ſoroWes of hell, in the which it was impoſſible for him to be holden. VVho therfore vnles an infidel, will deny Chriſt to haue bene in hell?

If ye wil aſke, whom Chriſt fet out from thence, Saint Auſtine doth geue you a reſolute anſwer, ſaying: De illo quidem primo homine patre generis humani quod eum ibidem ſolueret, eccleſia fere tota conſẽtit, quod eam non inaniter credidiſſe, credendũm eſt. Vndecumq; hoc traditum ſit etiam ſi Canonicarum ſcripturarum hinc expreſſa non proferatur autoritas. *That is to ſay: Of that firſt man, being the father of al mankind that Chriſt looſed him there, the whole church almoſt doth conſent, which thing the church not vainly to haue credited, is to be beleued. Frõ whenceſoeuer this was deliuered, yea although there be no expreſſe autority of the canonical ſcriptures brought forth for the ſame. And wyth Adam he numbreth Abel, Seh, Noe, Abrahã, Iſaac, & Iacob, & other.*

¶ Idem Auguſtinus rurſum ſcribit.

Aliam opinionem dicam: fortaſsis enim eſt apud inferos aliqua pars inferior, quo traduntur impii, qui plurimum peccauerunt. Et paulo poſt: Nondum enim dominus venerat ad infernum, vt erueret inde omnium ſanctorum præcedentium animas, et tamen Abraham in requie ibi erat, et diues non poſsit, leuatis oculis, niſi ille eſſet ſuperius, ille infernus.

That is to ſay: I wyll ſhew you an other opinion: For perchaunce ther is in hell a lower part, wherin are thruſt downe the wicked which haue grieuouſly ſinned. And a litle after: For the Lord came not yet into hell, to take from them the ſoules of all the ſaintes that went before Chriſt. And yet Abraham was ther in reſt, and the rich man could not lyft vp his eyes to ſee, vnles Lazarus were aboue, and the other beneath.

¶ Caſsiodorus.

Caſsiodorus alſo conſenteth to Auguſtine, ſaying: Infernum vero habere inferiorem partem, euangelii locus ille de Diuite & Lazaro teſtatur. Apparet vtrunq; apud inferos fuiſſe, vt ſe videre valuiſſent, & Diuitem ex inferiore loco ad ſuperiora oculos eleuaſſe. Sed licet vterq; apud inferos eſſe viderentur, pro meritorum tamen diſcretione, ſuperior locus

ſanctis

ſanctis, inferior peccatoribus deputatur. *That is to ſay:*

That place in the goſpell of the riche man and Lazarus doth teſtifye, that hel hath a neather part. And it appeareth that they both wer in hel, that they might ſee ech other, and the rich man to haue lift vp his eyes from the neather part, to the higher. And although they were counted to be both in hel, yet for the difference of their works, the higher part was deputed to the ſaints, & the lower part to the ſinful and wicked.

Ambroſius.

Quis potuit aſcendere in cœlum? quia ideo paſſus eſt, vt expoliatis inferis virtute patris deuicta morte reſurgens, quum animabus ereptis in cœlum aſcenderet. Omnis enim quicunq; viſo ſaluatore apud inferos ſperauit de illo ſalutem liberatus eſt. *that is to ſay.*

VVho could aſcend into heauen? becauſe he ſuffered therfore, that hell being ſpoyled by the power of the father, and death vanquiſhed, he ryſing againe, ſhould aſcend into heauē with the ſoules taken out. For whoſoeuer, the ſauiour being ſene in hel, hoped of him ſaluatiō, was deliuered.

Hieronimus.

Nunquid apertæ ſunt tibi portæ? et hoſtia tenebroſa vidiſti? In paſſione domini, et in morte domini quæ dicuntur luce ſunt clariera, qui clauſtra inferorum aperuit, et ſanctorum inde animas liberauit *that is to ſay*

Vvere the gates open vnto thee? or diddeſt thou ſee the darcke doores? Theſe things which be ſpoken, are clearelye verified in the paſſion and death of our Lord, which opened the cloiſters of hell, and deliuered the ſoules of holy men from thence. For Hierom ſaith inde, *from thence, that is to ſay, from hell.*

Gregorius Magnus.

Gregory writeth after this maner: Ante aduentum mediatoris dei & hominis, omnis homo (quantumuis mundæ probatæq; vitæ fuerit) ad inferna clauſtra deſcendit. *Euery man, before the comming of Chriſt (although hee were of neuer ſo cleane and approued life) deſcended to the cloyſters of hell.*

Againe in another place he ſaith: Si ſuſtinuero, infernus domus mea eſt, et in tenebris ſtraui lectum meum: ſpiritus etenim ſancti, et ſuſtinere aduerſa poterant, et tamen è corporibus educti, adhuc ab inferni locis liberari non poterant, quia nec dum venerat, qui illuc ſine culpa deſcenderet, vt eos qui ibi tenebantur ex culpa liberaret. *Though I hope, yet hel ſhalbe mine houſe, and I ſhal make my bed in the darke. For the holy ſpirites both could ſuſtaine aduerſity, and yet coulde not be deliuered from the place of hel, becauſe that he was not yet come that ſhould deſcēd thether without gilt, that he might deliuer from gilt them which were holden there.*

And in the ſame place a little after he ſayth: Et quia in ipſis quoque inferni locis iuſtorum animæ ſine tormento tenebantur, vt et pro originali

culpa

culpa illuc descenderent, et tamen ex propriis actibus supplicium nō haberent (quasi in tenebris lectulum strauisse) est, in inferno sibi requiē præparasse *Because the soules of righteous men are holden in the very places of hel wout torment or pain, ẏ they should yet go thither for ẏ original gilt, & yet sustaine no punishment for their actes & dedes (to make their bed as it wer in darknes) is, to prepare them a rest in hel.*

Cyprianus.

Ciprianus in the end of his treatie in symbolum, *writeth thus:* Si ergo intellexerimus quid partus virginis, quid verbi in carne natiuitas, quid sacramentū crucis, quid vtilitas diuini ad inferna descensus, quid resurrectionis gloria, & animarum de infernis reuocata captiuitas. &c. *That is to say: If we shal vnderstande, what the deliuery of the virgin, what the natiuity of the sonne in the flesh, what the mistery of the cros, what the profit of the diuine descense into hel, what the glory of the resurrectiō, & the captiuity of the soules being reuoked again frō hel. &c.* Sermo de assumptione

Againe, Ciprian saith: Semel Christus descendit ad inferos, vlterius non descendet, non vltra videbunt deum in tenebris sigillati *Once Christ went downe into hel, any more he shal not descend, any more they shall not see God, which are sealed and shut vp in darknes.*

Vigilius.

Vigilius writeth after this maner: Cōstat dominū nostrū Iesū Christū sexta feria crucifixū, et ipsa die ad infernū descēdisse, ipsa die in sepulchro iacuisse ipsa die latroni dixisse, hodie mecū eris in paradiso. caro igit ipsa die nō fuit in paradiso, sed examinis iacuit in sepulchro. Anima per illud triduum in inferno, non in sepulchro. *That is to saye: It is euidente, that the Lord Iesus Christ, being crucified on the friday, the same day descended into hel, the same day he lay in the sepulchre, the same day he said to the theefe: this day thou shalt be with me in Paradise. Thē his flesh was not the same day in Paradise, neither in hel, but lay dead in ẏ sepulcher: but his soule those whole three daies was in hel, not in the graue.* Lib. 2. Contra Eutichem.

Here might be alledged other Doctors also of the Latine Churche, which consent vnto the fathers before mencioned, as Primasius, Seduius, Leo, and other. But these shall be sufficient for the Vvest Church. Now you shall heare the opinion and indgement of the Grecian fathers of the East church.

Authores Græci.

Chrisostomus.

Considerandum est, quod Abraham apud inferos erat, nec dum Christus resurrexerat, qui illum ad paradisum duceret. Antequam Christus moreretur nemo in paradisum conscendit. *It is to be considered, that Abraham was in hell, neither yet was Christe risen which shoulde bring him vnto Paradise. Before Christ died, no man went vp into Paradise.* In. 16. Luk.

Also in an other place he saith: Nullam animam ante Christum arbi-
tror ascēdisse in cœlum, ex quo peccauit Adam, et clausi sunt ei cœli, sed
omnes in inferno detenti sunt, propter quos etiam descendit ad inferos.
*I iudge no soule before Christ to haue ascended into heauen, since Adam
transgressed, and the heauens were shut vnto him, but all were holden
in hel, for the which also Christ descended into hel.*

Eusebius.

Lib de resurrectione.

Eusebius Emissenus writeth thus: Sciendum est, quod illa hora qua
saluator noster inclinato capita emisit spiritum, corpore in cruce derelic
to, anima simul cum diuinitate ad inferna spolianda descendit. *It is to be
knowen, that in that houre in which our sauiour bowing down his head,
gaue vp the spirit, his body being left on the crosse, his soul with the di-
uinitie descended to spoile hell.*

Damascenus.

Descendit in infernum anima deificata, vt quemadmodū is qui in ter-
ra iustitiæ ortus est sol, sic et eis qui sub terra in tenebris et vmbra mortis
sedebant, lux fulgeret. Et vt quemadmodum in terra euangelizauerit pa-
cem, captiuis remissionem, cæcis visum, et iis qui crediderunt factus est
causa salutis æternæ, incredulis autem infidelitatis improperium et redar
gutio: sic et iis qui in inferno, vt ipsi omne genu flectatur cœlestium ter
restrium, ac infernorum, Atq; hoc pacto a seculo cōpeditos soluens rur-
sus ex mortuis rediit nobis, viam parans ad resurrectionē: *That is: He
went down into hell in his soule deified, that as to those which were in
earth he sprong the sunne of righteousnes: so also vnto those which vnder
the earth sat in darkenes, and in the shadow of death, he might be a shi-
ning light. And that as on earth he had preached peace, remission to the
captiues, sight to the blind, and to those which did beleue, he was made
the cause of eternal saluation, but to the vnbeleuing, an imbraiding and
reproue of infidelity: So also to those which were in hel, that euery knee
should bow vnto him, both of things in heauen, in earth, & in hell. And
by this meanes, loosing them ẏ wer boūd frō the beginning of the world,
he returned again from the dead, preparing vs a way to rise againe.*

A general councel.

Concil. Tole tanum.

Christus deus et homo, non autem duo filii, sed idem vna persona in vtraq; natu
ra perferens passionem et mortem pro salute nostra, non in virtute diuinitatis, sed
in infirmitate humanitatis descendit ad inferos, vt sanctos, qui ibi tenebantur, erue-
ret, et deuicto mortis imperio resurrexit.

*That is to say: Christ God and man, but not two sonnes, & two Gods,
but being both in one person, in both the natures suffering his passion &
death for our saluation, not in ẏ power of diuinitye, but in ẏ infirmity of
humanity, descēded into hel, ẏ he might deliuer from thence the saintes
that were holden ther, and when he had ouercome death, rose againe.*

¶ The iudgements of the later Diuines, concerning this article:

Descendit ad inferna. Erasmus.

Erasmus in his Cathechisme doth write of this article after this maner

This

This is the article which Ciprian sayde not to be had in the Romaine Symbole, no neither yet to be added in the East churches. Yea and moreouer, although the symbole of the Synode holden at Nice, or of the Synode holden at Constantinople, is none other thing then a declaration of this Symbole: yet is not ther neither so much as any one thing that is correspondent to this article.

Also the very inconcinnitye or vnhandsome ioyning or hanging together of the speche and oration, is an euident proofe, that ther is a percell thrust in among the other articles, by some other man.

These words, sepultus est, that is, he was buried, doo belong to the body, which laid a sleepe by death, doth rise againe, that is, doth as it were waken from slepe. But these wordes, descendit ad inferos, that is, went down to hel: they do referre vnto the soule, which neither was buried, neither did rise againe, but being departed and sundried for a tyme, shortly after returned againe into the dead body.

Whether Thomas Aquinas did adde this article, I am in doubt. Ther is a certain suspitiō that it should be added of some other man, or at the leaste by this argumente, for that it is not in the mete place. For when he doth make the third article of the resurrectiō, he maketh the fourth article of the going downe into hel, except peraduenture he ment this, that Christ, after he was risen againe from death to life, went down in body and soule to hel.

And an other litle worke which goeth abroade, bearing the title of Thomas Aquinas vpon the Symbol, doth interpret and declare the contrary therof, and vseth also a contrary order. For ther the going downe to hel, goeth before the resurrection. How be it, this said Opuscle (although it be a learned and an holy woorke) yet it seemeth not to be the worke of Thomas Aquinas.

Erasmus saith also, that those scriptures & reasons, which are alledged to confirme this article, cannot constraine him which desireth to thwart and to finde cauilations, to beleue that the soule of Christ went down by it selfe personally to hel. For the scriptures (saith he) doth often times call death and the graue by this name Inferos, which same word is somtimes englished hel. As for example in the booke of Genesis: Morietur & deducent famuli tui canos eius cum dolore ad inferos, that is to say: he shal die, and thy seruauntes shal bring his hoare heares with sorow to his graue. He calleth here the aged body of Iacob, hoare heares. And by this word inferos, he ment the sepulchre or graue. And this thing doth Saint Ciprian in few woords in a manner shewe, when after he had sayd before, that this particle is not had neither in the West churches, nor in the East churches, he addeth afterwards these wordes.

Vis tamen verbi videtur eſſe in eo quod ſepultus dicitur *That is: how be it ther ſemeth to be the ſame ſtrēgth of the word, in that ẏ he is ſaid to haue bene buried. As who ſhould ſay, ẏ* deſcendere ad inferna, *to deſcende into hel, were nothing els, but to be buried in the graue, which our Lord ſpeaking of his owne buriall, called to be in the harte of the earth.* Hæc Eraſmus.

But yet the ſame Ciprian in other places ſemeth to make a diſtinction betwene theſe two clauſes Sepultus eſt, et deſcendit ad inferna: *for vpon the Symbole he writeth:* ſed et quod in infernum deſcendit, euidēter pronunciatur in pſalmis. &c *but that he alſo deſcended into hel, it is euidētly pronounced in the pſalmes. And ſo bringing in teſtimonies of the pſalmes, he alledgeth ſaint Peter and other authorities out of the Pſalmes, writing on this wiſe:* Vnde et Petrus dixit, quia Chriſtus mortificatus carne, viuificatus autem ſpiritu, in ipſo ait. Et eis qui in carcere incluſi erant in diebus Noe in quo etiam quid operis egerit in inferno declaratur. Sed et ipſe dominus per prophætam dixit, tanquam de futuro: quia non relinques animam meam in inferno, nec dabis ſanctum tuum videre corruptionem: *that is to ſay: Vvhereof Peter alſo ſaide, that Chriſt mortified in the fleſh, was quickned in the ſpirite, and to them that were in priſon in ẏ daies of Noe he preached. In ẏ which alſo is declared what workes he did in hell. But the Lord alſo by the prophet ſaith as of the time to come: Thou wilt not leaue my ſoule in hel, neither wilt thou ſuffer thy holy one to ſee corruption: which againe he ſheweth prophetically to be fulfilled when he ſaith: Lord thou haſt brought my ſoule out of hell, thou haſt ſaued me from thoſe that go downe to the pit.*

Before theſe wordes ſaint Ciprian doth ſpeake of the burial of Chriſt ſaying: ſepultus quoq; perhibetur, et lapis magnus poſitus ad oſtium monumenti: *He is alſo ſaid to be buried, and ther was a great ſtone laide at the doore of the tombe: which article when he had confirmed with many ſcriptures, then inferreth theſe wordes:* Sed et quod ad infernum deſcendit, &c.

Nowe the Grammarians ſaye, that this coniunction ſed, *is not* vox exegetica, *but* diſcretiua, *& his property is alwaies to bring in another matter diſtinct from the matter going before.*

Alſo in the end of his treatie in ſymbolum *he writeth:* Si ergo intellexerimus quid partus virginis, quid verbum in carne natiuitatis, quid ſacramentum crucis, quid vtilitas diuini ad inferna deſcenſus quid reſurrectionis gloria. &c. *that is: If we ſhall vnderſtand what the deliuery of the virgin, what the natiuity of the ſonne in the fleſh, what the miſterye of the croſſe, what the profit of the diuine deſcence of Chriſt into hel, what the glory of the reſurrection. &c*

Furthermore, Ciprian writeth in his ſermon De aſcenſione. Semel

Chriſtus

Christus descendit ad inferos, vlterius non descendet, non vltra videbunt deum in tenebris sigillati. *Once Christ went down into hell, any more he shall not descend, any more they shall not see God, which are sealed and shut vp in darcknes.*

Now conferre Cripian with Ciprian, and so he may be the better vnderstanded.

Maister Caluine doth count it βαττολογίαν, *to expound this article:* sepultus est, *by the other words which follow,* descendit ad inferna, *saying that they do interprete plaine and manifest woordes by a more obscure and darke phrase.*

But now to Erasmus againe, whose wordes be these. If the vniuersall church hath now receaued this article it is not lawful for thee not to beleue it. It is sufficient for thee to professe, that Christ did so descend (ad inferos) as the scripture & the church doth thinke and meane. But yet as it is a poynt of christian wisedom, not to beleue very lightly that thing for certain and vndoubted, which is not expressed in the holy scriptures: Euen so is it a poynt of christian mekenes, not to refuse proudly and frowardly that thing which the religious contemplacion of God and godly men hath taught, eyther to the solace and comfort, or els to the erudition of them that do beleue, of which sort are those things also. That the holy ghost toke one of the most pureste droppes of bloud out of the Virgin Maries hart, and laide it down into her matrice: and that hereof was sodainly made the perfect body of a man, so small as is a litle spider, which is but euen now cropen out of the egge, but yet with all the members full finished and perfect in all powers and qualities, as it is now in heauen. Likewise where they do teach, that Christ by reason of the complexion of his humane bodye (which they will to haue bene in him most subtill, and so therfore of most quicke and sharpe feeling) did suffer more grieuous and bitter paines than any man may possiblie suffer, the paine of them onely excepted which are perpetually damned in hell.

These things and suche other like vnto these, let them bee so heard, as deuout and holye contemplacions of men, concerning Christe, but not as articles of the faithe. Manye suche manner of thinges haue certaine men imagined also aboute this particle, telling what personnes Christe brought oute from hell, and whom he didde leaue there still, and what thinges, and with what woordes hee didde speake to euerye one of the circles.

But this is sufficient for vs, that he was once in flesh borne a very man, that he did verely suffer passion, that he hath verily died, and bene buried, and

ed, and that he hath verily reuiued againe, the verye ſame ſoule returned againe into the natural body. Hæc Eraſmus.

Pſal. 16. *Stephanus in his annotacions vpon the pſalme, declaring this verſe:* Non derelinques animam meam in inferno, *doth interprete it,* non relinques corpus meum in ſepulchro.

And Beza vpon the ſecond of the Actes, doth tranſlate that verſe after this maner: Non relinques cadauer meum in ſepulchro, *which trãſlation and interpretation ſemeth to ſome very ſtraunge, and much ſtretched. Yet it cannot be denied, but that the word* Nepeſch, *hath many ſignifications. This verſe in the Hebrue hath theſe woordes:* Kilo taazab nepeſchi leſcheol.

De opificio Dei. *This word* Nepeſch, *hath many ſignificatiõs. Firſt it ſignifieth wind, breath or blowing, wherupon Lactantius doth write, that ſome called the ſoule fire, ſome wind, wherof this word* anima, *or* animus *toke the name, bicauſe* ἄνεμος *in Greke is called* ventus.

Cap. 1. *And in that ſignification this word* Nepeſch *is vſed in Geneſis:* Sed & omni beſtiæ terræ, et omni volatili cælorum, et omni motabili ſuper terram, in quo eſt anhelitus viuens &c. *To euery beaſt of the earth, to euery foule of the heauen, aud to euery thing that moueth vpon the earth, which hath life in it ſelfe. &c.*

Likewiſe it is vſed in Iob: Habitus eius prunas accendit. *His breath maketh the coales to burne. This word breath, here is called in Hebrue* Nepeſch.

Seccondly, Nepeſch, *ſignifieth ỹ ſoule which is the chiefeſt, and principalleſt part of man. And ſo it is vſed in many places of the Scriptures.*

Gen. 27. 35. 1. Samuel. 1 25 Iob 9. 24 Pſal. 13. 119. *As in Geneſis, in Samuell, in Iob, and in the Pſalmes: as in this place:* viuat anima mea et laudabit te. *Let my ſoule liue, and it ſhall praiſe thee. Soule here is called in Hebrue,* Nepeſch.

Thirdly, Nepeſch, *betokeneth that power of the ſoule which we call* appetitinam ſeu concupiſcibilem, *that is, it is taken for the appetite, for affection, will, mind, and deſire. As in Exodus:* Ne opprimas peregrinũ, vos enim noſtis animam peregrini. *Thou ſhalt not oppreſſe a ſtraunger, for you know the hart of a ſtraunger. Hart here is taken for the ſorrow of the hart.*

Cap. 23. *And the word in Hebrue is,* Nepeſch, *Likewiſe in Geneſis.* Si eſt cum anima veſtra vt ſepeliam mortuum meum. *If it be in your mind or pleaſure that I ſhould burie my dead. And ſo* Nepeſch *is vſed in manye other places of the ſcriptures.*

Cap. 23. *Fourthly* nepeſch *ſignifieth bloode and life, bicauſe life conſiſteth in bloud, which is,* vehiculum, *that is as you would ſay, the wagon or chariot of the ſpirites.*

And

And ſo it is vſed in Geneſis, and in Deuteronomie, where it is ſaid: ne comedas ſanguinem, quia ſanguis eſt ipſa anima: *thou ſhalte not eate the bloud, for the bloude is the life, and thou muſt not eate the life with the fleſhe. In the which place* nepeſch *is put both for life and bloud.* Cap.9. Cap.12.

Fiſtly, nepeſch, *ſignifieth the bodie, which is the other parte of man: and ſo it is vſed in the pſalmes. As,* Infernum venit anima eius. *His bodie was layed in yrons. The body here is called in Hebrue* nepeſch *Likewiſe in an other pſalm:* miſit maciem in animam eorum. *He ſent lenneſſe into their ſoule. Here is the ſoule taken for the bodie, which is called in hebrue,* nepeſch, *And in this ſignification* Stephanus *might ſeeme to vſe this worde,* nepeſch: *and to haue taken* anima pro corpus, *when he tranſlateth* non relinques animam meam in ſepulchro, *for* non relinques animam meam in inferno.

Sixtly, nepeſch *is put in ſome places of the ſcriptures,* per καταχρησιν, *for a dead carcaſſe or a bodie without a ſoule, as in Leuiticus:* Et inciſionem ſuper anima non ponetis in carne veſtra *You ſhall not cut your fleſhe for the deade.* Nepeſch *betokeneth here the deade bodies. Alſo in the ſame booke,* non contaminabit ſe ſacerdos ſuper animam populi ſui. *Let not the prieſt defile him ſelfe by the dead, that is, by touchynge the corpes. Here this worde* anima, *is put for the dead bodie, and is called in Hebrue,* nepeſch. *And the olde tranſlation hath:* ne contaminetur ſacerdos in mortibus ciuium ſuorum. *Let not the prieſt be defiled in the death of any of his. And Caſtalio tranſlateth* in funeribus eorum, *in their funeralles.* Nepeſch *is likewiſe ſo vſed in the booke of nombres.* Cap.19. Cap.5.6.7

And vpon theſe and ſuch like places, Beza might ſeme to haue grounded his interpretation, when he tranſlated: non relinques cadauer meũ in ſepulchro, *for,* non relinques animã meã in inferno. *But ther be great lerned men which do very much miſtike this tranſlatiõ, & they cal it a corruption of the verie letter of the holy ſcripture.*

They write alſo, that it is pitie, that an article of our faith, conſtantly and vniformely taught in the church of Chriſt, ſhould now be drawen into queſtion, and to be made a wauering opinion: ſeing that all the fathers both of the Eaſt, and the Weſt church with one conſent and agreement hath allowed this article. And maiſter Caluin himſelfe confeſſeth alſo, that to be true. For he ſaith: Id certe extra controuerſiam eſt, ex communi piorum omnino ſenſu, fuiſſe deſumptam particulam, quando nemo eſt patrum qui non in ſuis ſcriptis deſcenſum Chriſti ad inferos nõ commemorat. *That is to ſaye: It is without all controuerſie and doubt, that this particle* (deſcendit ad inferna) *was taken of the common iudgement and conſent of the godly, for as much as ther is none of the fathers, but doth make mention and reherſall in their writings of the deſcenſe of*

Chriſte into hell. Yet maiſter Caluin himſelfe is of an other iudgement: For he counteth the deſcence of Chriſte into hell, to be done vpon the croſſe, where he felte the ſeueritie of gods vengeaunce, and did wreſtell with hel, and with the horrour of death, and was ſmitten of God for our ſinnes, as a moſt wicked offender, and to be as one forſaken of God, and therfore cried, O god my God, why haſte thou thus lefte me.

And that Chriſte after this maner deſcended into hell, it is no meruel, when that he ſuffred that death which is inflicted vpon the wicked: And truly there can be no more terribler hell, then one to feele him ſelfe forſaken and alienate from God, and not to be hearde when he calleth, as thoughe God had conſpired to his deſtruction. And therfore we ſee Chriſt to be caſte downe, that he was compelled, anguiſh enforcing him, to crie, O God my God, why haſt thou forſaken me? Hæc Caluinus.

Other writers, both of great learning, and depe iudgement, do expounde this article in an other ſenſe, who iudgeth the deſcenſe of Chriſt into hell to be nothing els, but the vertue of the death of Chriſt to haue come euen vnto the dead, and to haue proffited them, that is, that all the Patriarches and faithfull men before the comming of chriſt, be preſerued from eternall death, through the death of Chriſt.

Or els by this worde, Inferos, *or* infernа, *ther maye be vnderſtande not the place of puniſhment appointed vnto the wicked, but all the faithfull departed, as by this worde,* ſuperos, *we do vnderſtande all them that remaine aliue. Therfore we maye ſaye, that the ſoule of Chriſte wente downe to hell, that is, that it was brought into the boſome of Abraham, where all the faithfull departed were gathered together. Vvherfore, when Chriſt ſaid to the theefe crucified with him, this day ſhalte thou be with me in paradiſe: he promiſed him participation of life, and companie of the bleſſed ſpirits. But it perteineth rather to a curious and buſie head, then to a godly and quiet mind, curiouſly to enquire, and diſpute of this mater.* Hæc Bullingerus.

In expoſitio. Symboli. *The ſame Bullinger wrting vpon the epiſtle of Peter, where he entreateth ther of the priſon in which the ſpirites were, doth ſay:* Vbi nam locorum hic fuerit carcer, ignotum eſt. *In what place this priſon was, it is vnknowne. Bullinger here doth conſtitute a place whiche he calleth with Peter a priſon. And where that ſame place is, he knoweth not. Moreouer he ſaith, in that place there was no filthe, no darcknes, no pain but a place of refreſhing. And the place is therfore called a priſon, becauſe the ſoules of the bleſſed were there reteined.*

Alſo he writeth, that this ſaying of Zacharie: Tu quoque in ſanguine teſtamenti tui dimiſiſti vinctos tuos ex puteo, in quo non eſt aqua, *may apparteine to this purpoſe.*

Caluin

Caluine also writing vpon the same Epistle doth saye: a question may be moued, why Peter doth place in a prison the soules of the godly, after they wer departed from their bodies. And truly this greeke worde φυλακη, *in my iudgement, doth signifie rather an highe tower, wherin watche is kept, or the verie acte of keping watch. But if it shal please any man to kepe the name of a prison, it shall not ill agree. For when they were liuinge, the lawe was to them (as Paul witnesseth) a straight custodie or prison, in whiche they were deteyned. So after their death, it behoued them to be bounde with the carefull desire of Christ, because the spirite of libertie was not yet exhibite vnto them. Therfore, the carefulnes of lookyng for Christ, was to them a prison.* 1 Epist. 3. pet

Lebanrisch writeth after this maner: Saincte Peter alledgeth this sayinge of the prophet Dauid: Non derelinques animam meam in inferno, nec fines sanctum tuum videre corruptionem, *that is: Thou shalte not leaue my soule in hel, neither shalte thou suffer thine holy one to see corruption. After that he had declared, that this could not be spoken of Dauid himselfe (for that his graue remained yet among them, and his body suffred corruption) he addeth: forasmuch as Dauid was a Prophet, and did know that God swore vnto him, that Christ should come of the fruicte of his loines, touching the flesh, he speake euidently of the resurrection of Christ, because his soule should not be left in hell, nor his flesh saue corruption. You see how saincte Peter applieth this sentence of the Prophet to set forth Christs resurrection. And in steede of this worde* sanctū eius, *saincte Peter hath* carnem eius *which is to be marked. Is not resurrection contrary vnto death? And what other thinge is death, then the separation of the body from the soule? And what other thing then can resurrection be, but a renuing and knitting together againe of the bodie and the soule? Saincte Peter therfore applyieng this sentence to the resurrection of Christ, doth (as it were) pointe with his fingers the places from whence these two partes seuered, muste be brought again: namely the soule from hell, for hel could not hold it: and the bodie from the graue, that it should not corrupt.* Hæc Rabbi Lebanrisch.

Thus I haue declared at large the opinions and iudgements aswell of the olde fathers, as of the later writers, concerninge this article of the fayth: Descendit ad inferna, *he descended into hell. So that euery man (as Paule saith) maye abounde in his owne iudgement. One thinge I would wishe that neither this article, nor any other conteyned in the symbole, commonly called* Symbolum Apostolorum, *should be lightlye shaken of, but to be beleued as they stande there. As for my part, I am fullye resolued, that this article is true: He descended into hell.*

To

To morowe. 5.

THis worde is called in latin, cras, in greeke, αὔριον, in Hebrue, Machar. And it ſignifieth not onely the nexte daye folowyng, but alſo the time to come: as Iacob vſed it in Geneſis, ſaying: Teſtificabitur de me iuſtitia mea die craſtina:
Cap.30. My rightuouſnes ſhall anſwere for me hereafter.

Alſo in Deuteronomie: Quum interrogarit te filius tuus cras: whē
Cap.6. thy ſonne ſhal aſke thee in time to come. It is alſo vſed for a ſhorte time
Cap.13. to come: as in Luke, where Chriſt ſaith: oportet me hodie & cras, & ſequenti die ambulare: I muſt walke to day, and to morow, and the nexte daye folowing, that is, a litle while.

Craſtinus, the adiectiue is ſomtime vſed for daily and continual. For wheras the Grecians do reade τον ἄρτον ἡμῶν ἐπιουσιον: panem noſtrū quotidianum, ſainct Hierome ſaith, that he founde in the goſpell (whiche is called, Euangelium hebræorum) machar craſtinum. As if it ſhoulde be ſaid, da nobis panem hodiernum & craſtinum.

Sainct Auſten ſeemeth to ſhew the like in one of his ſermons. For
Sermo.28. as the earthly fathers do prouide for their children bread and meat, for the morow and the time to come, wherewith their bodies might be ſuſteined: ſo prouide thou, O father, which art the heauenly father, and the father of ſpirits, for vs thy children, the heauēly bread of the minde.

Symachus did tranſlate ἐξαίρετον. i. eximium, & egregium, excellent, greate, ſingular.

Some expound this greeke worde, ἐπιουσιον, ſuper ſubſtantialem, vel ſupereſſentialem.

To our purpoſe againe. As this worde, hodie, doth ſignifie the time preſente: ſo cras ſignifieth time to come. And by this worde, to morow, is ſignified any procraſtination or delaye, whether it be good or ill. And the ſcolaſtical diuines do diuide Cras into fiue kindes. id eſt.

1. Cras deliberatiuum.
2. Cras procraſtinatiuum.
3. Cras mortificatiuum.
4. Cras damnificatiuum.
5. Cras beatificatiuum.

By the firſt Cras, is vnderſtand good aduiſement, diſcretion, deliberation, which one taketh before he doth any thing. For prudent, graue and wiſe men wil not do things headlong and in haſt, but will worke aduiſedly, accordyng to the prouerbe, feſtina lentè: make haſte ſlowlye.

By the ſecond Cras, is vnderſtand negligence, remiſſenes, and ſlowneſſe of doinge of thinges. And thoſe perſons whiche be ſubiect to this ſlackneſſe, may be compared to the Crowe, whiche crieth alwayes cras,

cras. *They differre to do any thinge, vntil the power or facultie of doing be taken from them. They will not honour and praye vnto God, they will not helpe their neighbour, they will not hope for godly things.*

It is writen in the prouerbes: Ne dicas amico tuo, vade & reuertere, cras dabo tibi, quum statim possis dare: *Say not vnto thy neighbour, go* Cap. 3. *and come againe, and to morowe will I geue thee, if thou now haue it.*

Also in an other place of the same boke it is written: Ne glorieris in crastinum, ignorans quid superuentura pariat dies: *Boaste not thy selfe* Cap. 27. *to morowe: for thou knowest not what a daye may bring furth.*

Also in Ecclesiasticus it is written: Non tardes conuerti ad Dominũ, & ne differas de die in diem. Subito enim veniet ira illius, & in tempore vindictæ disperdet te: *Make no long tariyng to turne vnto the Lord,* Cap. 5. *and put not of from daye to day: for sodenly shal the wrath of the Lord breake furth, and in thy securitie thou shalt be destroyed, and thou shalt perishe in time of vengeaunce.*

By the third Cras, *is vnderstande the daye of death, vnto which all men be subiecte. It is written in Ecclesiasticus:* Rex est hodie, & cras Cap. 10. morietur: *He that is to daye a King, to morowe is dead. This* Cras, *taketh awaye all corporall pleasures, all temporall riches, all pompes, and honors.*

By the fourth Cras, *are vnderstand the paines of hell, to the which the wicked and impenitent sinners shalbe subiect. They haue two dayes,* hodie & cras, *to day and to morow. To daye they haue prosperitie, to morow they shall haue calamitie.*

Hodie habent gaudere: cras habebunt dolere,
Hodie rident: crastino stridٍent,
Hodie saltent: crastino nutant,
Hodie sunt pleni: cras erunt egeni.
Hodie sunt primi: cras erunt infimi.
Hodie sunt equites: cras erunt pedites.
Hodie sunt in gloria: cras erunt in miseria.
Hodie abundant auro: cras erunt in demonum thesauro.

To daye they be glad: to morowe they shalbe sadde.
To day they laugh: to morow they shall weepe.
To day they leappe: to morowe they shal quake.
To day they be full: to morowe they shalbe emptie.
To day they be first: to morowe they shalbe last.
To day they be horsemen: to morow footemen.
To day in glorie: to morow in miserie.
To day abounding with gold: to morow in the deuils treasure house shall lie ful colde.

Of this Cras *that maye be spoken, which is written of Luke:* fœnum Cap. 12. quod hodie in agro est, cras in clibanum mittitur. *The grasse which to*

daye

daye is in the fielde, to morowe is caſt into the ouen.

By the fifte Cras *is vnderſtand conſolation, and eternall life, whiche the godly ſhal poſſeſſe and enioye. For they haue alſo two dayes,* hodie & cras: *In this preſent life they ſuſteine miſerie, but in the life to come they ſhall receiue glorie. This* hodie *and* cras *receiued poore Lazarus which lay in Abrahams boſome.* Hæc ex ſcholaſticis.

Heighte nor depth. 6.

Cap. 8. *Heighte in this place of ſainct Paule to the Romanes, ſignifieth any ſtraunge miracle or wonder not ſeene before, which cometh from heauen: And depthe ſignifieth any thinge that commeth from the deepeſt and loweſt parts of the earth.*

Heighte ſomtime may be taken for the excellencie and profoundnes
2. Cor. 10. *of mans witte and reaſon, in philoſophie. For ſainct Paule ſaid to the Corinthes:* Arma militiæ noſtræ non ſunt carnalia, ſed potentia Deo ad demolitionem munitionum, quibus conſilia demolimur, & omnem altitudinem, quæ ſe extollit aduerſus cognitionem Dei: *The weapons of our warfare are not carnal, but mighty through god, to caſt down holds, to caſt down the imaginatiõs, & euery highthing that is exalted againſt the knowledge of god. And accordyng to this ſaying of Paul, we may vnderſtand by depth, the humilitie of the minde, and the hurte of the bodie, after the rules and doctrine of men, whiche in wordes haue an appearaunce of wiſedome, as the ſame Apoſtle writeth to the Coloſsians.*

Cap. 2. *Haymo writing vpon this place bringeth in a ſtraunge interpretatiõ. For by height he vnderſtandeth Aſtrologie, and by depth, Necromãcie, by whiche two, many men were turned from the fayth. He would haue S Paules meaninge to be this: Although all the Aſtronomers (which do affirme themſelues to be cunning in the conſtellation and courſe of the planets) do come againſt vs: yea although they (which by Necromancie do raiſe vp ſpirits out of hell, as the woman that had a familiar ſpirite raiſed vp Samuels ſpirite) do come againſt vs, yet they ſhalbe neuer able to ſeparate vs from the loue of Chriſt.*

Golden hiles. 7.

There is a prouerb in greeke: χρυσᾶ ὄρη ὑπαίχνεσθαι: Aureos montes polliceri: *To promiſe golden hilles. Vvhich prouerbe is ſpoken of them that do promiſe vnmeaſurable things, and do make men to hope very much for them. It is deduced and taken of the arrogancie of the Perſians, which for their mines of gold, did boaſt of golden hilles.*

Plautus ſaith: Neque ille ſibi mereat Perſarum montes, qui eſſe aurei perhibentur: *Neither let him thinke to deſerue the hilles of the Perſians, which are ſaid to be golden hilles.*

The

The like prouerbe is mentioned of Porphirion, who thinketh the same prouerbe to be taken out of one of Æsops fables. The prouerbe is recited by Horace: Parturiunt montes, nascetur ridiculus mus: *The hilles* In arte po
do swell and trauell, but out cōmeth the foolish mouse. It may be spoken against glorious men, against boasters and braggers, which with greate promises & by maiestie of countenāce & autoritie of gay apparel, moue men to expect much at their hands, and when it commeth to the purpose, they bring and shew forth nothing but toyes and trifles.

The originall of the prouerbe is this: When, at a certain time, rude and foolish men did see the grounde swell and moue in a hill, they ranne on heapes on euerye side to beholde so horrible a sighte, looking that the earth should bring forth some straunge and great wonder, that is, that the hill should bring furth other Titans that should renue warres with the Gods. At the length, after they had looked a long time what would come forth, a Mouse crept out of the ground, at the which sight they all did greatly laughe.

Temptation. 8.

Obiectio.

HOwe doth Peter here saye truely, that we are tempted of God? when Iames saith: Deus neminem tentat: *God tempteth no mā. In which wordes there appeareth great difference betwen these two Apostles.*

Responsio.

Peter here vnderstandeth two kynds of temptation, the temptation of God, and the temptation of our flesshe. God tempteth vs with crosses, false prophets, with famine, with warre, with fire, with water, with diseases, with afflictions and persecutions, and with a thousand kindes of aduersities, that he may trie our faith, whether we will persewer in the confessing of Iesus Christ.

Many men do swarue and go backe in the time of temptation, as sone as any grieuouse affliction doth arise. But the godly at no time do better proue and trie their weakenes and wittes, than in the time of temptation and affliction.

Also we are tempted, that the sinceritie of our mindes may be made manifest to other men. So did god tempte Abraham, when he commaunded him to offer his sonne Isaac for a sacrifice. Gen. 22.

God sayde to Moyses: Beholde, I will cause bread to raine from heauen for you, and the people shall go out, and gather that that is sufficient for euerie daye, that I maye proue them whether they will walke in my lawes or no. Exod. 16

Againe, in Deuteronomie: if there ariſe among you a prophet or a dreamer of dreames, (and geue thee a ſigne or wonder, and the ſigne or the wonder whiche he hath tolde thee, come to paſſe) ſaying: let vs goe after other gods which thou haſt not knowne, and let vs ſerue them: thou ſhalt not hearken vnto the words of that prophet, or vnto that dreamer of dreames: for the Lord your God proueth you, to knowe whether you loue the Lord your God, with al your hart, and with all your ſoule.

Iames. 1. *Sainct Iames ſayth: Take it to be greate ioye, my brethern, when you do fall into diuerſe temptations, knowing this, that the trial of your faith bringeth pacience.*

Ibid. *Againe he ſaith: Happie is the man that doth ſuffer temptation. For when he is tried, he ſhall receaue the crowne of life, which the Lord hath promiſed to them that loue him.*

The ſecond kind of temptation is, the temptation of the fleſh, and the malice and euill affection which by nature is graffed in vs. The ſenſes and thoughtes of mans hart, are prone and readie to ill from their youth.

Gal. 5 *Sainct Paule ſaith:* Caro concupiſcit aduerſus ſpiritum. Nihil eſt in carne noſtra bonum. *The fleſh luſteth againſt the ſpirite. There is no goodneſſe in our fleſhe*

This temptation and luſte of the fleſh, which Sathan by meruailouſe ſuggeſtions doth ſet on fire, tempteth vs to infidelitie, to blaſpheme the name of god, to contempne the goſpel, and to hate our neighbours, and to all maner of wickedneſſe & ſinne. Of this temptation ſpeaketh ſainct Iames, ſaying: God is not a tempter of the wicked, for he tempteth no man They are tempted which be lead awaye and intiſed by luſt and concupiſcence, that is: God is not the author of ill, he tempteth not to wickedneſſe, that ye may laye the faulte on him. Your ſinfull fleſhe, and wicked concupiſcence entiſeth you to ill. Accuſe your ſelues, not God. God in deede tempteth you, but not to commit ſinne, but that you ſhould be tried. But the luſt of the fleſhe tempteth and deriueth you to committe ſinne:

Here you ſee Peter and Iames not to diſſente, but to agree in ſenſe and meaning.

Peſtilence. 9.

THis queſtion is much toſſed and moued among men, what is to be iudged and thought of them, which in the time of plague and peſtilence do flye and departe from their vſuall dwellings.

Many do iuſtifie and hold well with their departing and going awaie: Other do condemne and diſalowe it. And they which do flye, do ſo defend their owne going awaye, that they reproue them of raſhnes which do not flye,

flie, and do iudge them as tempters of God.

On the other side, they which do not flie, do so iudge of them that do flie, yea and do geue out such ill report of them, that they do scarse counte them worthie to be called Christians.

Somwhat to speake of both these parties, I shall thinke it verie expediēt & necessarie, to shew you what Musculus mind is in this matter.

First (saith he) they that do flie, let them acknowlege and deplore the infirmitie of their faith, let them not stoutlie defend it. For what pretence soeuer they make, it is most certaine, that they neither iudge well of them selues, neither yet of god, which doth smite and plague men.

They thinke, that this rodde of pestilence is like to νυκτομαχια, a nightlye conflicte, in which ther is no certaine direction of the stroke or blow that is geuen. They thinke (I saye) that this plague of pestilence is brought by some chaunce, and that it doth smite them which be presente, and that it can not touch thē, which haue withdrawen them selues from the infected place. But we knowe, that is most certainly affirmed of Christ, that all the heares of our head are nōbred to our heauenly father.

They saye, that they which do abide still, do so tempt God, as they do, which when the house is on fire, and like to be burned, yet do remaine still in the house, and put them selues in daunger of death.

But these men do not obserue and marke, that manye which do not flie, yet are not taken nor infected with the pestilence. And on the other side, that many also which do flie, yet they do not escape, but are infected. Exod. 9. Leuiticus. 26 Deuter. 28. 1. Paral. 21. Ezechiel. 6 14. et. 33. Whereupon it euidently appeareth that the plague of pestilence is inflicted by the moderation of God. And that the pestilence is the plague & scourge of god, it may be proued in many places of the scriptures.

What Christian will so thincke or iudge of God, that he doth eyther rashly or without science or nombre so smit, that whosoeuer dieth of the pestilence, doth therfore die, because he fled not from the place infected. And that man by chaungyng of places might escape the handes of God. But the scriptures do other wise instruct vs.

In Ezechiel they be marcked and signed, whome god spared and fauoured. Againe in an other place it is graunted vnto Noe, Iob, and Daniel, that if they wer present when the pestilence rageth, for their righteousnes they shuld saue theyr own liues or soules. Therfore, they which flie the pestilence, do seme to me to do as vnhapie children do, who when their father is angrie, hauing a rod in his hand minding to beate thē, do flie out of the house, and by that meanes do the more exasperate the fathers moode and angre. And yet notwithstanding they not escape the rod by this their fliyng away, but do by it purchace to them selues more anger and sharper stripes.

But they seme rather to flye well, which with humble submission of-

mind, with the acknowledging of their ſinnes, and by true repentaunce do pacifie and mittigat the wrath of God ſo ſmiting them.

Ouer and beſide, they offende againſt chriſtian charitie, which do relinquiſh and forſake their brothers and neighbours in ſuch troubles and afflictions. The chriſtians in times paſte were wonte to imparte their helpe and pitie, euen vnto the heathen and gentiles, in ſuch plages and diſeaſes. They therfore whiche do labour with ſuch infirmitie of fayth and charitie, what maruell is it that they do flie from the horrour of death?

Nowe as touchinge them whiche do not flie, let them firſt conſider wherfore, and for what cauſe they do not flye, whither it be for lacke of certain neceſſarie charges whereby they may the better flie, or for any other cauſe. It is one thing, not to flie eyther by temeritie, or by contempte of the wrath of God, or for wante of monie or coſtage (for ſo the Turcks and infideles do.) And it is an other thing, for one being armed with faith and charitie, to humble himſelfe in the ſight of god, and to deſire God to appeaſe his wrath, and ſo to tarrie with his brethren and neighbours, miſerablie a afflicted, and to mourn with them that mourne.

Alſo let them take hede that they iudge not ill of them which do flie, nor raile on them, nor curſe them, but by the affection of brotherly loue, beſorie for their infirmitie, and committe their flight vnto gods clemencie: for excepte they do ſo, they may be counted a great deale worſe than they which do flie. Hæc Muſculus in Pſalm.

But by maiſter Muſculus leaue and pacience I do iudge that god doth allow euerie man to vſe ſuche remedies as phiſicke doth appointe. For the wiſe man ſaith in his booke Eccleſiaſticus. Honour the Phiſition with that honour that is due vnto him, becauſe of neceſſitie, for the Lord hath created him, for of the moſt high commeth healing. And a litle after he ſaith: The Lorde hath created medicines of the earth, and he that is wiſe, will not abhorre it.

Nowe the phiſition ſaith that the beſt remedie to auoide the peſtilence, is to flie the aire. For to ſpeake naturallie, all peſtilence, as Galene writeth, commeth of the putrefaction and corruption of the aire. And the inſpiration of that aire is the cauſe why beaſtes and menne are ſo infected and taken with the peſtilence: whiche aire we canne not auoide, vnles wee flie to ſome other place where the aire is not ſo infected. Yet here is to be cõſidered, that they which haue office, and can not well by reaſon of their office flie, as paſtours, preachers, and certaine magiſtrats, either politique or œconomicall, ought to tarie ſtill in their vſuall abode, and to prouide other remedies preſcribed by phyſicke to conſerue them in health.

Therfore

Therfore to hold, that all without exception ought not to flye the pestilente aire, I can not be induced to graunte, nor to consente.

Aboue that you be hable to beare. 10.

Paule writeth to the Corinthians saying. There hath no tentation taken you, but suche as apperteineth to man. And God is faithful, which will not suffer you to be tempted aboue that you be able, but will euen geaue the issue with the tentation, that you may be able to beare it.

There be some whiche reade this sentence in the Optatiue moode, as though Paule should haue said: I would to God, that no other temptation may take you, but the temptation of man. And they make a distinction betwene this and that temptation, wherwith God is tempted. But other (as Chrisostome) do reade it in the Indicatiue mode, saying: that it is a consolation geuen of Paul vnto the Corinthians, least they hearyng so horrible examples of ỹ wrath of God, being cõfused with feare, shouldbe vtterly dismaid. For it is the continuall maner of the Apostle, after sharp rebukyngs, straight way to mittigate and appease them. Therfore Paule doth here geue vnto them hope of pardon, and doth saye, that they fel into such temptation as appertaineth to man. His meaning is this: There is no cause why you shuld be dismaied. It is not my mind to bring vnto you any matter of desperation. There is none other thinge chaunced vnto you, then that which happeneth vnto men.

Sainct Paule wrote to the Philippians, saying & cum timore ac tremore operenum salutem vestram: *Make an ende of your owne saluation with feare and trembling.* Cap. 2.

This sayinge mighte be thought to be very heauie and hearde. But sainct Paule addeth immediatly these wordes. God worketh in you both the will and the deede, euen of his good pleasure. So Paule addeth here in this place to the Corinthians: God is faithful &c. In the which words he doth show howe they may resiste temptatiõ. He biddeth thẽ to haue respecte vnto the Lorde, because euery temptation, being neuer so smal, would straight way oppresse vs, and we shuld vtterly perishe if we wold truste and leane onely to our owne power and strength. Therfore, we must arme our selues with faith to resist the sondrie assaults of Sathan. For this is the victorie which ouercõmeth the world, euen our faith.

Paule calleth the Lorde faithfull, not onely because he is true in his promises, but also because he is a sure keper and defender of his, vnder whose tuition we be safe. For God doth neuer forsake nor leaue his destitute.

Therfore ſayth Paule to the Corinthians, foraſmuch as he receaued you into his tuition, you neede not to feare, ſo that you wholy depend on him. For God will faithfully performe thoſe things which he hath promiſed. They can wante nothing which ſtriue for his honor. He geueth them power and ſtrength. He meaſureth temptations, and ſheweth awaye to come out of them.

Vnder the name of temptation, he comprehendeth generallie al things which do moleſte and trouble vs.

Obiectio.

Cap.1. *Paule writeth in the ſecond epiſtle to the Corinthians, ſaying: we are preſſed out of meaſure paſſing ſtrength.* Ergo, *this ſaying of Paul here and an other ſaying there, can not be both true, for they be two cõtraries.*

Reſponſio.

The ſaying of Paule in the. 2. epiſtle to the Corinthians, is to be vnderſtand of the vſuall ſtrength of man.

For Paule did alſo at the laſte vanquiſhe and ouercome that temptation.

Marke furthermore, that the croſſe of temptation is laide of God vpon the ſhoulders of the faithful, but it is not perpetual, leaſt they ſhould fall from grace, and in temptation deſpaire of ſaluation.

Therfore, God doth cauſe the temptation to ceaſſe, that we ſhoulde not be tempted aboue that we are able to beare.

If God will ſo. 11.

Sainct Iames in his epiſtle rebuketh them, which ſay, go to now, to daye or to morowe we will goe into ſuche a citie, and continue there a yeare, and bye and ſell, and get gaine, and yet you can not tell what ſhalbe to morow. For what is your life? It is euẽ a vapour that continueth for a little time, and afterward vaniſheth awaye.

Therfore, ye ought to ſay: if the Lorde will, and if we liue, we wyll do this or that. &c.

It is a moſt fooliſh thinge for man to promiſe to him ſelfe any greate thing, when he his vncertaine what ſhall chaunce the nexte daye, as I haue lately declared before in the Miſcellane (To morororow.)

Here ſainct Iames doth elegantly by a ſimilitude of vapor, ſhew, that the counſels and deuiſes of man are but vaine, fadinge and vaniſhinge awaye.

Vapour is an airy coagulation comming of heat and of moiſtnes, hauing in it but a litle ſubſtaunce and is ſone diſolued, vnto ſuch a vapour S. Iames compared our life, and that very aptly. For, (as the prouerbe ſayth) homo bulla eſt: *man is but a booble of water.*

And

And Sophocles saith: homo spiritus est, et vmbra tantùm: *Man is but onely breath and shadow.*

Pindarus saith, that the life of man is nothing els, but vmbræ somnium, *the dreame of a shadow. And ther is nothing more vaine then a shadow, for it semeth to be, and yet is nothing.*

Therfore (saith Iames) ye ought in your sayinges and doinges to haue both in minde and in mouth: if God wil, and if we liue. And yet it may chaunce somtime, that the godly and faithfull (who doth knowe that all their doings are directed by the wil of God) doo sometime say, that they wil do this or that, without any such exception.

It is very godly, when we promis any thing in time to come, to vse these maners of speaking: if it please the Lord, or if the Lord wil suffer. Yet we must make no religion of it, as though it were an haynous thing to omit such phrases. For we reade in the scriptures, that the holy men of God did speake of things to come without condicion, when notwithstanding they had in memory, ý they could do nothing but by ý permission of God.

Saint Iames here doth touch them, which hauing litle respect to the prouidence of God, do make subiect vnto them selues the whole course of the yeare, when they haue not so much as one moment in their power. They promis to them selues lucre and gaine, which is far from them, whē they be not sure to hold that, which is before their feete.

Hauing no nede. 12.

THer is a great question, et adhuc sub iudice lis est, *whither the children may marry or contract them selues without ý consent of the Parents.*

To this question, I wil in this Miscellane make a resolute answer. And first I wil put down myne assertion, & after proue the same with sufficient testimonies.

Assertio.

It is of necessity, and not onely of honesty, that the children ought not to marry without the consent of their Parents.

This doctrine is proued and ratified by the holy scriptures, by the mindes of holy fathers, by the consent of general councels, by the old Canons, and by the ciuile lawes.

Scriptures.

When Isaac came to mans state, Abraham sent his seruaunt vnto his kinred to finde out ther a wife for his sonne. Note herè, the Father sent, and the sonne sought not.

Isaac sent Iacob into Mesopotamia to his vncle to get him a wife ther. His father sent him.

After this, a law was geuen of God vnto Moses, that children should

honour their Parents. This honour doth not conſiſt onely in putting of the cap, and making curteſy, but in the relieuing and ſuſtaining them if nede be, and in ſhewing obedience and duty vnto them in al things lawful and honeſt, wherupon ther is a peculiar law made in Exodus.

Cap.22

If a man entiſe a maide that is not betrothed, and lie with her, he ſhal endow her, and take her to his wife. If her father refuſe to geue her to him, he ſhal pay the dowry. Note here that this law ſaith: Si pater voluerit.

Cap.30.

In the booke of Numbers it is written: if a woman vow a vow vnto the Lord, and binde her ſelf by a bond, being in the fathers houſe in the time of her youth, and the father heare her vowe, wherewith ſhe hath bound her ſelfe, and the father hold his peace: the vow ſhal ſtand. If the father diſalow the vow, then the ſame ſhall be of no value. Note, if the Father diſallow.

Now I aſke what a vow is? It is a promiſe made to God, but Matrimony is a promiſe made to man. Now by an argument a maiori, *if God doth permit and referre a vow made to him, to the iudgement of the father: much more will he permit and refer matrimony vnto his iudgemēt, for aſmuch as it is but a promiſe made betwene man.*

In the booke of Iudges it is recorded, how that Sampſon ſayd to his father and mother: I ſaw a woman in Tinnath, nowe therefore geue me her to wyfe.

Cap.14.

In Geneſis it is written, how that Sychem ſaid to his father Hamor: Get me the maide Dina, of her father Iacob to wyfe.

By this place it appeareth that the conſent of Parents is requiſite in mariage, ſeing the very infidels did alſo obſerue it as a thing neceſſary.

It is written that Thamar ſaid to her brother Amnon: Si me petieris a patre meo, me tibi non negabit. *Note here:* Si me petieris a patre meo.

Paule to the Epheſians ſaith: Filii obedite parentibus in omnibus. *He excepteth nothing, but ſaith, in al thinges, ſpeciallye thoſe thinges which be not againſt Gods word.*

In his epiſtle to the Corinthians he doth manifeſtly and plainly ſhew that it lieth in the Parents power to ſet their daughters to huſbandes.

This thing is proued, not onely by the law of god, but alſo by the light of nature, as certaine comedies do teache and declare.

In Euripides the daughter ſaith: Pater meus habet ſolicitudinem, & curam mei connubi.

Veteres patres.

Tertullianus ad vxorem ſaith: Ne in terris quidem filiæ rite ac iure contrahere poſſunt matrimonium ſine conſenſu parentum. *That is: Not vpon the earth truly daughters can wel and rightly contract Matrimonie, without the conſent of their parentes.*

Lib.2.

Chri-

Chrisostome writing vpon Timothie, doth exhorte the Parents to ioyne their children in Matrimony, by the reason of their slippery age. Q.1.hom.9. *He doth not exhort the children to chuse them selues wiues where they will. His wordes be these.* Mature illos matrimonio iungamus, vt munda atque integra illorum corpora sponsæ admoneantur. *Let vs (saith he) (meaning the parents) couple our children in mariage in due time, that their bodies may be ioyned pure and whole vnto a wife.*

Saint Austine being desired to make a mariage betwene a yong man and a maiden, answereth: Facerem (inquit) sed mater pueri non adest, & tu scis ad nuptias contrahendas eius voluntatem esse necessariam. *I wold (sayth he) but the mother of the man is not present. And you know that the consent and will of her is requisite to contract mariage.* Epist.1.33.

Sainct Ambrose doth so much allowe the saying of Euripides before rehearsed, that he putteth it into his booke of the Patriarches.

Quorundam patrum decreta et Cannones.

Euariscus sayth. Matrimonia tunc sunt legittima, quando sponsæ petuntur a parentibus, et traduntur publice, aliter vero presumpta, non coniugia, sed adulteria, contubernia & fornicationes. *That is to say: Matrimonies are then lawfull, when the wiues are asked of their parentes, and are deliuered openly, otherwise they ar not mariages, but adulteries, vnlawfull companies and fornications.*

Nicholaus sayth. Ea firma sunt matrimonia quæ iunguntur consensu contrahensium, et eorum in quorum sunt potestate. *Ibidem capit Nostrates.*

Those be firme and true mariages which are coupled by the consent of them that do contracte them selues, and with the consent of those persons, vnder whose authoritie they are.

Leo the first saith. Tunc intelligendum est matrimonium cum puella a parentibus traditur sponso. *Then that is to be demed lawful matrimony, when the maiden is geuen of her parents to a husband.* *Ibidem cap. qualis.*

Againe, it is written in the decrees: Mulier que nupsit arbitrio patris est extra culpam si quis postea illi matrimonio detrahat. *The womã that hath married by the arbiterment of her father, is without blame, yea although any hereafter do depraue or say against that matrimony.*

Generalia concilia.

The fourth general councel of Toletum: Hoc sanctum confirmat concilium vt viduæ quibus placuerit teneant castitatem; quod si priusquam profiteantur nubere elegerint, illis nubant quos propria voluntate voluerint habere maritos. Similis conditio de virginibus habeatur, nec extra voluntatem parentum, vel suam cogantur maritos accipere, **that is:** *This holy councel doth confirme & ratifie that widowes which wil, maiiue chastly: but if before they professe chastity, they wil chuse to marry: let them marry them whō by their owne wil they desire to haue to their husbands. Let the like condicion be had of maidens, neither let them be* 32.quest.1.cã hoc sanctum

conſtrained to marry without the conſent of their parents, nor againſt their own wils.

Reges ciuiles.

Titulo de Nuptiis. *Iuſtinianus in his inſtitutions, will in no wiſe Matrimony to conſiſt without the aſſent of the parents.*

In. ff. de ſtatu hom. Paulu. *Againe:* ſi filius vxorem duxerit invitis parentibus, filius qui naſcitur ex illis nuptiis, non erit legittimus. *if the ſonne marry a wife againſt his fathers will, the childe that ſhall be borne in that mariage, ſhal not be lawfull.*

Againe it is written: Filia patris voluntate nubit, ea poſtea conqueritur de marito, et ab eo diuertit, deinde in gratiam redit, et invito patre iterum eidem nubit. Reſpondetur illud non eſſe legittimũ matrimoniũ. *That is: The daughter with the good will of her father doth marry, ſhe afterward doth complaine of her huſband, and departeth from him: afterward ſhe is againe reconciled to him, and marrieth him againe againſt her fathers will. It is anſwered, that ỳ matrimony is not lawfull.*

Fu. L. Si furioſus. *Finally, it is written.* Filii ſi forte parentes furioſos habent et mente captos, quoniam illorum conſenſu vti non poſſunt in contrahendo matrimonio, curatorum ſuorum conſenſum adhibebunt. *If peraduenture children haue to their parents mad men, & out of their mindes, becauſe they cannot haue their conſentes, they ought to haue the conſent of their gouernours.*

Therfore, for as much as the law of God, the law of nature, the law politicke, Fathers, old Canons and Councels, do graunt the conſentes of parents to be neceſſarily required, why ſhould not we graunt and iudge the ſame? Beſides this, the example of Chriſt ſhould moue vs, who was geuen of his father a huſband vnto the church, and did alwaies ſay that he did not his own wyll, but the wyll of his father, who ſent him.

Anſwers geuen vnto certain arguments and reaſons of the contrary part.

Firſt they ſay, that in contract of Matrimony, there ought to be a great liberty, and no ſeruile reſtraint, otherwiſe there wil fall out inconuenience.

Reſponſio.

I do aſke what liberty they do meane, whether of the fleſh, or of the ſpirit? Truly the chiefeſt liberty of the ſpirit, is when we obey the commaundements of God, who if he wil haue vs to be obedient vnto our parents in other things, why not alſo I pray you in Matrimony?

If they pretend and craue ſo much liberty for the contract of matrimony, why haue they forbidden ſo many degrees to marry? Yea the Byſhops of Rome haue forbidden euen vnto the ſeuenth degree of kinred.

And

And if they wil haue so much liberty, why haue they forbidden and restrained matrimony, from the Ministers of the church?

Furthermore, if ther ought to be so great libertie in mariage as they pretend, why did God forbid matrimony vnto a contrary religion?

The second obiection.

The sonnes and children for feare of the displeasure of their parents may say that matrimony doth please them, which their fathers doth appoint, and yet in deede doth not please them, and so are constrained to marry against their wils, and to hate one another.

Responsio.

The children are not constrained so to say, but may freely answer and say, that wife, or that husband doth not please me. I wil none of thys matrimony. And doubtles also without the consent of the child, matrimonie is to be contracted by no maner of meanes, as it is red in the law: Filius non potest addigi vt vxorem ducat. *A sonne cannot be compelled to marrie a wyfe.* In ff. de ritu nuptiarum. l. non cogitur.

Vvhen Abrahams seruaunt came into Mesopotamia, and had found a wife for his maisters sonne, when the parents of the mayd would haue the seruaunt to tary longer, and he would not, they called the Damosell and asked whither she would go with him, or no.

Vvhen the fathers deale with their children tirantlike, and would constraine them to marry wiues, which they cannot brooke nor beare withal, then the matter is to be brought before the Magistrate, whose office it is to heare the cause, and to deliuer the same from iniury: than if the sonne do marry by the authority of the Magistrate, yea although it be against the parents wil, it cannot be said that he marrieth vtterly without the consẽt of his father, for a Magistrate est pater patriæ, *is the father of the country.*

The scholemen doo not rightly say that the sonnes haue power ouer their own bodies, they ought not in dede to be compelled against theyr will to marry: but that they may marry without the consent of their parents, it cannot be graunted.

By the ciuile law the power of the father is so great, that he may sell him, if he fal into extreme necessity. The same is permitted also by the law of God, as in the booke of Exodus, yet with certaine cautions and circumstances. Cap. 21

Vpon this I conclude, that they argue not well, which saye that that matrimony is a certaine kinde of bondage, which the sonne cannot enter into, without consent of the father.

The third obiection.

The consent of the parents in matrimony, is required in deede ad honestatem,

neſtatem, ſed non ad neceſsitatem, *and ſo certaine diuines hold.*

Reſponſio.

This is a friuolous and vaine reaſon. For what neceſsity can be greater then that which the law and commaundement of God doth bring & require. Children are commaunded to honour father and mother. Saint Paule alſo doth preſcribe them to obey their parents in all thinges.

Againe to the Philippians he ſaith furthermore: brethren, whatſoeuer things are true, whatſoeuer thinges are honeſt, whatſoeuer thinges are iuſt, whatſoeuer things are pure whatſoeuer things pertain to loue, whatſoeuer things are of good report, thinke on thoſe things, do them.

By theſe words it appeareth, that thoſe thinges which be honeſt, are not to be ſeperated from the cõmaundement of God, and ſo I make this argument. The conſent of the parents is required, quoad honeſtatem, *honeſty is compriſed within the commaundements of God. Euery part of Gods commaundement is require of neceſsitye.*

The fourth reaſon.

The conſente of Parentes is to be required, but yet if the Parentes will not conſent, then the matrimony of the children is good and lawful enough.

Reſponſio.

This is nothing els but to deride and mocke the parents. For what contumely is this, the ſonne ſo to require the conſent of the father, and yet whither the father will or will not, he will remaine ſtill in his purpoſe, to put the ſame in execution? It wer much better not to aſke at al, then ſo to deſire it.

The fift reaſon.

VVhat ſhal we ſay of our forefathers, and of many other which now liueth and hath maried without the conſent of the parents? Shal we call them adulterers, and ſhal we take their childrẽ pro illegittimus?

Reſponſio.

VVhen before the light of the goſpel ſuch mariages were had, ſuche perſons could not vtterly be excuſed from ſinne (for it was not lawfull for them to be ignoraunt of Gods law). Notwithſtanding, becauſe they were maried, the Magiſtrate than permitting them, they are to be takẽ for firme and ratified matrimony.

Replicatio,

But here wanted the conſent of the parents: Ergo. &c.

Reſponſio.

The conſent of the parents was had ther, and not had there. For the Magiſtrate made the ciuil lawes ſubiect and vnder the Canons, whiche they ought not to haue done, and to this all menne almoſte doth agree. Then for as much as the magiſtrate hath authoritye ouer the people, if

the

the Magistrate doth consent to any thing, that in a maner doth the publicke and common consent of the people graunt. As for example, when in a great assembly the Magistrate and al the people meete to pay a great somme of money, although some one priuate man of the people doth dissent, and doth not take it in good part: yet because the Magistrate doth consent, the same priuate man is counted also to consent. So the Father would not haue his sonnes mariage to be firme, without his consent: yet because he doth put his will to the iudgement of the Magistrate, he seemeth in a maner to consent.

Therfore, the Matrimonies which hitherto haue bene made, before the knowledge of the light of the Gospell, are to be taken and had as firme: but if the Magistrate doth now reuoke backe that errour, mariages to be made hereafter, ought to haue the consent of the Parentes (iure diuino) ergo ex necessitate.

Alwaies this prouided and excepted, that in the cause of religion, fathers are not to be hearde, because that in that case, God is to be hearde before all, for he is the father of all.

Conclusio.

The Canonistes doo iudge those mariages to be lawfull, which are done without the consent of Parentes, as it is written in their decrees, when the glose doth say, that when the woman commeth to adulte age, she is released from the power and authority of her father, both quoad iuramentum, & matrimonium.

And thys sentence doo the Scholemen also follow. They dispute that the sonne hath power ouer his own body, and that he is not bound to his Parents, but may at his own arbitrement and choyce, marry.

The maister of the sentence, himselfe doth write, quod consensus patentum facit ad decorum nuptiarum, non ad necessitatem. *That is to say: that the consent of the parentes doth make the mariage comely, but is not of necessity. But how aptly and truly this is spoken, it is aunswered before.*

And marke (I pray you) how finely he doth interpreate the woordes of Euariscus before recited: As when Euariscus doth saye, that mariages contracted wythout the consent of Parentes be not true mariages, but scortations and adulteries: that is (sayth he) not for that they be so in dede, but bicause the parties doo agree betwene themselues, as adulterers and fornicatours doo.

Euariscus sayth. Sunt adulteria, *they be adulteries, Lumbardus saith:* hoc est, videntur esse, *that is, they seme to be. Vvhat exposions be these, I pray you?* Iustitia est virtus, videtur sic esse virtus. Furta et homicidia sunt peccata, ergo videntur sic esse, et quod non sic, sunt re vera. O profundam theologicam, imo inanem potius sophisticationem.

To end, I am not, nor cannot be of that iudgemẽt nor minde, that the Canoniſtes and ſcholemen be of, in this point, but do plainlye aſſerte and hold, that the conſent of the Parents to the childrens mariage is to bee graunted (ex neceſsitate, and not ex honeſtate ſolum,) and as yet canne not otherwiſe be reſolued, vnleſſe I heare better reaſons than hetherto I haue either heard or reade.

Ieiunium. *Faſting.* 13.

IEiunium is called in Hebrue Zom, in Greke νηστία. Ieiunĩ taketh ẏ name of inteſtinum, a bowel or gut, called ieiunũ, becauſe it doth not containe and hold that which it receyueth, but forthwith letteth it go down into ẏ lower partes, ẏ by the example of it, we ſhould not burdẽ our ſelues ẅ to much meat.

Ieiunium a faſt, is a diſciplin, and chaſtiſing of the body, taken willingly for the time preſent, by the which we are made humble before God, and doo beriue the bodye of nouriſhment, that it maye obey the ſpirite.

There are two neceſsities which make vs to faſt, that is, a publicke neceſsity, and a priuate.

Publicke neceſsity is when ſome calamity eyther preſſeth, or is ready to come vpon the church of God. The examples wherof do appeare in the Prophets.

Ioel. 2. Ionas. 3.

This kinde of faſt was vſed in the time of the Apoſtles, as is read in the Actes. And this faſt to the old fathers ſemeth nothing or very little to haue differed from publicke mourning, wherof ther are many examples in the ſcriptures.

Priuate neceſsity is, when any man doth faſt, feeling him ſelfe to be vexed of his owne luſt or concupiſcence, from which he taketh away the cauſe, that it may the leſſe inflame and burne.

In the Goſpell the Lord ſayde, that the ſonnes of the bride doo faſt, when the Bride is taken away from them, that is, in a hard time of neceſsitie.

Matrimony ſignifieth the bond with which we are ioyned to Chriſt in faith & ſpirit. In this perfect bond the godly eateth & drinketh with thanks geuing, & with that ẏ is ſufficient. The godly is glad, and reioyceth in theſe external giftes of God. But when he perceiueth the Bride to be ready to depart, or that he is almoſt gone out of his hart, that is to ſaye, when he feeleth the ſpirite to be ouercome with inſolencie of the fleſh, and perceiueth his fayth to be cold, then he prayeth and faſteth, that eyther he may retayne and keepe the Bride, or els ſtay hym when he is about to depart.

The

The whole life of Chriſtians muſt be a faſt, as Chriſt exhorteth vs ſaying. Videte ne grauentur corda veſtra crapula vel ebrietate. *Take hede leaſt your harts be laden with ſurfets, or with dronkennes.*

In olde time (when diſcipline was of force) the people gaue thē ſelues wholy ſometimes to puniſhe the fleſh and to prayers. And this diſcipline was inſtitute, and ordained, either when calamitie was at hand (which thing oftentimes happened in the primatiue church when grieuous perſecutions wer in al places put in vre) or els when ſome gret and worthy thing was to be done in the church, which had nede to implore and pray for the aſsiſtaunce of the holy ghoſt. As when Miniſters and Paſtours of the church wer ordered. The example wherof we reade in the Actes of the Apoſtles, when Paule and Barnabas were called to the miniſterie. Cap. 13.

In the old law once in the yeare ther was a faſt ordained to pourge ſinnes.

The Lord would (when Moſes aſcended into the mount Sinai, and gaue lawes) that the people ſhould come before him, waſhing their garments, and abſtaining from their wiues for the ſpace of three daies. And when they faſted, they did ſet apart all other buſines, and attended to faſting and prayer. Vvherupon the day of faſting was made a ſolemne holy day among the Iewes.

I do euidently finde both in the old teſtament, and in the new, that faſting was cōmaūded. But on what daies we oght to faſt, or not to faſt, I do finde cōmaunded neither of God, nor of the Apoſtles.

Saint Auſtine ſaith: Pariter duo ieiunia ieiunauerunt, id enim eſt corporis et animæ, &c. *That is: they faſted two faſtes together, to wyt, of the body, and of the ſoule, that is to ſay, refraining from wrath, from furie, ſlaundring, blaſphemy, and brawling, becauſe theſe are the deadly meates of the ſoule, which do feede and procure it to do ill, and do bring it to euerlaſting death.* Epiſt. 86.

Againe, the meates of the body and ſoule be theſe: gluttony, ſluggiſhnes, fornication, dronkennes, and ſecurity. Theſe be the meates of the body and ſoule, which doo feede the body, and kill the ſoule.

The ſame S. Auſtine ſaith in an other place: Nihil prodeſt tota die lōgum duxiſſe ieiunium, ſi poſtea ſua vitate ciborum vel nimietate anima obruatur, &c. *That is. It doth nothing auaile to faſte all the day, if afterwardes the ſoule be ouer whelmed with delicate meates. The minde being filled, forth with is ſluggiſhe, and the earth of our body being watered, will bring forth filthy luſt: therfore let the meate be temperate, and let the bellie be neuer to full.* De ſalutar. documētis. c. 48.

Origine writeth thus: Ieiunio ſic adhibenda temperies, vt corpus ve-

ſtrũ nec ſaturitas excitet, nec inedia immoderata debilitet. *Faſting muſt ſo be temperated, that neither fulnes maye excite and ſtir the body, neither immoderate hunger may weaken the body.*

Eccleſi hiſto. *Euſebius ſayth.* Quale eſt illud ieiunium, quod non veſceris carnibus, et de ore tuo omni eſca ſordidius egreditur? &c. *That is. VVhat maner of faſte is that, that thou eateſt not fleſhe, and that which is more filthye than all meates, goeth out of thy mouth? VVhat faſt is that that the belly is ſanctified with faſtings, and the toung is polluted with lies?*

Conc. 2. *The Councell Barcarenſe, doth anathematiſe him which abſtaineth from eating of fleſh, vnleſſe there be a cauſe of abſtinencie.*

Apollonius diſputing againſt Montanus the hereticke, ſaith: Hic eſt qui docuit nuptias ſolui, et qui ieiuniorum leges primus inposuit. *This is he which taught that Matrimony is to be diſſolued, and which firſt made the lawes of faſting.*

Euſe hiſt lib 5. Cap. 18. *VVe reade alſo in Euſebius this ſaying:* Non ſolum de die paſchæ agitur controuerſia, ſed de ipſa ſpecie ieiuniorum. &c. *that is. There is a great controuerſy not onely of Eaſter day, but alſo of the kind and maner of faſtings: for ſome do thinke, that the faſt ought to be obſerued onely one day, ſome two dayes, ſome more, ſome alſo forty dayes, counting the nightes with the dayes: Which diuerſity of obſeruations, did not firſt begin in our time, but long before vs. And they (I thinke) beganne it firſt, which not ſincerely obſeruing that which was taught at the beginning, did otherwiſe, either by negligence, or by ignoraunce determine and appoynte them.*

Noth withſtanding al theſe, though they dyd vary in obſeruations, yet they wer and be at peace with vs. Neither did the diſſention of faſtinge breake the vnity and agrement of faith. Theſe be the wordes of Ireneus gathered out of the eccleſiaſticall hiſtories.

Tripart hiſt. lib 9. cap. 38. *Socrates declareth, that this diuerſity of faſtings was in the church in the reigne of Theodoſius Anno. 453.*

But they hadde not like abſtinence from meats, for ſome didde altogether abſtayne from meates that hadde life: Some didde eate onelye fiſhe: ſome with fiſhes didde eate alſo foules, ſayenge with Moſes, that foules do get their liuing in the water, and haue theyr ſubſtance out of it. Some alſo did abſteine from rootes and from egges ſome did eat onely dry bread: ſome did faſt vntill nine of the clocke, making no difference of meates: With innumerable kinds of obſeruations and cuſtome. And becauſe ther is found no aunciente and old hiſtory of this matter, I thinke that the Apoſtles left it free for euery man to do good woorkes, not for feare, nor for neceſſity. Hæc Socrates.

Eſdras 18. Iudith 4. Heſter. 4. *Faſting goeth before praier, as it appeareth in Eſdras, Iudith, and Heſter.*

Saint

Saint Hierome saith: Ieiunia et congregationes inter dies propter eos a viris prudentibus constituuntur, &c. *That is: Fasting and praier on certaine daies is appointed of wise men, for them which serue the world more than God: neither they can, yea they will not assemble and pray together in the church all their life time. Neither they will offer their sacrifice of praier vnto God before their worldly busines. For how many are ther, which at the least wil obserue and kepe these few daies that are appointed for fasting and praier?* In epist. ad Galath. ca. 4.

The same Hierome saith, that fasting was ordeined with prayer, when saint Iohn wrote his gospel. In prolog. in Math.

Againe, saint Hierome saith: Nos vnam quadragesimam secundum traditionem apostolorum toto anno, tempore nobis congruo ieiunamus &c. *We do fast one Lent (after the traditions of the Apostles) all the yeare, at a time expedient and meete for vs. But the Montanistes doo make three Lents in the yeare, as though there had suffered three Sauiours.* Lib. 2. cont. Iouinianum.

Chrisostome saith: Medicina est ieiunium, sed medicina, licet millies vtilis sit, tamen per imperitiam vtentis invtilis fit sæpe. &c. *That is: Fasting is a medicine, but the medicine (although it be much profitable) yet by the ignoraunce of him that fasteth, it is often times made vnprofitable. We must know wel both the time in which it is nedeful to fast, and also the quantity of the medicine, the temperature of the body, the nature of the country, the tyme of the yeare, and conueniēt foode must be wel knowne. Fasting did not deliuer the Niniuites from perill, the chaunging and amendment of life did appease the wrath of God.* Tomo. 4. Homil. 8. de ieiunio.

This I haue spoken, not that we should contemne fasting, but that we should honour it. For the honour of fasting is not abstinence frō meates, but the flieng from sinne. Therfore, he that defineth fasting to be onely an abstinence from meates, doth greatly contemne fasting.

Chrisostome saith: Si quotidie huc conuenimus totam quadragesimam, ieiunemus, & non matemus vitam, in melius maioris damnationis occasio fieret. *If we dayly assemble hether, if we fast all the Lent, & doo not amende our liues, it will cause vs to haue the greater dampnation.* Ibidem.

Our Sauiour Christ sayth: Hoc genus demoniorum in nullo potest exire, nisi in oratione et ieiunio. *This kinde of deuils can not go out of a man, but by prayer and fasting.* Mar. 5.

Saint Austine sayth. Alia vero quæ per loca terrarum regionesq; variantur. *And other thinges that doo varry and differ in Countries (as this that some doo fast on the Saboth day, and some not, some doo communicate and be partakers of the bodye and bloude of Christe euerye daye,* In epist. ad Ianuarium.

and ſome on certaine daies, and ſuch other like) may be obſerued at liberty. For that which doth not repugne the faith and good cuſtomes, may be vſed indifferently, and may be obſerued for the ſociety of them among whom we liue.

My mother following me to Millaine, found a church that faſted not on the Saboth day, and beganne to doubt what ſhe might doo. Then I aſked counſell of this matter of Saint Ambroſe, then Biſhoppe of Millaine: who aunſwered, When I come to Rome, I doo faſt on the Saboth; when I am at Millaine, I do not faſt. So alſo thou, to what Church ſoeuer thou ſhalt happen to come, keepe their vſe and cuſtome, if thou wilt offend no man, neither any man will offend thee. When I told this to my mother, ſhe gladly embraced it.

Epiſt ad fannar. *Againe, ſaint Auſtine ſaith:* Si volumus deo placida exhibere ieiunia, ſumus in oratione continui, in iudiciis iuſti. &c *That is: if we will pleaſe God with faſting, let vs pray continually, let vs iudge vprightly, let vs be faithfull in friendſhip, let vs ſuffer iniuries pacientlỹ, in contentions let vs be moderate, let vs auoide filthy talke. Let vs be ſtoute againſt iniquitye, in banquets temperate, in charitye ſimple and pure, ware among them that be ſubtill, ſorowing among them that be ſadde, reſiſting them that be ſtubborne, in ſuperſticions ſpare, ſilent among euil ſpeakers, among the humble coequal.*

De ſpiritu et anima. *The ſame Auguſtine ſayth:* Sic debes ieiunare, vt non palpites, vt vix reſpirare poſsis. &c. *So thou oughteſt to faſt, that thou maieſt not pant, that thou maieſt ſcarce take breath, and that thou maieſt eyther be caried or drawen with the handes of thy fellowes: but that the concupiſcence of the body being broken, thou doo not beſtow leſſe time in reading in the Pſalmes, nor in watchinges, then thou waſt wont to doo.*

Ad Demetriadem. *Saint Hierome alſo ſaith:* Non ſanat oculum quod calcaneo adhibetur, ieiunio paſsiones corporis, oratione peſtes ſanandæ ſunt mentis: *the medicine that is put to the heele, doth not heale the eye, the luſt of the body is to be healed with faſting, the diſeaſe of the minde with prayer.*

Super marcũ Sermo. 38. *Againe he ſaith in an other place:* Tantum tibi ieiuniorum impone modum, quantum ferre poteſt. &c. *That is: Meaſure thy faſtinges ſo much as thou canſt ſuffer. Let them be pure, ſimple, and chaſte, let them be moderate, and not ſuperſticious.*

What doth it proffit, not to eate oyle, and to ſeeke certaine troubleſome and difficull meates, as drye figges, pepper, nuttes and ſuche like? And while we doo ſeeke for delicate meates, we are drawen backe from the kingdome of heauen.

Furthermore, I doo heare that ſome menne againſte nature doo not drinke water, nor eate bread, but doo ſuppe thinne delicate broathes,

not

not in a cuppe, but in a bole curiously made. Are we not ashamed of such foolishnes? nor doth it yrcke vs of such superstitions?

Bernardus saith: If onely thy mouth haue sinned in gluttonie, let it onely faste, and it is enoughe. But if the other members haue sinned, why do not they also faste? Therfore, let thine eye faste both from curiouse sightes, and from all wantonnes, that it being well humbled, may be corrected with penaunce, which walked at libertie in sinne. Let the eare faste whiche ytched wickedly at fables and tales, and idle words, nothing perteinyng to saluation. Let the tonge faste from backbytinge, murmuryng, from vnproffitable and naughtie words. Let the hands faste from all workes, that are not commaunded to be done. In epistola ad Galath.

But let the soule much more faste from vice, and from her owne will and luste. For without this faste all other are reproued of the Lorde. As it is written: Quia in diebus ieiuniorum vestrorum, voluntates vestræ inueniuntur. For because in the dayes of your fastings, your own willes are founde.

Furthermore, saincte Hierome saith: Dies obseruatis, & menses, & tempora, & annos, dicat aliquis &c. Some man maye say, you do obserue dayes, moneths, times and yeres, we also do incurre the like faulte obseruing the fourth daye after the Saboth, the fridaye and the Sondaye, the faste also of Lent, the feaste of Easter, whitsondaye, and the feastes of holy martirs in sondrie countries diuersly ordeined & instituted. To the which a man may plainly answere, that the dayes of the Iewishe obseruations are not the same that ours be: for wee do not celebrate the passeouer of vnleauened breade, but of the resurrection of the crosse. Neither we do nombre seuen weekes in Pentecoste, after the custome of the Iewes, but we do obserue the comminge of the holy ghoste. And leaste a disordered congregation of the people, should diminish the fayth in Christ, therfore some dayes are appointed, that we should assemble and come all together. Not, that that daye (in which we meete together) should be the more solemne, but that, on what daye so euer we must come together, we may ỹ more reioyce by beholding one an other. But they which do answere this question more pithilie, do affirme that all dayes are alike, and that Christ not onely is crucified on the fridaye, and riseth againe on the Sonday, but the daye of resurrection is alwaies, and that they do alwayes eate the fleshe of Christ. De doctrina christiana. di.

Saint Austine also saith: Quisquis rebus præterenutibus restrictius vtitur, quam se habent mores eorum cum quibus viuit, aut intemperans, aut superstitiosus est. &c. that is. Vvhosoeuer doth obserue transitorie things, more straitly then is vsed amongs them with whome he liueth, he is eyther vntemperate, or superstitious. 41. cant. quisquis.

And whoſoeuer doth ſo obſerue them that he do excede the boundes, that good men (with whome he liueth) do obſerue, eyther he ſignifieth ſome thing, or els he is an euel man. For in al ſuch thinges the vſe and cuſtome is not in fault, but the vnlawfull appetite and luſt. Therfore that which is conuenient, and agreable to the time, place, and perſon, is diligently to be obſerued: leaſte we reprehende and raſhly counte any thinge to be ſinne. For it may be, that a wiſe man may vſe precious & delicate meat without any gredie deſire, and an vnwiſe man may burne vpon vile and courſe meate with the filthie flame of gluttonie. &c.

I read an olde verſe in which is conteyned the vſe and abuſe of faſting, this is the verſe.

Abſtinet æger, egens, cupidus, gula, Simia, virtus.

The ſicke man faſteth becauſe he hath no appetite to eate, or by the reaſon of ſome medicine receiued.

The poore man faſteth, becauſe he hath not for to eate.

The couetous man faſteth, to ſpare meate and drincke.

The gluttonous man faſteth, that he may after eate the more gredily.

The ape, that is, the hipocrite, faſteth, to ſeke the praiſe of man.

The godlyy man faſteth to mortifie his fleſhe, and to mourne for his ſinnes.

Faſting may be vnlawfull in fiue caſes.

Firſt, when that thing which is neceſſarie for the ſuſtention of life, is denied to man.

Secondly, when that thing which is neceſſarie (concerning office & ſocietie) is withdrawn, as from the preacher and other that be in office.

Thirdly, when any perſon is hindered or let from the workes of charitie.

Fourthly, when any perſone through a voluntarie vowe of faſtinge doth macerat and conſume his bodie, which vowe ought not to be kept, but chaunged.

Fiftely, when by reaſon of the faſting daye, men do eate and drincke exceſſiuely without meaſure, or when in the faſting day, more exquiſite meates, are more ſought and had, then on other dayes.

Looke more for faſting in the Miſcellane. Choice of meates.

Croſſes on our ſelues. 14.

Saincte Auſtin in his retractions maketh mention of the Donatiſts, who threatned to deſtroye them ſelues with fire, rather thē they would returne to the church. From the which wicked opinion one Dulcitius did diſuade them: ſaying, that if they thought them ſelues

selues iuste and good men, they should rather flie, according to Christes commaundement. than wickedly to burne them selues in the fyre.

Also in his epistle ad Bonifacium, he reherceth three kinds of death, Epist. 50
where with the Donatistes willingly desired to be killed, or rather killed them selues. First, some of them woulde desire those whiche were worshippers and kepers of Idoles, to destroye them: Other would offer them selues to the armed men, lying by the high waye side, to be slayne of them. Other of them thought it a sport to throwe them selues downe hedlonge from high places into the water and into the fire. These three kindes of death (saith Austine) the deuell taught them, who suggested Christ to cast himself downe hedlong from the pinacle of the temple. So in like maner in these daies the Anabaptists with certain other, desire to haue crosses layde vpon them without iust cause, or before God doth lay them vpon their shoulders. Vvhere they both tempte God, & breake the commaundement of Christ, who saith to his disciples: If they persecute you in one citie, flie to an other. For Christe would not haue vs to caste our selues rashely and without vrgent cause into the handes of the raging enemies, or to the perill of death. Nor a christian ought to be imbraided or rebuked for flying of persecution, so that he flie as he ought to do: and also when he ought to do, as Helias by flying did escape the furie of Iesabel. Dauid by flying did escape the raging crueltie of Saul. Paul by flying did aduoide the persecuting handes of the ruler of the citie of Damascus. He was let downe ouer the wall by the disciples, and so escaped.

Notwithstanding the same Paule, when the faith ought manfullie to be defended, did stand to his tackle, and offred his neck to the blocke, and woulde not flie nor departe. Vvhen the disciples moste earnestly desired him that he woulde not go to Hierusalem, least he should suffer those things which Agabus had prophecied: he would in no wise consent, but said: What do you thus weping and troubling my harte? I do desire and wish, not onely to be bounde in bondes, but also to suffer death at Hierusalem, for the name of my Lorde Iesus Christ.

Quæstio cum obiectione.

Maye we then somtime flye, and somtime not flye? Saint Iohn in his Cap. 10.
gospell saith, that a good shepherde geueth his life for his shepe. But an hireling, and he which is not the shepheard, neither the shepe ar his own, seeth the wolfe comming, and he leaueth the shepe and flyeth, and the wolfe catcheth them, and scattereth the shepe. Now if the shepheard de ought to put his life in ieopardie for his shepe: Ergo he ought not to flye, for al that do flye, ar no shepheards but hirelings.

Responsio.

Reſponſio

If the paſtour of a church be ſo neceſſarie to the chriſtian publique weale, and for his ſhepe to be fedde that his preſence muſt needes be had, that he ought not to flie, but ought with daunger of life to gouerne, kepe and deliuer his ſhepe committed to his charge, from the perill of ſpiritual death. For when & wher there is none to ſupplie his roume, & ſo by fliyng doth bring his ſhepe into daunger of deſtruction, he ought with a bolde minde to abide and to ſuſtein perſecution, euen vnto death (if nede be.) For it is a noble thing to ſuffer death for the commoditie of a publique weale.

On the other parte. If the Prelate or paſtour be ſought of the fierce perſecutours, and threatned to be put to death, if there be in that place other learned, wiſe, and godly miniſters, which can as well prouide for the inſtructiō & ſauing of the ſhepe, as he can, then he may lawfully flie.

And the reaſon is this: He ſought not to loſe his life and bodie, and to put himſelfe forth to the perill of death, when his flocke may otherwiſe be kepte ſounde and ſafe, and do ſuffer none or verie litle hurte by his flyinge.

And it may happen that a greater commoditie may follow if he flye for a time from them, then if he had remained with them.

Saint Auſtine vpon theſe wordes of Chriſt: cum vos perſecuti fuerit in vna ciuitate, fugite in aliā, writeth after this maner: Quis autē credit ita hæc dominum fieri voluiſſe vt neceſſario miniſterio, ſine quo viuere nequeunt deſerantur greges, quos ſuo ſanguine comparauit? &c. Vvho may beleue that the Lord would haue it ſo, that the flocke which Chriſt hath purchaſed and gotten with his owne bloud, ſhould be forſaken and made deſtitute of the neceſſarie miniſterie without the which they can not liue? Vvhen the Apoſtle Paule fledde, the church was not leſte voide of the neceſſarie miniſterie, but that thing whiche ought to be done, was accompliſhed by other faithfull brethren, which remained there. For the Apoſtle did flye, the other diſciples willinge and eggynge him forward, that he ſhould preſerue and kepe himſelfe to the vſe and proffit of the church. Therfore let the ſeruants of Chriſt, the miniſters of his wordes and ſacraments, do that which he hath commaunded and permitted, let thē flye at all tymes frō citie to citie, when any of thē ſpecially and perſonally is ſought of the perſecutours, ſo that the church be not left deſolate of other whiche are not ſo perſecuted, and which may geue foode to their felowe ſeruaunts, whome they know not to be able otherwiſe to liue. But when the perill and perſecution is generall, perteinyng to the whole nombre of biſhops and the clergye, then let not thē which lack other, be leſte & forſaken of them whan they lack and wāt.

Therfore

Therfore eyther let them go all to places where they may be defended, or they which must nedes tarie, let them not be leste and forsaken of them, by whome their ecclesiasticall necessitie ought to be supplied: so that they may altogether eyther liue, or els altogether suffer, that which the father of the house will haue them to suffer. And so forth you may reade more of this matter in all the saide epistle written to Honoratus.

To this iudgemēt of sainct Austine Lyranus doth consent and agree, expoundinge that place of Iohn where it is said, that a good shepheard doth put his life for his shepe, his wordes be these.

Nomine lupi venientis super oues, aliquando intelligitur diabolus per tentationes fideles infestans: aliquando hereticus per falsam doctrinam corrumpens: aliquando tyrannꝰ violentia armorū persequens. &c. that is: By the name of the wolfe comming vpon the shepe, somtime the deuell is vnderstand, molesting the godly christians by tentations, and somtime by the name of the wolfe is vnderstande an heretique, corrupting the sheepe by false doctrine, and somtime a tyraunte persecutinge by violent armes and strength, is vnderstande by the name of a wolfe.

In the first and second significations, it is to flye, because such wolfes ought not to be resisted by the pastour corporallye, but rather spiritnallye by deuoute prayer, by holy preaching, and sounde doctrine.

In the thirde signification of the name of a wolfe, a distinction is to be made. For the persecution is eyther personall, or els generall. If it be personall, so that it be against the pastour onely, & not against the flock committed vnto him, than he may lawfully flie: But if the persecution be common both against the shepherd and also the floke, yet a distinction is to be made. For eyther ther is but onely one pastour, or els there be many pastours and preachers. If ther be but one onely, than he ought not to flye and forsake his flocke, for otherwise he shoulde be an hirelyng, and not a shepherd. If there be many pastours, of whom the church hath nede, than some ought to remaine, and other maye flye, that the flocke remainyng behinde, may be sufficienly gouerned and fed. And if they contende who shal tarrie, and who shall flee, they may, callyng for grace of the holy ghost, decide the matter by lots.

Athanasius hath made a long and goodly apologie concerning flying from persecution, in the which among all other things he writeth thus. Age iam quid sacræ scripturæ de istiusmodi reloquātur inspiciamus, &c. Go to nowe, let vs se what the scriptures do speake of this thing, and so shall it appere that they fighte with the holy scriptures, and that they slaunder the vertues and godly dealynges of the saincte and of the holy men. For if they dispise thē which had and conueyed them selues awaye, and if they do slaunder them which flye and auoyde persecutours, when they

they ſought them vnto death, what will they do I praye you, when they ſee Iacob flying from his brother Eſau? and Moſes for feare of Pharao to departe to the Madianites? Or what will theſe bablers and ianglers anſwere vnto Dauid flying out of his owne houſe, when Saul ſent ſouldiours to kill him? and when he hidde himſelfe in a denne and chaunged his countenaunce, to eſcape from Abimelech and his aſſaultes?

Again, what will theſe praters ſaye, when they ſee that great prophete Elias called a God, and raiſing the dead, to hide himſelfe for feare of Achab, and to flye the menaces of Ieſabell? At what tyme alſo the children of the prophetes being ſoughte vnto death, did kepe themſelues cloſe in dennes with Abdias. Peraduenture they haue read nothynge of theſe thinges, as ouer olde, or do not remember what thinges are written in the goſpell. But what do they not know that the diſciples for feare of the Iewes did ſeeke ſecrete and cloſe places? Do they not know, that Paule was let ouer the wall in a baſket at Damaſcus, when the Gentiles ſought him to deliuer hym to the Rular?
And a litle after he ſayth, in the conſummation of the worlde when that worde of the father came whiche ſpake to Moſes, before he made and gaue againe a commaundement of flying, ſaying: when they perſecute you in one citie, flye to an other.

He ſaith alſo, when ye ſhall ſe the abhomination, of deſolation which was ſpoken of before in Daniel ſtanding in ỹ holy place, he that redeth let him vnderſtande. Then let them which be in Iewrie, flee vnto the hilles, and he that is in the houſe toppe, let him not come downe to take any thyng out of his houſe, and he which is in the feildes, let him not returne home to fetch his garments.

Vvhen the holye men of God knewe this, they framed their lyfe to this rule, for that which God hath inioyned, is to be done. And therfore the worde it ſelfe whiche was made man for vs, would (when he was ſought to be perſecuted) flye and auoyde the aſſaultes of the perſecutour. For it becomed him to ſhewe hym ſelfe to beare our fleſhe, and to be made man, not onely in hungryng, thyrſtyng, and ſuffring, but alſo in the reaſon and meanes of flying. For aſſone as he was borne, and alſo when he was a childe, Ioſeph was commaunded of the Angel to take the child, and his mother to flye awaye, for Herode ſought his life. And after, when Herod was dead, fearing Archelaus, departed into Nazareth.

Furthermore when by healyng the withered hande, he ſhewed hym ſelfe to be God, and the Iewes ſeekyng counſell to kill him, he beynge not ignoraunt of their aſſaults, departed from theſe places.

Alſo after he had raiſed Lazarus from death, from that houre they

they tooke counſell to kill him. Vvherfore Ieſus did not walke openlye among the Ievves, but vvent into a place nere to the vvildernes.

Furthermore vvhen he ſaid: Antequam Abraham fieret, ego ſum. *Before Abraham was, I am. The Ievves takyng vp ſtones to caſte at him, he hidde him ſelfe, and vvente out of the temple, paſſing through the middeſt of them.*

Ieſus alſo hearing the martyrdome of Iohn the Baptiſt, vvhom vvhen his diſciples had buried, he vvent into a ſhippe and departed into the deſerte. Therfore as the Lorde did, ſo he taught. Now I feare leaſt theſe men not ſtayinge their luſt and pleaſure of imbraidyng vvithin the compaſſe of mans checkes, but being caried further vvith their madnes, vvill obiecte alſo vnto their Lorde God timiditie and fearfulnes. But vvho can abide and ſuffer them ſo raging and running into ſuch madnes? It is better that they be ſayd and counted to be ignoraunt of the goſpelt &c, vvhere he entreateth of this matter at large.

Saint Auſtine maketh mention of this Athanaſius, and ſaith that he did vvell to flye, vvhen Conſtantius the emperour did deſire to apprehende ſpeciallye hym, yet he lefte not the Catholique congregation (which vvas at Alexandria) deſtitute of other miniſters. Epiſt. 180.

Thus haue I ſhevved at large vvhen a paſtour ought to flye, and vvhen he ought not to flye.

Homæoſis. 15.

HOmæoſis *is called in Latin* ſimilitudo, *and it is thus defined:* Homæoſis eſt minus notæ rei per ſimilitudinem eius quæ magis nota eſt, demonſtratio: *that is, Homæoſis is a demonſtration of a thing leſſe knovven, by the ſimilitude of that thing, vvhich vvhich is more knovven. As in the pſalmes.* Ecce ſicut oculus ſeruorum in manibus dominorum ſuorum: ſicut oculi ancillæ in manibus dominæ ſuæ: Ita oculi noſtri ad dominum deum noſtrum, donec miſereatur noſtri.

Beholde, lyke as the eyes of ſeruauntes looke vnto the hande of their maiſter, and as the eyes of a mayden, vnto the hand of her maiſtres: ſo our eyes vvaite vpon the Lorde our God, vntill he haue mercie vpon vs.

This figure doth bring vnto the oration great light and dignitie, and it is very proffitable to proue.

Example.

As they do moſte greuouſly offende vvhich do infecte vvith poyſon a common vvel vvhere all men do draw: ſo they deſerue vvorſe of a common

weale, which do corrupt the mind of a prince with pernitiouſe counſels.

An other example

As in daungerous ſaylynge the ſterne is not committed to him which excelleth in riches and nobilitie, but to him which is experte in the cunnynge of nauigation: So it behoueth not to deliuer vnto him a princely gouernment (whiche is richer and more honorable than other) but to him which doth excell other in wiſdom, pollicie and fidelitie.

The holye ſcriptures are ful euerie where of this figure. Among the doctours of the church none vſeth this figure more ofte and largely, then Iohn Chriſoſtome.

This figure may be varied fiue maner of wayes. For there is,

Similitudo. { Iucunda. / Grandis. / Acris. / Mediocris. / Humilis.

An example of the firſt.

As when the Weſte winde bloweth with her pleaſaunt blaſtes, the foulenes and dadues of winter is put awaye, and the whole face of nature waxeth newe and younge, again the trees are beautified with boughes, and the grene graſſe is diſtinguiſhed with the ſight of diuerſe flowers, and the ſunne it ſelfe, and the whole ſhewe of heauen doth delight the eies with a pleaſaunte aſpect: ſo aſſoone as the grace of the holy ſpirite doth blowe vpon the minde of man, forthwith doth the deformitie and foulnes of the former life paſſe awaye. And in the ſteede of vices the whole life ſhineth with vertues of comelines. So that, that man may be counted to be borne againe, and luckely to waxe younge.

Example of the ſeconde.

As God, when he lacketh nothing, yet by his own nature is glad to do good to all men: ſo they which call God father, ought frelye to deſerue well of all men, as much as in them lieth.

Example of the third.

Doeſt thou waxe pale, and arte thou afraide of the hiſſing and biting of a viper, and doeſt runne to the phiſition?

Howe muche more is filthie ſinne to be abhorred and feared, which hath worſer poiſon then all vipers: and howe much ſooner ought medicine to be ſoughte?

Example of the forth.

As they which by the counſell of Heſiodus do often adde ſmal things to ſmall, and ſo at laſt do become rich: So he which groweth in vertue

more

more and more, at last becometh perfect.

Example of the fifte.

As beggers if they haue any good thing do conceile it, and do onelye shewe their ragges and their sores, wherby they maye stirre the compassion of the beholders: so it behoueth vs not to boaste our good dedes before God, but to professe and confesse our euilles, if we wil prouoke his mercie towarde vs.

There be thre kinds or spices of this scheme Homœosis, *as Mancinellus declareth in his Distichon:*

Fertur homœosis quoties fit similitudo.
Sunt species, Icon & parabola & paradigma.

Icon is an oration shewinge the similitude of bodies or of natures, or els it is a comparison of persons betwen themselues, or of those thinges which are incident vnto persons.

In Virgil the like is vsed, where it is said: Os humerosque deo simi- Aene. i.
lis, *lyke vnto God both in countenaunce and in bodie.*

The poete here compareth Æneas to the image of God.

The like is in the scriptures: Vidimus gloriam eius, gloriam quasi Iohn. 1.
vnigeniti a patre. *Vve sawe the glorie therof, as the glorie of the onelye begotten sonne of the father.*

Note here one thing by the wayȝ this word ὡς in greke, which is in latine tanquam, veluti, quasi, *is not a note of improprietie in this place, but signifieth rather a true and whole approbation. As Paule vseth it, when he saith:* tanquam filii lucis ambulate: *Valke as the children of light. So the euangelist saint Iohn vnderstandeth here that glorie to be seen in Christ, which agreeth to the sonne of God, and which shoulde be a certaine testimonie of his diuinitie.*

Saint Gregorie writeth. Quod in sacro eloquio, sicut & quasi aliquando non pro similitudine ponitur, sed pro veritate: *In the holy scripture these two particles* sicut *and* quasi, *sȏtime ar put not for a similitude but for a veritie and confirmation.*

Parabola.

Parabola, *whiche Cicero calleth* collationem, *is called* parabola *(as saint Hierome saith)* quod alteri παραβαλλεται. id est assimilatur: *becaus* Quest 6. ad Algarian.
it is likened to an other thing.

Parabola est (vt inquit Beda) rerum genere dissimilium comparatio: *A parable is (as saith Beda) a comparison of thinges differing,* genere, Math. 13
As in Mathew. Simile est regnum cælorum grano sinapis. *The kingdome of heauen is like vnto a graine of mustarde sede.*

Againe in the psalmes. Erit sicut arbor plantata &c. *He shalbe as a tree planted by the waters side.*

Iohn. 3. *Likewiſe in Iohn: As Moſes exalted the ſerpent in the wildernes, ſo muſt the ſonne of man be exalted. There be many other examples of this ſcheme in the ſcriptures.*

Paradigma.

Paradigma is called in latine exemplum. *It is a ſhewing of an example, exhorting or deterring.*

Fabius defineth it after this maner: Paradigma eſt rei geſtæ vtilis ad perſuadendum, id quod intenderis commemoratio. *It is a declaration of a thynge done or as done, proffitable to perſuade that whiche thou intendeſt.*

Example of paradigma, exhortinge.

Cap 5 *An example of a* paradigma, *exhorting, is written in Iames when he exhorteth to prayer by the example of Elias.*

Cap. 6. *The like is in Mathew, where Chriſt exhorteth vs from carefulnes, by the example of the foules of the aire, whiche do neither ſowe, nor reape, nor gather into the barne, yet the heauenlye father doth feede them.*

Example of paradigma deterring.

Cap. 17. *An example of paradigma deterring, is written in Luke*: memores eſtote vxoris Loth. *Remember Lottes wife, by whiche example he woulde not haue vs to looke backe vnto filthines.*

There is none other difference betwene ſimilitudo *and* paradigma, *but that examples are taken out of thynges done, as this: As a horſe if he be occupied is made tamer and milder to ſuffer greate labours: So the body of man (if it be vſed by degrees vnto great thynges) it is able to beare and ſuſteyne, that whiche an other dare not touche.*

Examples are taken out of perſons eyther true or fabulouſe, out of brute beaſtes and thinges without lyfe. As the Elephantes do not vſe carnall copulation, but in moſte ſecret places, and if any man do come in the meane tyme, they kyll hym. Howe muche more ought ſhamefaſtnes to be had in the congreſſe of man and wife, although it be lawfull?

Alſo as the Dolphins do not ſuffer the yonge ones to wander vnaccompanied, how much more behoueth it man to appoint vnto his tender children a gouernour and ſcholemaiſter?

Again, as euerye tree doth nouriſhe that whiche it bringeth forth, ſo it becōmeth naturall mothers to nouriſhe their children with their owne milke.

Thus muche I thoughte good to ſpeake of this figure homœoſis.

Faith

Fayth. 16.

ALthough I haue ſpoken of fayth ſufficiently before, yet I wil ſom what now touch ỳ fayth which is called fides iuſtificans, not meaning in this place to make the whole diſcourſe how we onely fayth doth iuſtifie (for that ſhalbe differred vntill I anſweare to the foure billes whiche were caſt againſte me by the ennemies of God, and laid in the preaching place where I ſtoode), but I will onely ſhewe here a neceſſarie note or two of fayth.

Prima nota.

This worde fides, doth ſo take her name aſwell among the Grecians as among the Hebrewes, that her conſtancie and firmitie may eaſely appeare by the etymologie of the worde.

It is called in Hebrue Amnah of the worde Aman which ſignifieth firmum eſſe, to be firme and ſure.

The Grecians called fidē πίστιν ἀπο του πείθεσθαι, quod eſt perſuaſum eſſe, that is, to be perſuaded. If you will require the originall of the worde, it ſemeth to be deriued ab ἵστημι, for that which is perſuaded and beleued, it ſtandeth as moſt true.

It is called in Latine fides, quaſi fiat quod dicitur, that that which is ſaide maye be done. Of this, much is intreated before.

But the true definition of that fayth which is fides iuſtificans, is this.

Fidei definitio.

Fides eſt firmus atque conſtans animi aſſenſus, verbis dei, ſpiritu ſancto afflatu ad credentium ſalutem. that is: Faith is a ſure and conſtant aſſent of mind, inſpired with the holye ghoſt, to the ſaluation of them whiche beleue.

In this definition no kinde of the cauſes doth wante.

Cauſa materialis **is the worde of God.**
Cauſa formalis. **is the acte of conſente.**
Cauſa efficiens. **is the holy ghoſt.**
Cauſa finalis. **is our ſaluation.**

And the aſſent of faith is therfore called firme and conſtante, that it may be diuerſe from opinion. For when we do embrace one parte of the queſtion propoſed, if eyther feare or ſuſpition for the veritie of the other parte do ariſe, then we are ſaide to haue opinionem. which muſte be far ſet from fayth.

Alſo that this faith ſhould depende of the holy Ghoſt, there be three neceſſarie cauſes.

Firſt, becauſe the wordes of God to the which we do geue fayth by

aſſent ſhould not be extant, except they were reuealed of the holy ghoſt.

Secondly by the aide and helpe of the holy ghoſt our mindes are lightned, that we maye vnderſtande thoſe thinges which are propoſed in the holy ſcriptures, for otherwiſe the naturall man perceyueth not thoſe thinges which be of God.

Thirdly, that this light wherwith we be made mete to vnderſtande, may haue followinge it, the promptnes of our will and affections, ſo to bridle the wiſedome of the fleſhe and other affaires of our life, that they hinder nor let the ſure aſſent vnto faith.

Secunda nota.

You muſt vnderſtand that faith (as it is our action) doth not iuſtifie, for ſo it is alwaye weake and imperfecte, nor we can in that ſorte ſurely and ſafely leane vnto it. But the hedde and ſpring of our iuſtification commeth of Chriſte, of the promiſes and mercie of God, whiche are obiected and offred vnto fayth, who is the firſt power and facultie which bringeth thoſe thinges into our minde.

Therfore when we ſaye that we be iuſtified by faith, it is no more to ſay, but that iuſtification is obteined and had by Chriſt, and the promiſes of God, whiche are receyued and apprehended by fayth.

An example or ſimilitude.

He that hath a weake and not a perfect ſight in his eies, yet if he ſee a faire ſigne and goodlye colour, is ſayd perfectly to ſee it, not by the benefit of his dimme ſight, but becauſe the faire ſight and goodly colour is an obiect to the ſight, and is by that perceyued and ſeene.

The order of our iuſtification.

1. Firſte, it is God which doth iuſtifie by imparting vnto vs his mercie and promiſes.

2. Secondlye, it is Chriſt which hath deſerued this mercie of God, and promiſe of ſaluation by ſuffring thoſe paines for vs, which we our ſelues ſhould haue ſuffred.

3. Faith commeth in the thirde place as an organ and inſtrument by the which we perceiue and receiue Chriſt, and with him the mercie and promiſes of God by the which we be iuſtified.

4. Fourthly of them which be iuſtified, by good workes are expreſſed and practiſed.

Concluſio.

By this it appereth that faith is not the thing which doth iuſtifie vs, but rather that thing by the which we perceiue and apprehend righteouſnes and iuſtification.

Gold.

Gold. 17.

Gold is called in Latine Aurum, whereof is deriued (as Varro saith) this word Aurora, which signifieth the earlye morning, which is before the rising of the sunne. It is so called, because the aire then hath the coulour of gold, by reason of the sunne ready to rise. Lib. 6. de lingua latina.

And this is the difference betwene mane, and aurora, that mane, is after the sunne rising, when the day is cleare. For the old writers (as Nonius saith) did call it manum clarum, clere. Macrobius doth thinke that it is called mane, a manibus, because the beginning of the light doth then appeare from the lower partes. Lib. 1. Saturnalium.

Varro doth deriue it of this verbe Manando becausę ẏ the day with the Sunne doth flowe from the East. Wherupon they which be borne in the morning are called Manii, siue Lucii.

Aurora, (as I sayd) is before the Sunne rising.

Aurum, is called in Greke χρυσος, vel χρυσιον. It is called in Hebrue Zaab, and it taketh that name of his colour. For Izachab betokeneth Yellowe, or the like colour.

Aurum hath in the Scripture sixe significations.

First, it is takē for oyle. As in the Prophet Zacharie: What be these two Oliue braunches which through the two golden pipes, emptie themselues into Golde. Cap. 4.

Secondly, it is taken for wine, as in the Prophet Ieremy: Babell hath bene as a golden cuppe in the Lords hand, that made all the earth dronken. The golden cuppe is taken here for wine. Cap. 51.

Thirdly Aurum is taken for wisedome in the Apocalips: where it is said: Suadeo tibi emere a me aurum ignitum. I counsel thee that thou bie of me gold that is tried by fire, that thou maiest be made rich. By gold is signified here metaphorically, wisdome and faith. Cap. 3

Fourthly, Aurum signifieth pure and sincere doctrine (as saint Ambrose expoundeth it vpon the epistle to the Corinthians) or it may be taken for the good workes of the godly, as saint Hierome taketh it. 1. Epist. 3.

Fiftly, aurum doth signify a good man and a godly, and one elect of God. As it is vsed in the epistle to Timothie, wher saint Paule saith: In a great house are vessels, not onely of gold and siluer, but also of wood & of earth, some for honour, and some for dishonour. By gold here are signified the elect and perfect men of God. 2. epist. 2.

Sixtly, gold signifieth bright and cleare aire, as in Iob, wher it is sayd: Ab aquilone aurum veniet. Gold shal come out of the North. By gold here is signified serenity and faire weather. Cap. 3. 7.

Fire. 18.

Fire is called in Latine, ignis, and is deriued of this preposition in, which is a priuate particle of this verbe gignenpo, which betokeneth to get, because nothing is gendred in the fire. It is called in Greke πυρ, and in Hebrue it is called æsch, by reason of Nun taken away per syncopen. And it is so called because it deuoureth al things without any recouery or mercie. And therfore this verbe Akal, which betokeneth to cõsume, is attributed vnto it.

Ignis in the scripture hath fiue significations.

Cap.9. First, it betokeneth persecution and correction, as in the Euãgelist Marke, wher it is written. Omnis igne salietur, euery man shall be salted with fire, and euery sacrifice shal be salted with salt. In the which wordes he teacheth, that it is better to be sacrificed vnto God by salt & fire, that is, to be purged and sanctified, then to be sent into hel fire.

Cap.10. Secondly, it signifieth the wrath and plage of God, as Paule vseth it in the epistle to the Hebrues, wher he calleth iudgement the vehemencie of fire, which shal deuour the aduersaries and the wicked.

Cap.3. Thirdly, fire signifieth the loue of God, as in Mathew. He shal baptize you with fire and spirite, that is, he shall inflame your hartes with the loue of him.

Fourthly, fire signifieth the word of God, which stirreth vp in some the burning of saluation, and in other some the burning of eternal damnation. As in Luke: Ignem veni mittere in terram. I came to send fire into the earth, that is the Gospel, which is a burning fire, which doth purge al pure things, and consume al impure things, as the leuitie and filthines of the flesh.

Cap.12.

Theophilactus saith: By fire preaching is vnderstand. For the woord is fire, which consumeth al material and vnperfect thoughts, and abolisheth images, of what matter soeuer they be.

Fiftly, fire is taken for al calamity, as in Amos. Mittam ignem in domum Asael. I wil send fire into the house of Asael.

Booke of Wisedome. 19.

The booke of wisedome called commonlye Liber sapientiæ, is not in the Canon of the Hebrues.

The Iewes in dede reade this booke, but very seldome, supposing it to be the booke of one Philo a Iew, but a Greeke borne. For the title it selfe (as saint Hierome saith) doth sauour rather of the Greeke eloquence, then of any other toung.

Certayne suppose that thys Philo is not he that liued vnder the raigne of Nero, and wrote diuers workes in the praise of christian religion (as Hierome doth testify) but to be another Philo, of a more auncient

Lib. de viris Illustribus.

ent time, very cunning in the Greeke toung: which liued. 160 yeares before the birth of Christ, in the time of Onias the highe priest.

And because the ecclesiastical fathers do iudge these two bokes, that is, the bookes of Wisedome, and Ecclesiasticus prophetical: they are beleued therfore not to be made of Philo, which was after Christ, but of other that wer before Christ. Of the which booke saint Austine speaketh after this maner: Alii duo libri, quorum vnus sapientia, alter vero ecclesiasticus, dicitur propter eloquii nonnullam similitudinem, vt Salomonis dicantur obtinuit consuetudo: non autem non esse ipsius non dubitant doctores. &c. That is: The other two bookes, of the which one is called Wisdome, the other Ecclesiasticus, custome obteined that they were called the bookes of Salomon, for some similitude of eloquence of his phrase: but the doctours doo not doubt that they be not his, yet the west church hath of long time receiued them into authority: in the one, that is the booke of Wisdome, the passion of Christ is most euidently prophecied. In Ecclesiastico, the faith of the Gētiles is foreshewed after this maner. Miserere nostri dominator deus omnium, et immitte timorē super omnes gentes. O God the ruler of all things, haue mercy vpon vs, and sende feare vpon all the Gentiles. Lib. de ciui. tate. 17. ca. 20 Cap 3.

Dreido in his dissolution of the fift difficulty, writeth, that the boke of Wisdome is intituled of the auncient Fathers, the booke of Salomon, not that it was written of Salomon the carnal sonne of Dauid, but that it containeth the sentences of Christ the true Salomon, vttred of hym which was Salomō him self figuring Christ, or els bering his person. For it is vsed often in the scriptures, that that which speaketh, doth speake in the person of an other. So many sentences of this booke, which the author speaketh of him selfe litterally vnderstand, agreeth onely to Salomon, who being made king, wished aboue all goods in the world, that he might obtaine Wisdome, with the which there came vnto him all other goods: vnto whom God also said, that he should build him a temple in his holy hill. Vpon whereupon Salomon knew in spirit that Christ was the Wisedome of God the father. Therfore, although this booke is now (as saint Hierome saith) any wher fonnd in the Hebrue toung, but doth rather sauour of the Greeke eloquence: yet it doth not follow that Salomon did not make or geue forth the sentences and doctrines of this booke. For as much as Salomon (as the scripture testifieth) wrate. 3000 parables, and 5000 verses, and intreated of beastes, foules, creeping things, & fishes, and disputed of herbes and trees, euen frō the ysope vnto the Cedar tree. It is manifest that he made and spake certaine sentences, gathered of diuers other, and perchaunce of them which came from farre countries to heare his wysdome. In catalogo sacræ script. Lib. 1. Cap. 7. 8. 9.

The

The prouerbs of Salomon, made of Salomon, were not written & conched of him into one booke, but thoſe things which wer diſperſed abrod, were afterward brought into one booke in the time of Ezechias, & wer gathered together of the Miniſters of Ezechias, king of Iuda, as it appeareth in the booke of Prouerbs. So it might chaunce that the ſentences of this booke of wyſdome, being originally the ſayinges of Salomon, were gathered together and wrote into one Greeke booke by ſome authour, full of the ſpirite of God.

Cap. 25.

Furthermore, conſider this, that Hierome doth not affirme thys booke to be the booke of Philo, but doth ſay, that the Iewes do affirme it to be the booke of Philo.

Ciprian, Ambroſe, and other fathers do often alledge, ſaying: In ſapientia Salomonis dicitur. *It is ſaid in the wiſdome of Salomon, which is none other thing to ſay, than in the booke of wiſdome.*

Retract. 2. Cap. 4.

Vvher ſaint Auſtine in his booke de doctrina chriſtiana, *doth conſtātly affirme that Ieſus the ſonne of Syrach wrote the booke of wiſdome, he doth in his retractations, reuoke that ſaying.* Hæc Dreido.

Fleſh. 20.

FLeſh is called in latine Caro, *and it is properly ſaid of dead beaſtes, & therfore it is called* Caro, quaſi anima carens, *as lacking life or ſoule (as Donatus writeth.) And it is not onely ſpoken of foure footed beaſtes and foules, but alſo of fiſhes and fruite, who are ſaid to haue* carnem in ſe, *as Plinius writeth, who attributeth both vnto fiſhes and to trees carnem, fleſh. And ſo ſaint Paule in the Epiſtle to the Corinthians, doth vſe it ſaying.* Nō omnis caro, eadem caro, ſed alia quidem caro hominum alia vero pecorum, alia vero piſcium, alia vero volucrum *All fleſh is not one and the ſame fleſh, but ther is one fleſh of men, an other fleſh of beaſtes, an other of fiſh, and an other of birdes.*

Lib 16. Cap. 38. Lib. 9. Cap. 17. 1. Cor. 15

Saint Hierome doth make a difference inter carnem et pulpam, *that is of him called* Caro, *which is knit together with bloud, vaines, ſynews and bones. And that is called* pulpa, *which we eate, & that is onely fleſhly, becauſe it is eaten and gnawen of vs.*

Some wold haue this word caro, *to be deriued of ỹ Greke word* κρεας.

Caro *is called in greeke* σαρξ *or* κρεας *in hebrewe* baſhar. *It hath in the ſcriptures many ſignifications.*

Firſt, it is the fleſhly carnoſity which is ſuſtained with bones, both in man and beaſt. As in Geneſis. Et clauſit carnem loco eius, *and cloſed the fleſh in the ſtede therof.*

Againe in the ſame place: Hoc os de oſſibus meis, et caro de carne mea, *this is the bone of my bones, and fleſh of my fleſh.*

Secondly Caro *ſignifieth the whole man, as in Deuteronomy.* Quæ

vnquam fuit caro quæ audiuit vocem dei viui loquentis de medio ignis, sicut nos, et vixit? *Vvhat flesh was ther euer that heard the voice of the liuing God speaking out of the middest of the fire, as we haue, & liued?*

Thirdly, it betokeneth all maner of beastes, as in Genesis: Venerunt ergo ad Noah in arcam bina ex omni carne, in qua erat spiritus vitæ. Cap. 7. *They came to Noah in the Arke two and two of all flesh, wherin is the breath of life.*

Fourthly, it is taken in the good sense, and is contrary vnto obstinacy and hardnes of the hart, as it is vsed in Ezechiel: Auferam cor lapideum de carne eorum, et dabo eis cor carneum. Cap. 11. *I wil take away the stonye hart out of their bodies, & wil geue them an hart of flesh, that is, a soft, gentle, and mollified hart, ready to receiue the word of God.*

Fiftly, it is taken in the ill sense, and so it is taken most often, & then it signifieth euery thing that lacketh the spirite of God, as in Genesis. Et dixit Iehoua: non iudicabit spiritus meus in homine, quia caro est. *My spirite shal not alwaies striue with man, because he is but flesh.*

And likewise in the Epistle to the Corinthians, sapientia carnis mors est, 1. Cor. 15 *and in infinite other places of the scriptures.*

Caro *betokeneth not onely sensuality, but what so euer is without the compasse of the grace and spirite of Christ.*

End of our faith. 21.

How doth Peter say ther that faith hath an end, when Paul writeth to the Corinthians, ỹ these three things do alwaies remaine, faith, hope, & charity: but the greatest of these is charity? 1. Epist. 14.

Responsio.

Paule in that place had entreated of the gifts of the holy ghost which were to be abolished, neither could alwaies endure: and he setteth forth those things that be more durable, faith, hope, and charity, and of these thre he maketh charity the chiefest, because it continueth not only here, but also hath a place in heauen.

Certaine do thinke that Paule speaketh onelye of the continuance in this life, as though he would say: The gifts of the holy ghost shall not alwaies endure. For when the faith of the Gospel shalbe enlarged and set forth, they shal cease and geue place, because they were geuen for the promulgacion of faith. But charity in the Church is alwaies necessarye. Therfore faith, hope, and charity do abide, because christian religion cānot be safe without them.

Obiectio.

Against this sentence doth saint Paule repugne, who seemeth to respect the life to come, saying: Nunc videns per speculum in ænigmate, tunc facie ad faciem. &c. *Now seing by a glasse in a darke speeche, thē face to face, Now we know partly, then I shal know as I am knowē.*

Also

Alley, W.

Alſo Eraſmus ſaith: Si ſpectemus charitatem prout nunc, &c. *If we reſpect charity, as ſaint Paule in that place taketh it, it is to be doubted how it may endure in heauen, for that we ſhal not be able to deſerue wel of our neighbours. For all men ſhal be happy, neither any ſhal haue nede of our helpe.*

Reſponſio.

This is not a ſtronger argument. For who will deny the bleſſed ſpirites to haue charity? And if ther want occaſion to helpe our neighbours, yet the affection and faculty of doing is accepted, if either occaſion or faculty ſhalbe offred. Therfore we muſt not doubt that charity ſhal endure in heauen. And this is the minde and cenſure of al the chiefeſt fathers.

Obiectio.

Ireneus ſaith, that faith ſhal abide in heauen, and bringeth this reaſon: becauſe ther we ſhal better know and learne, and more throughly pearce vnto diuine things, then we can do in this life. How then doth Peter ſay that faith hath her end?

Reſponſio.

Ireneus either by great and vrgent buſines in planting and gouerning the church, or els by diuers perſecutions, and manifold incommodities, could not diligently diſcuſſe the ſcriptures, and therfore he myght eaſily erre.

Phocius (as the Greke ſcholies do reporte) was of the ſame ſentence, who ſaith that faith ſhal endure in heauen. For then we ſhal be moſt delighted with the contemplacion of God. He affirmeth the ſame alſo of hope, becauſe ther is (ſaith he) a ſure poſſeſſion: for that which we hoped for, will be preſent vnto vs, and they which hoped, ſhal not be defrauded of the things hoped for.

And among the ſcholemen Durandus was of this cenſure.

But their aſſertions are againſt the ſayings of Paule, which attribute imperfection to faith, that is, to the notice and knowledge of God, which we haue in this world, becauſe it is had by a glaſſe in a darke ſpeeche, neither it is in the whole, but in part. And per antitheſin, *he ſaith, that we ſhall know in our country, as we be knowne, and ſee face to face.*

Furthermore, the definition of faith is againſt them. For in the Epiſtle to the Hebrues, faith is ſaid to be an euidence of thinges which are not ſene, but then althings ſhall appeare and be made open. Therfore faith than and there can haue no place.

And in the epiſtle to the Romaines we reade, that that hope which is ſene, is not hope, for els how doth a man hope for that he ſeeth?

But let vs ſee what Paule wil haue to be vnderſtand by theſe words

Maximi

Maxima ex his charitas, *the greatest of these is charity.*

Euery mans faith and hope profiteth himselfe, charitye is extended to other.

Faith and hope are in the time of imperfection, Charity shall abide in the state of perfection, that is, it shalbe perpetuall, when faith and hope shal haue their end.

If we discusse and searche out al the effectes of faith, faith shalbe the worthier and superiour to charity: for charity is the effect of faith. The effect without doubt is inferiour to the cause.

Saint Iohn saith, that faith is the victory which ouercommeth the world: which cannot be said of charity.

By faith we are borne againe, and made the sonnes of God, and do obteine the eternal faith, and by faith Christ dwelleth in vs. And so faith in many things is superiour to charity. And chariti is called the greatest, not in all respectes, but in that it shalbe perpetual, and because nowe it is the greatest meane and way to preserue the church.

I maruel here that the Papists doo stand in their owne conceites, in mistaking these words of Paule. If faith (say they) doth iustify: thē much more charity doth iustify, because charity is called greater.

See I pray you what an argument this is: Charity is greater thē faith. Ergo charity doth iustify.

The like argument is this: The king is more noble and greater than a plough man and a shoomaker. Therfore the king can plow the ground or soe a shoo better, then either of them.

Again, a man is more noble & better then an horse. Therfore he wil runne swifter then an horse, and wil cary a greater burden.

The angels are more excellent than the Sunne and Moone. Therfore they wyl geue more light to the earth.

If the power and strength of iustifieng did depend of the woorthines and merite of faith, it were another matter.

But faith iustifieth not, because it is more worthy, but bicause it doth apprend righteousnes, frely offred and geuen in the Gospel.

People of the old testament. 22.

WHat difference is betwene the old testament & the new, I shewed largely before. Here I note onely one thing, which is temeritie, ignoraunce, and blasphemy of certaine phantastical heades, which hold ẏ the prophets do write onely to the people of ẏ old testamēt, and that their doctrine did pertain onely to their time, & would seclude alẏ fathers ẏ liued vnder ẏ law frō the hope of eternal saluatiō. And here is also a note to be gathered against thē which vtterly reiect ẏ old testamēt, as a boke nothing necessari to ẏ christiās which liue vnder ẏ gospel.

But as I haue ſaid before, ther is no difference betwene the old teſtamēt and the newe, but onelye in circumſtaunce, and nothing in ſubſtaunce. And therfore the one is aſwel to be allowed and receiued, as the other.

Pentecoſte. 24.

PEntecoſte is a Greke word, and betokeneth in latine fifty, and when it is read in the ſcriptures, this word ἡμέρα, id eſt, dies, is to be vnderſtand, as you would ſay, the fifty day: becauſe that feaſt was kept among the Iewes, in remembraunce that the law was geuen them in the mount Sinai, the fifty day after their departure out of Egipt. It is called, Feſtum hebdomadum, et nouarum frugum, *the feaſt of weekes, and of newe corne. For they numbred from the firſt day of the Paſche, ſeuen weekes, which contained fifty daies, & they did celebrate the fifty day, in the memory of the law geuen from heauen.*

Becauſe I haue made mencion of Pentecoſte, a feaſt of the Iewes: I wil geue a note of al the feaſtes of the Iewes, and of the feaſtes which ar kept in our daies, and wherfore they are conſtitute and ordained.

God in the old teſtament did inſtitute many and diuers feaſtes, that he might admoniſh the people of the benefites done vnto them, that he might inſtruct the ignoraunt, and that he might keepe them all in the true woorſhipping of God. But all their feaſtes were not ſolemniſed a like. They did ſacrifice dayly at morning and Euening. The ſeuenth day of euery weeke was kept holy. Euery moneth had a proper feaſt: Alſo euexy yeare ther were thre ſolempne holy daies obſerued and kept. They did offer ſacrifice dayly at morning and euening, in remembraunce of continual worſhipping of God. The godly prayed, they called to remembrāce the promiſe of the ſeede, vnto which they looked by faith in all their ſacrifices. In ſteede hereof the church hath ſubſtitute morning and euening praier.

Alſo the ſeuenth day of the weeke, the memoriall of the creation of the world, was celebrate by offring ſacrifices, and by thankes geuing. In ſtede wherof the church hath ordained the firſt day of the weeke in remembrāce of the ſecond creation, that is, of regeneration which is done by the reſurrection of ỹ Lord, that was ſolemniſed on the firſt day of the weke, & therfore ỹ day was called of ỹ apoſtles, dies dominic⁹, ỹ ſondai.

In the begīning of euery moneth, one day was kept holy, in remēbrāce of the conſeruatiō. For whē they ſaw ỹ Moone kepe her ordinary courſe & ſhining, God would ỹ for the whole benefite of gouernaunce, thanks ſhould be geuen to God, and therfore he did inſtitute that feaſt.

Although this feaſt doth not binde the chriſtians: yet we ought to be no leſſe thankefull vnto God, then the godly Iewes were.

Euery

Euerye yeare, three solemne feastes were obserued, Pascha, Pentecoste, Scenopegia.

Pascha, the passeouer, was ordeined of the remembraunce of the deliueraunce of the Iewes from the bondage of the Egiptians.

Pentecoste, was obserued in remembraunce of the law, geuen in the mount Sinai.

Scenopegia was celebrate in remembraunce of the habitation of the people of Israel in the desert, fourty yeares in tabernacles, that by thys ceremony, they might call to remembraunce all the benefite of their deliueraunce. In stede of these three Iudaical feastes, the church hath ordained Easter in remembraunce of the resurrection of the Lord, which deliuered vs from the bondage of the deuil.

Pentecoste was ordeined in remembraunce of the confirmation of the Gospel, by the visible sending of the holye ghost, and by the miraculous giftes of the tounges

The natiuity of Christ in remembraunce that Christ was geuen and sent of God the father vnto vs.

Now a woord or two of other of our feastes.

Although it be idolatry to inuocate and pray vnto saintes (as the Papists do in their holy daies) yet I thinke it very profitable to retaine & kepe some of the feastes, and that for many causes.

First, it is profitable to know the histories of the church, for out of them we may take doctrine, confirmation, and consolation.

Secondly, it is a swete thing to haue in minde the benefite of God bestowed vpon his church, wherof singular fruit commeth to the godly.

Thirdly, ỹ thanks may be geuẽ to god for his benefits done to ỹ church

Fourthly, that by weighing the diuers & sũdry aduersities of saints, we may boldly strengthen our selues to suffer the aduersity that is present, & also that is to come, which thing we must nedes take vpon vs.

Fiftly, that saintes may be vnto vs examples of repentance and godly life, of true worshipping, of confessiõ of our faith, of constancy, of paciẽce & of other vertues, ỹ we may frame our liues after their godly exãples.

Sixtly, that with godly affection we may desire the company and fellowship of the saintes.

These & other mo are weighty causes why we do retaine and keepe some feastes of saints in the church. V would God that many did not abuse the feastes of Saintes and Martirs vnto voluptuousnes and madnes, as the papistes do in nightly daunecs, in garlands of loue, in swilling and bolling and other vices not pleasing God, his angels, and saintes, but they do serue Sathan, to the contempt of God, his Aungels and Saintes. Thus much of the feastes of Saintes.

Feare. 25.

FEare is called in Latine Timor, or metus, in Greeke δεος, in hebrue Girah, and it ſignifieth reuerence, veneration, religion.

Pſal.2. As in the pſalme: Colite Iehouam in timore, worſhip the Lord in feare.

Queſtio.

Iohn.4. How can we ſerue the Lord in feare, when it is written in Iohn: Timor non eſt in charitate, feare is not in loue?

Reſponſio.

The old & auncient fathers affirme, that ther is two kindes of feare, that is Timor filialis, and Timor ſeruilis.

Filial feare.

Timor filialis, is the true feare and worſhipping of God: as when we do worſhip, loue and feare God, for none other cauſe, then that he is our God and father.

And as the ſonne doth reuerence and feare his father, not becauſe he is corrected of him, but becauſe he loueth him, and taketh him for his father. And this feare of God commeth and riſeth of loue and faith, not of fleſhly hate or feare, and it is none other thing then very faith.

Pſal.28. It is written in the prouerbes: Beatus eſt qui ſemper pauidus. Bleſſed is he that is alway fearful. And this filial feare is the knowledge of God, according to that ſaying alſo in ỹ prouerbes: Initium ſapientiæ timor domini. But of this feare ſpeaketh the prophet Dauid ſaying: Beati omnes qui timent dominum, bleſſed be al they which feare the Lord. Againe,

Pſal.33. in an other place. Timete dominum omnes ſancti eius, quoniam nihil deeſt timentbus eum. Feare the Lord all his ſaintes, for they lacke nothing which feare the Lord.

And as the virgin Mary did ſing in her ſong. Et miſericordia eius a progenie in progeniem timentibus eum. And his mercy is from one generation to another, to them which feare him.

Of the ſeruile feare.

The other feare is called timor ſeruilis, which is hipocritical, carnal, fained, & this fear (as S Iohn ſaith) is not in loue: but perfecte charitie doth caſt forth all feare. For this feare hath in it a torment, and cõmeth of the ſeare of paines and puniſhment. As the ſeruaunts doo feare their maiſters, not of any loue, but for feare of ſtripes. Vvherupon roſe that prouerbe: Odernnt, quem metuerunt, whom they feare, them they hate. A ſaying much vſed of Cicero, and is counted of Seneca a voyce to be deteſted.

They carnally and ſeruilely do feare God, which do ſerue him without faith and charity, which do feare God as a terrible iudge. Such feare

was in the Iewes at the mount Sinai, when they heard thundringes and lightnings, when they said to Moses: speake thou vnto vs, and we wyll heare. Let not the Lord speake to vs, least we dye. Exod. 19

In fine, the faithful and godly doo honour and feare God as a father. The hipocrites and vnfaithful do feare him as a iudge and a tyraunt.

The godly feare for the loue of vertue, the vngodly for feare of punishment. And that ful wel saw the Heathen Poete Horace, when he sayd:

Oderunt peccare boni, virtutis amore.
Oderunt peccare mali, formidine pœnæ.

The good from offence, vertues loue doth detaine:
The eupl to offend, feare of payne doth restraine.

Sobriety of inquiring. 26.

Sainct Paule writing to the Romaines doth geue a doctrine touching this matter writing thus: I say to euery one that is, among you that no mā presume to vnderstand aboue that which is mete to vnderstand, but that he vnderstand according to sobriety. Cap. 12.

Saint Hierome writing against Iouinian, when he went about to defend most sharply virginity, and continencye, that he might abuse thys place of Paule to his purpose, condemned the receiued translation of the latine bookes, and thought that we should not reade, sapere ad sobrietatem, but sapere ad pudicitiam, to be sober not to modesty and wisdome, but to chastity. It may be graunted in dede that this woord σωφροσύνη. doth signify sometime chastity. But in this place that sense doth not agree. For Paule generally here speaketh of arrogantiæ, and of φιλαυτία, by the which euery man endeuoreth to preferre him selfe before another.

Origene doth take it in a muche better sense, and vnderstandeth per σωφροσύνην, temperauncie, not that by the which we moderat our pleasure in meate and drinke and other carnall lustes, but that by the which we keepe a measure in all thinges, both in our affections and doings. So that Paule semeth to teache none other thing here, then that no man shoulde take more vpon him, than his degree and calling will suffer.

And doubtles they which yelde to muche to their owne arrogancye, and haue an estimation of them selues, more then is conuenient and mete, are made destitute of their wysdome, and runne into a certaine kinde of madnes, as certayne Emperours and Monarches did, which would haue them selues to be worshipped for Gods: of which number he was which feared not to say, Et quis est deꝰ, vt possit vos liberare de manu mea? that is to say: and who is that God, which can deliuer you out of my hand?

In this nũber alſo may thei be counted, which truſting to their doctrine and learning, go about to ſearch the inſcrutable ſecretes of God. King Agrippa did imbraide Paule ſaying: Multæ literæ te ad inſaniam adegerunt. *Much learning hath made thee mad. Chriſoſtome writeth, that if any man, either for great learning or wiſdome, or for any gift of the holy ghoſt, do runne into dotage and waxe mad: that fault (ſaith he) lacketh mercy. For he that is borne a foole (ſaith he) hath his excuſe, and al men do pity his condiçion. But he that waxeth mad, becauſe he ſemeth to him ſelfe to be excellently learned, or through any ſpeciall gift of the holy ghoſt, is puſt vp with pride: he hurteth him ſelfe, and abuſeth intemperantly wholſome thinges.*

A man ſhall perceiue many, which reiecting the knowledge of things neceſſary, aſpire vainely to know other things.

Did not the Emperour Adrianus make him ſelfe a laughing ſtocke, when among the weighty affaires of the common wealth, he enquired of the Grammarians who was Euanders Nourſe, and who was the great graundfathers graundfather of Priamus, and occupied him ſelfe with ſuch trifles and toyes?

VVas not Thales the Philoſopher derided and mocked of his owne mayden, when beholding and viewing moſt attentiuely the ſtarres, fell into the ditche before his feete? And ſuch things do often chaunce in curioſity, that when we deſire to know thoſe things which perteineth nothing vnto vs, we are moſt ſhamefully ignoraunt of other thinges which are moſt profitable and neceſſary.

Seneca complained & lamented, that a gret part of our life periſheth, when we do nothing, a greater part when we doo ill, the greateſt part of all is loſt when we be occupied about thinges vnprofitable, and ſpecially when they be aboue our capacity.

Socrates hath a worthy ſaying, which is driuen into a prouerb: Quæ ſupra nos, nihil ad nos. *Things which be aboue vs, do pertain nothing to vs. By the which he deterreth vs from curious ſearching of heauenly things, and the ſecretes of nature, and of the miſteries of diuinity.*

Plutarchus ſaith: Homo curioſus vtilior eſt hoſtibus, quam ſibi. *A curious mã is more profitable to his enemies, thã to him ſelf. Again he ſaith:* Omni fide caret homo curioſus, quamobrem famulis et hoſpitib⁹ citius credimus epiſtolas ac ſigilla, quam amicis ac familiaribus curioſis. *A curious man lacketh credite, therfore we commit our letters and ſeales rather to our ſeruaunts and hoſtes, then to our familiar friendes being curious.*

Saint Bernard ſaith: Multi ſtudent plus alta, quam apta proferre. *Many deſire to vtter rather high thinges, than meete things.*

Proſper

Prosper hath a verye notable sayinge. Quæ deus occulta esse voluit, non sunt scrutanda, quæ autem manifesta fecit, non sunt negligenda, ne et enim in illis illicite curiosi, & in his damnabiliter inueniamur ingrati. *That is to say: those thinges which God would haue to be hidden, are not to be seached, and those things which he hath made manifeste, are not to be neglected, least in the one we be founde to be vnlawfullye curiouse, and in the other damnablie vnthanckfull.*

Socrates being demaunded of a certaine person what was done in hel, made answer, that he neuer went thither, nor communed with any that returned from thence: by the which answere he derided the curiositie of of the asker.

Euclides (as Maximus doth reporte) being demaunded of one, what Sermo. 23. *the gods did, and with what things they were best delighted: as for other things (saith he) I know not, but of this I am most sure, that they do hate all curiouse persons.*

Vespasianus the Emperour, being admonished of one of the Consulles whose name was Florus, that he should rather say, plaustra quam plostra, *the nexte daye saluted him, callyng him not by the name of Florus, but flaurus, merilye alluding to his curiousnes.*

Saint Austine hath a golden saying. Compescat se humana temeritas, & id quod non est, non quærat: ne illud quod est, non inueniat. *Let the temeritie of man staye it selfe, and let it not search that which is not, least it finde not that which is.*

To conclude with the holy scriptures, Iesus the sonne of Syrach saith: Seke not out the thinges that are to harde for thee, neither searche the thinges rashly that are to mightie for thee. But what God hath commaunded thee, thincke vpon that with reuerence, and be not curiouse in many of his worckes: for it is not nedefull for thee to see with thine eies the things that are secrete: be not curiouse in superfluous thinges, for many thinges are shewed vnto thee aboue the capacitie of men. The medling with such hath begiled many, and an euell opinion hath deceiued their iudgement. Thou canst not see without eyes: professe not the knowledge therfore that thou hast not.

Glory be to God. 27.

These be the wordes of Angels, whereby they signifie that no man can glorifie God trulye, without the knowledge of Christ. Man was created for this ende, that he should geue glorie to God his maker. But by the fall of our firste parents it came to passe, that man neither did knowe God aright, neither gaue glorie vnto him.

If you wil aske, what is to geue glory vnto god? To geue glory vnto a-

ny mã, is nothing els then to attribut true vertu vnto him. As when a king or prince doth rule iuſtly, wiſely, puiſauntly and mercifully, his ſubiectes do attribut glory vnto him, that is, they do allow his doings, and with a ſingular beneuolence do reporte wel of him. Likewiſe glorie is geuen to God when his vertues, wiſdome, righteouſnes, power, mercie, &c are truly knowledged and vnderſtanded.

The wiſdom of god is knowen in this, that he doth repair man which he had made to his owne glorie, that he might recouer againe the image which he had loſt through ſinne, by the merits of his derelye beloued ſon Ieſus Chriſt, and to geue the glory of wiſdome vnto god.

The righteouſnes of God is knowen by this, that he would not receyue mankinde againe into his fauour, without recompence of the wrong don. For, when it was nedeful, either that man ſhould periſh and die for euer through ſin, or els, ỳ ſom, which came of the ſeed of man, ſhould appeaſe almighty god by ſuffring puniſhment for all mãkind: God gaue his onely begotten ſonne, which tooke vpon him the nature of man, in the which he ſatisfied the iuſtice of god. Vvherfore, ỳ praiſe & glorie of righteouſnes is worthely to be attributed vnto god our Lord and ſauiour Ieſus Chriſt.

The puiſſaunce and power of god is knowne in this, that he ouercame the ſerpent and his ſeed by Chriſt, and vtterly aboliſhed the kingdome of ỳ diuel, as touching al thẽ which haue apprehended Ieſus Chriſt by faith. And therfore the glorie and power of ſtrength is to be geuen to God.

The mercie of god appeareth in this, that mãkind being deſtroyed & oppreſſed with the tirannie of the deuel, and with gret aduerſities & calamities, as with death, hel, and dãnatiõ, is taken again into the fauor of God by his ſon, and for his ſonne. This mercie of god excelleth all other worckes of god, which mercy the holy Angels and elect people of God do and ſhal ſet forth, yea the deuels alſo, wil they, nill they, ſhal acknowledge it. And ſo the glorie of mercy is to be geuen to God.

The veritie of god is opened and declared in this, ỳ god being mindfull of his former couenaũts, doth performe that which he promiſed. For whẽ our firſt parents did fall into ſin, God promiſed the ſeed of the woman, which ſhould breake the ſerpents hed, which promiſe he perfourmed in geuing his ſonne. And ſo the glory of truth is to be geuen to god.

Therfore for theſe great vertues, glory is to be geuen vnto God: and chiefly of thẽ which do fele his benefits. This glorie is thã geuẽ vnto god: Firſt, when we do acknowledge the great benefit of god. Secondly, whẽ we do apprehende the ſonne of god by faith. Thirdly, when we do laude and praiſe god with our minde, wordes, and godly conuerſation and confeſſion of the faith. Fourthly, when we do inuite and ſtirre many other to the knowledge of God.

The



Eet vs go onwarde in Gods name with the tert which followeth in thys maner.

Propter quod succincti lumbos mentis vestræ, sobrij perfectè sperate in eam quæ offertur vobis gratiam in reuelationem Iesu Christi. That is to say.

Wherfore gyrde vp the Loines of your minde, be sober and truste perfectly on the grace that is brought vnto you by the reuelation of Iesus Christ, &c. 1. Loynes.

For asmuch as the promises of God are made vnto vs, so that we nede not to passe or care for any afflictions after ỹ example of christ, who entred into his glory by the crosse and afflictions: Peter by an elegant maner of speaking doth egge vs forth, and exhort vs that we persiste firme, and constant, aswell in the puritie of life, as in christian religion.

In the first word he doth open how we ought to be entãgled from a lasciuious and carnal life, that al the impediments of truth being set a part, nothing should hurt or hinder our course and running vnto Christ.

Ye sayth here, girde vp the loynes of your minde, by the which he doth signifie vnderstanding and will, which he woulde haue most readie to embrace the truth, and to be beautified with charitie, and this is a very apte metaphor.

Christ doth say in Luke: Sint lumbi vestri præcincti, et lucernæ ardentes in manibus vestris. Let your loynes be girded about, and your lightes burning in your handes, that is: Be alwayes instructed and readie, looking as good seruantes for your Lord and maister. Cap. 12.

S. Paule to the Ephesians doth say. State succincti lumbos vestros in veritate. Cap. 5.

Tertullian sayth. We oughte to gird vp our loynes, that is, to be vnwrapped from the impedimentes of a wanton & intangled life. Also we ought to haue burning lightes, that is, our mindes kindled with fayth, and shining with the workes of veritie, and so to looke and wayte for our Lord Iesus Christ. Lib. 4. cont. Marcionem.

Therefore gyrd vp the Loynes of your mynde. The loynes in many places of the Scripture do signifie pleasure and lusse corporall. But Peter speaketh here of spirituall loynes. When the Scripture speaketh of the body, calling thẽ loynes, then is meant the naturall generation of man, as we read in Genesis, that Christ shoulde be borne of the loynes of Iudah. And so corporally to gird vp the loynes is nothing ells, but chastitie, as in the Prophet Esaie: Et erit iustitia lumborum eius, et fides cinctorium renum eius. That is to say: And iustice shall be the girdle of his loynes, and faythfulnes the girdle of his raynes. That is, onely by fayth is reskinguished and restrayned filthie pleasure. Cap. 49. Esay. 11.

But the spiritual girding, wherof Saint Peter speaketh here, hath it self after this maner: As a virgin not touched of man, is chaste and whole of bodye, so the minde through faith is inuiolate and vnspotted. But assone as the minde doth degenerate from fayth, vnto false doctrine, than is it corrupted and polluted. Therefore the scriptures do cal infidelitie and idolatry, adulterie and fornication. Peter therfore doth here exhorte them to gird vp the loynes of their minde, which is as much to say as this: you haue heard now ỹ Gospell, and you are come vnto faith, see now that you persist manfully in it, neyther suffer your selues to be corrupted with false doctrine, running hither and thither to the workes of your owne deuice and inuention. It followeth. 2. Virgin vntouched,

Be sober, and truste perfectly on the grace that is brought vnto you. Sobrietie here is the worke and fruit of a liuely fayth. Peter meaneth here by this sobrietie, not onely that vertue which doth measure and bridle glottonie and gurmandyse, but 3. Sobriety,

but also that vertue which doth shake of sluggyshnes and slouth, and maketh vs to
4. be geuen vnto prayer. For what shall it profit to ouercome glotonie, if we suffer
Idlenesse. fayth to ware faint and colde by slouthfull idlenesse?

Although a man be iustified, yet he feeleth for the most part alwayes the flesh rising and rebelling against the spirit. Which flesh is tamed by this sobernes, and is (as it were) a bridle vnto the flesh. They do erre therfore much, which perswading them selues to haue done theyr duties, boast and bragge them selues to haue fayth, and yet geue them selues to pleasures and lustes.

Peter doth here improue suche, and sayth that they ought to be sober, and denieth their fayth to be a liuely fayth, and doth commend such a fayth which sheweth her selfe forth by good workes and godly conuersation.

Note here, that as great watchinges doth consume the grosse humours of the body, and doth make a grosse man slenderer and leaner: So a christian watch, that is, a liuely fayth, doth seeth away & consume vnchaste affections. It taketh away the surfet of mans wisedome, it taketh away feare, inconstancie and impacience, it contemneth the ioyes and pleasures of the worlde, and doth wholye bequeath it selfe vnto God.

Although Peter would haue vs to be sober eyther in minde or in bodye: yet he meaneth not, nor commaundeth that a man should destroy his bodye, or make it more weake then it ought to be, either with fastings or watchings, wherwith many haue made them selues vnprofitable members, both to a common wealth, and to the ecclesiasticall ministerye.

5. In this foolishe errour was S. Bernarde of a long time, although he were o-
Bernard therwise a learned and godly man. For he did afflicte his bodye with great abstinence, that he got him such a lothsome sauour by it, that he could not liue together in the companye of other men. But at length he was deliuered from this errour, and commaunded his brethren, that they should not ouermuch weare awaye and consume theyr bodye by such straight kynde of lyfe. It followeth.

Perfecte sperate in eam graciam quæ vobis offertur, that is: Trust perfectly on the grace that is brought vnto you. Such is a true christian fayth, that it wholy and vtterly with a most perfecte trust doth leane vnto the worde of God, & attempteth to do boldly those things, what soeuer ought or behoueth to be done. And therfore Peter sayth: Then are the loynes of your minde girded vp, then is your fayth whole and sound, when committing your selues surely and safely vnto the worde of God, you dare do all things, not weighing nor regarding what thing soeuer of yours is brought into perill & daunger: Whether it be your goods, your worldly name, yea or your whole life. In those wordes S. Peter doth describe very aptlie a sincere and not a fayned fayth: For that fayth which is not liuely, is to be counted rather a dreame, than a fayth. But a liuely and perfecte fayth, doth cause man to depend wholye on the worde, and not to passe or care what fortune soeuer God doth caste on his shoulders, yea and to runne through thicke and thinne, and to sustaine both sharpe and sower for the Lordes sake and his worde. As when death is offred, it behoueth a faythfull man to committe himselfe boldlye vnto Christ, to offer hys necke vnto the axe, hys body to the fire and boldly to resiste the aduersaries power. Such a fayth and trust doth S. Peter here require of all christians, which faith doth not stand in cogitation and words onely, but in vertue & power.

Now (sayth Peter after) truste on the grace that is brought vnto you. That is to say: You haue not deserued thys great grace, but it is freely offred vnto you. For the Gospell which doth shewe and set forth this grace vnto vs, was not excogitate and inuented of vs, but the holy ghost sent it from heauen vnto vs.

But what I pray you is offred vnto vs? Forsoth euen this: that he which beleueth in Christ, and doth stedfastly cleaue vnto his worde, now hath and possesseth

all

all the goods of the Lord, with the Lord. So that he is made Lorde and maiſter of ſinne, death, deuill, and hell, and is aſſured of eternall life.

This ſo great treaſure is offred vnto vs euen at our doores. It is put into our boſome without all our endeuour, merite, or deſerte. It commeth (I ſay) vnlooked for, we thinking of no ſuch thing. Therfore thapoſtle Peter exhorteth vs, that we boldly and ſurely looke for this truſt and grace, becauſe God which doth offer it, cannot lie.

This word offred or brought, hath a meruelous energie and great liberalitie in it, as though Peter ſhould ſay, you nede not to take great labours and paynes, you nede not to runne on pilgrimage, you nede not to go from countrey to countrey to ſeeke this grace. It offreth it ſelfe vnto you, although you be at home, although you be in the field, or where ſoeuer you ſhal be. This onely remaineth that you do receaue it, when it is offred. Theſe be the true riches of God, that frankly, freelie, and willinglye he geueth his mercye and grace to them which ſeeke it not: (As it is written in Eſay:) Palam factus ſum non quærentibus me. I was made open and knowen to them which ſought me not. Eſay. 52.

Againe in an other place. Quia quibus non eſt narratum de eo, viderunt, et qui non audierunt, contemplati. That which hath not bene tolde them, ſhall they ſee, and that which hath not bene heard, ſhall they vnderſtand. How great therfore is our ingratitude, if we do neglecte and contemne this grace ſo gentlie, and louinglye ſhewed and offred vnto vs: Which if we do contemn, the great wrath and diſpleaſure of God is to be looked for. Saint Paule in the Epiſtle to the Hebrewes ſaith. Quomodo effugiemus, ſi tantam neglexerimus ſalutem? How ſhal we eſcape, if we neglecte ſo great a ſaluation? It followeth.

In reuelatione Ieſu Chriſti: by the reuelation of Jeſus Chriſt. That is, God the father offreth his grace vnto none, but by Chriſt. Wherefore let no mortall man preſume to come into the preſence & ſight of God, without this Mediatour Chriſt. He will here none except he bring as an aduocate his deare beloued ſonne Chriſt, whom onely he doth reſpecte and regarde, and for whoſe ſake all perſons and all things do pleaſe God the father, as his voyce declared in the time of the Baptiſme of Chriſt, which ſounded and ſaid: Hic eſt filius meus dilectus, in quo mihi bene cõplacui This is my beloued ſonne, in whom I am well pleaſed. 6. Baptiſme.

Chriſt came for this end, that taking our fleſhe and bloud, he might ioyne hym ſelfe with vs to obteine grace with the father for vs. By this fayth in Chriſt all the Prophets and Patriarches were ſaued. For it behoued al men to beleue that promyſe which was made to Abraham: In ſemine tuo benedicentur omnes gentes, In thy ſeede ſhall all nations be bleſſed. Therefore the faith of the Iewes, and of the Turkes, and of them that truſt in theyr own workes, and hope by them to obteyne, heauen is a vayne faith, or rather no fayth. For euery religion which hath not Chriſt for a captaine and guide, is prophane, wicked, and naughtie. But if it haue Chriſt, it is perfect, and abſolute.

I remember two olde verſes tending much to this matter, which be very ſenſible and worthy to be noted.

Hoc eſt ne ſcire, ſine Chriſto plurima ſcire,
Chriſtum ſi bene ſcis, ſatis eſt, ſi cætera neſcis.

To know much without Chriſt, is nothing expedient,
But well to know Chriſt, is onely ſufficient.

In reuelatione Ieſu Chriſti: That is, by the reuelation of Jeſus Chriſt. By the Goſpel declared vnto vs, what chriſt is, that is to ſay, that he is our Sauiour, that it is he which taketh awaye our ſinnes, that it is he which deliuereth vs from all euills, that it is he which doth reconcile vs to the father, and maketh vs iuſte and

righteous

righteous without our owne workes. He whiche knoweth not Christ after this maner, is much deceyued, and cleane out of the waye. For although thou knowe Christ to be the sonne of God, to haue died, to haue risen again, and now to syt on the right hande of the father: thou doest not yet know Christ, nor this knowledge shall any thing profitte thee. But it is necessary that thou know and beleue him to haue done all these thinges for thee, to helpe, succour, and comfort thee.

7. Right hād.

Christe ought not so to be preached, that he liueth and reigneth onely to hym selfe, but that he is ours. For otherwise what should it haue profited hym to descende into the earth, and to haue shed his bloud? Therfore he was sente into the worlde, not for his owne cause, but that the worlde might be saued by hym, and that he might become wholly ours.

In reuelatione *Iesu* Christi: by the reuelation of Iesus Christ. That is, with a most stedfaste hope apprehende and receyue you this grace offred. For Christ is not shewed vnto vs obscurely and darckly, as he was shewed in olde tyme to the prophetes, and by the Prophetes. For they do set forth Christ to be a sauiour alwayes, as it were in misteries. For they signified hym somtimes by Isaac to be slayne of his father. Somtime by Dauid who slewe great Goliath: somtime by Salomon and his peasable kyngdome, with such and other like places was Christ vnderstanded of the faithful in time past. But vnto vs, he is openly and plainlye declared without al figures, types, and misteries.

8. Goliah.

Summa summarum. This is the minde of Peter: You neede not to take any great iourney to come vnto the grace of God. For God hath preuented your iourney in bringing and offringe this grace vnto you. But because the fruition therof is not yet hadde, vntill Christe appeare from heauen (in whome is hidden the saluation of the godly) in the meane time we muste hope, and that perfectly hope, for otherwise this grace of Christe is offred to vs in vaine, vnles we sustaine and abide pacientlye, vntil the comming of Christ. It followeth.

Quasi filii obedientiæ. As obedient children: It is ordeyned by nature, that the children represent and followe their fathers. You are made (saith Peter) the children of Christe by a liuelye faith, whiche was made obedient vnto his father euen vnto death, folow you therfore your father. And forasmuch as it is appointed be nature, that we should obeye our parentes, it is necessary that we become obedient children.

To obeye, doth signifie in the scriptures to beleue. And he is an obedient son which doth heare the gospel and worde of God, and by fayth embraceth it.

In Titum. Therfore if it be not the worde of God, heare it not, but rather spurne at it with thy feete, and regarde it not. For (as saint Hierome saith) *Sine* authoritate scripturæ, garrulitas non habet fidem: without the authoritie of scriptures, all prating and talkyng ought to haue no credite.

Li. de virg. 4 Saint Ambrose also writeth. Si Christus non docuit quod docemus, etiam nos id detestabile iudicamus. If christ hath not taught that which wedo teach, we iudge it detestable.

9. Adoption. Quasi filii obedientiæ, as obedient children. Peter doth first signifie that we are called of the Lord by the gospel into the right title and honour of adoption. Secondly he sheweth that we be adopted on this condition, that God might haue vs as children obedient vnto him. For although obedience doth not make vs children (for that is the free gifte of God) yet obedience doth discerne and distinguishe vs from straungers. And howe farre this obedience doth extende and stretche it selfe, Peter doth teach, when he forbiddeth the children of God to fashō and frame them selues to the desires of this worlde, but doth exhort that they should conforme them selues rather vnto God. The summe and scope of the whole law & of all things whiche god doth require of vs, doth pertayne to this ende: that the

image

image of God maye shine in vs, leaste we become children whiche do degenerat from the father. But because all the senses and whole disposition of our flesh, are repugnaunt vnto God, and the whole nature and condition of our mynd, is enemie vnto him, therfore Peter beginneth our obedience from the renouncyng and forsakyng of the worlde and the lustes therof, & that we do put of the image of olde Adam with his lustes. Therfore Peter sayth as followeth.

Non configurati prioribus ignorantiæ vestræ desideriis: Not fashionynge your selues vnto the former lustes of your ignorance. Peter here doth exhorte vs vnto puritie of life, by an argument taken of hurte, and perill like to ensue. Doe ye not fashion your selues (saith he) to your olde concupiscences and lustes, and to the corrupt maners of the olde man, by the which death and perpetuall prisonment hangeth ouer you. You haue put on a newe lyfe, and none other then heauenlye, before the whiche obteyned, you gaue your selues to gluttonie, desires of the fleshe, ambition, pride, hatred, enuie, and to suche other thynges which are not lawfull to be named. These were the workes of darckenes and ignorance. You knew not Christ, therfore light and true knowledge was far from you. You were ignorant of those thynges which were geuen and shalbe geuen hereafter through Christ. You lyued before as blinde, not knowynge which waye to holde or kepe. It is the propertie of sinne to deceyue fooles. But nowe callinge to remembraunce what daungers you haue escaped, be not you deceyued nor lead from the right waye, no not in one pointe.

10. Ignorance.

11. Ambition.

Prouerb. 14.

To the minde of Peter, here that pertaineth whiche saint Paule writeth to the Romaines: Obsecro vos fratres per misericordiam dei &c. I beseeche you therfore brethren, by the mercies of God, that you geue vp your bodies a liuing sacrifice, holy, & acceptable vnto God, which is your reasonable seruyng of God. And fashion not your selues lyke vnto this worlde, but be you chaunged by the renuing of your minde, that ye maye proue what is the good will of God, and acceptable and perfecte.

Cap. 12.

Non configurati &c. Not fashionyng your selues vnto the former lustes of your ignorance. Here you see that Peter doth impute all thynges vnto ignorance, as the chiefest sprynge of all euels. For where the fayth and knowledge of Christ is absente, there can be none other thyng, but errour and blindnes, that it can not be knowen what is right, what is wronge, what is true, what is false, what is good, what is badde, so that men through ignorance do fall headlonge into diuerse kyndes of vices. After what maner it was with vs of late dayes in the time of superstition, when Christ and his glory was darckened, and his word abolished. For then had we errour for truth, ignorance for knowledge, blindenes for lyght. Then was there reasoninge and debatynge throughe the whole worlde, howe men might attaine eternall felicitie. Of this sprange vp so many sectes, as Friers, some being blacke, some white, some Franciscanes, some Augustines, some obseruantes, and of Monckes, Nunnes, Chanons, and Heremites, of Anchorites and Anchorizes. So that al things wer deuided, euery man almost seekyng and framing to him selfe awaye how to come to heauen. But Peter sayth here: you haue played the fooles longe ynoughe. Nowe throwe foolishnes awaye. For you are made wise and haue attained true knowledge.

12. Heremites & anchorites.

Ignorantiæ vestræ: of your ignorance. Peter calleth the tyme of ignorance, before they were called to the fayth of Christ, wherby we learne that incredulitie is the fountaine of all mischiefe: Where the knowledge of God doth not florishe, there are darcknes, errour, vanitie, priuation both of lyght and of lyfe.

13. Priuation.

Quæstio.

Forasmuche as Peter speaketh to the Iewes, whiche were alwayes conuer-

saunt in the lawe of god, and brought vp in the worshippinge of ỹ true God, why doth he condemne them as prophane men of ignorannce and blindnesse?

Responsio.

It is very well knowen, howe vnsauerie all knowledge is without Christ. Saint Paule, when he refelleth the boasting of them whiche would be wise without Christ, doth with one worde say: Ipsos non tenere caput: that they holde not the heade. Suche were the Iewes whiche beinge inbrued with innumerable corruptions, had a vaile set before their eies, that they couldе not see Christ in the lawe. That doctrine in whiche they were broughte vp, was the light, but they were blinded in the lighte, as longe as the sonne of righteousnes was hidden, that is, as longe as they were ignorannt of Christ. It followeth.

Sed quemadmodum qui vos vocauit sanctus est, ita & vos sancti estote, &c. But as he whiche hath called you is holye, so be ye holy in all maner of conuersation, because it is written: be ye holy for I am holy. Peter here vnto his former wordes doth ioyne paradigma, that is, an example. And by this example sayth: As he whiche called you, is holy, so be you holy. God hath segregate and seleate you into his peculiar people. Therfore you must be pure from al filthines, as god is which called you. Here maye rise three questions.

14. Be you holy.

Prima quæstio.

Why did god cal you? That you might be holy, cleane, pure and constant, against all vices and tribulations, as Christ himselfe was.

Secunda quæstio.

How hath he called vs? He hath called vs vnto sayth with an inward callyng by the grace of the holye spirite, and with an outwarde callynge, by the worde of preachynge.

Tertia quæstio.

How farre doth he call vs to be holye? In the inwarde conuersation onely, and not in the other? No truelye. For he requireth vs to be holye in our whole conuersation, that there be no parte of our lyfe whiche doth not sauour of holynes. You must be holy (he sayth) in all maner of conuersation, that is, amonge our owne domesticall neighbours, and also among straungers, among good and amonge ill, in prosperitie and aduersitie.

15. Al manner of cõpanies

But there be some whiche with a prepostrous holines do conforme and fashion them selues to all maner of companies, with whom they be present.

But as he whiche hath called you is holy, so be you holy. God is holy and pure by nature, we are holy by grace and gifte, not that we should sit idle and be come sluggishe, but that beinge deliuered from the handes of our enemies, we might serue him without feare, in holynes and righteousnes before hym all the dayes of our lyfe.

Be ye holy, because I am holy. Peter doth confirme this his sentence a pronunciatis, that is, with authoritie of scripture. The place is in Leuiticus. And here the Apostle Peter doth teach vs to flye after his example vnto the authoritie of the holy scriptures, when we intend to proue any thyng.

Cap. 19.

Be ye holy, because I am holy. Because the people of Israell were compassed round about with prophane Gentiles, of whome they might easily take very ill examples and innumerable corruptions: God calleth oftentimes his people vnto himselfe, saying: I haue to do with you, you are mine, abstaine from the pollutions of the Gentiles.

And to speake the troth, the nature of man is ouer proclyue and to much prone to respecte men, and to folow their common life. And so it commeth to passe that some are drawen of others into all kyndes of euels.

Be ye holy, because I am holy. Howe largely this worde sanctus is taken in the

the scriptures, Cirillus doth elegantlye declare vpon Leuiticus. The scripture maketh litle mention of saincte, which are departed this lyfe. The prophete Dauid calleth himselfe a saincte, sayinge in his Psalme. Custodi animam meam domine, quoniam sanctus sum. Kepe my soule O Lord, because I am holy. Psal. 80.

Our aduersaries of gods truth doth peruerte this place, sayinge, that the prophet Dauid had a peculiar reuelation when he called him selfe holy. But by this glose they graunt them selues to lacke faithe, and not to haue the reuelation of Christ, otherwise they woulde feele it. For whosoeuer is a cyristian, feeleth alwaies this reuelation to be with him. But he that feeleth it not, is no christian. For he that is a christian, doth come into felowship with Christ, and is participant of all his goods. Wherfore if Christ be holy, the christian also must be holie, or els denie that Christ is holy.

Quæstio.

When the scripture saith that God alone and onelye is holy: Howe can this name agree or be geuen to men?

Responsio.

Here is to be expended and weighed, that onely Christ is the good shephearde, god onely is the father of all, onely god is the light of the worlde: But these names of god are communicate vnto men, not by nature and essence, but by grace and gifte. And so this holines doth not happen vnto vs of our owne merites, but by fayth in Christ, whiche hath clensed vs from oure sinnes, and hathe sanctified vs vnto his peculiar people, by his vertue and power we be kepte from the intisementes of the worlde. And this custodie and kepinge is called our holynes.

Obiectio.

If we be not holye by our owne workes and desertes, it shall not be nedefull for vs to do anye good worcke, for they nothinge helpe and preuaile (as you say) vnto saluation.

Responsio.

Peter doth preuente this foolishe reason, and dothe teache this christian libertie and vocation from good workes, to be vsed onely towarde god, and betwene god and vs. For towarde him we nede fayth onely, without good workes to be iustified. Thys fayth doth make vs free from sinne which apprehendeth (as I saide before) gods mercye, freelye offred vnto vs, and the desertes of Christ purchasinge the same mercye for vs.

Nowe after that this is attributed and geuen vnto god, then do we liue and must liue to profit our neighbour, in exercising and practisinge all good workes. The chiefest workes which folow out of faith, are to confesse with the mouth Christ to be our god and sauiour, and to beare testimonie of the truthe wyth our bloude and losse of life. Nowe god hath no nede of this worcke: but yet we are bounde to do it, that our faith beinge approued and made manifest, maye allure other vnto the same workes. 16. Confesse.

There be other workes also which we are bound to doe, and all they tende to thys ende, to serue and profite our neighbour, in geuing hym example of purenes and holines. And herebye it maye appere howe shamefully they slaunder vs, whiche do saye that the preachinge of the gospel, doth open a windowe vnto men to liue carnallye. &c.

To ende thys clause, Peter hitherto hath described and taught the nature of grace, whiche by the Gospell and preachinge of Christe, is offered vnto vs. And likewise doth teache vs howe to behaue our selues towardes this grace, that is, that we do persiste in a pure and sincere mynde of faythe and of holynes. It followeth.

Qui ergo hunc inuocatis patrem. &c. And if you call him father, which without respecte of person iudgeth accordinge to euerie mans worcke, passe the time of your dwellinge here in feare. By faithe you are made the sonnes of god, and he is your father, you haue obteined an incorruptible enheritaunce, whereof mētion is made before. Nowe therfore there remayneth none other thinge, than (the vayle beinge put away) that thinge maie be made manifest, which nowe is hidden, but we must looke for it vntil we maie see and vnderstande it. Therfore for asmuch as you are come to this poynt, that you maie inuocate and cal vpon god the father by faith, because notwithstandinge he is a righteous iudge, and rewardeth euerye man accordinge to their worcks: Let no man persuade himselfe for that he is called a christian, or the sonne of God, that god will spare him, if he liue without feare, and thincketh it sufficient to be called by that name. The worlde iudgeth by respecte of persone, and not al men a like, for it is partiall to frends, rich men, learned, wise, and men of authoritie and power, But god regardeth none of these, he iudgeth al men a like, be the person neuer so great. Like as in Egipt he slew the kings sonne, aswel as the sonne of anye poore shepheard. And therfore the apostle Peter admonisheth vs to looke for suche iudgment, and to stande in feare, and that we should not boaste nor bragge of our faythe, because we are called christians, neither that we should presume therfore that god wil spare vs more than other. For that thing in times past deceiued the Iewes also, who bragged them selues to be the sonnes of Abraham, and the people of god. The scripture maketh no differēce by the flesh, but by the spirite. It is certaine that god did promise Christ to be borne of the seede of Abraham, and that of Abraham should rise a holy people. But it followeth not therfore, that all men are the sonnes of god which do come of Abraham. God also promised the Gentiles to be saued, but he sayde not, that he woulde saue all the Gentiles.

17. Respect of person.

Quæstio.

For asmoch as you do saie that god doth saue vs by faith onelie, without respect of worcks, howe then doth Peter here saie that god doth iudge without respecte of persone, accordinge to euerie mans worcke?

Responsio.

That which we haue taught of faithe, that it onelie iustifieth vs before god, is vndoubtedlie true: for the scripture approueth the same more manifestlie, then that it can be denied or disproued. Nowe where Peter saith here, that God iudgeth accordinge to euerie mans worke, it is true also. But this is certainlie to be beleued, that where faithe is not, there can no good worcks be had.

Agayne, there faithe is not to be founde, where no good worcks are: therfore faith and good worcks concurre, and can not be the one without the other, as in whiche two the sume of christian life is comprehended. For as thou hast liued, so shalt thou be rewarded and iudged of god. And therfore although god iudgeth accordinge to euerie mans worke, yet notwithstandinge this is true, that good workes are but the fruites of faith, by the which is proued where faith and infidilitie is. God therfore wil iudge thee by thy worckes, and will proue and trye thee whether thou haue fayth or no. Lyke as a man shall not knowe a lyar better than by his owne wordes: Notwithstanding it appeareth that not by these wordes onelye he is made a lyer, but he was a lyer before he made anye lye, because a lye muste come out of the harte, into the mouthe. Wherfore you muste so take this saiynge of Peter, that you vnderstand good worckes to be the fruites of fayth, and that god accordinge to these fruites (whiche we muste nedes exercise) dothe iudge vs, that it maie manifestlye appeare, whether faith or infidilitie do dwell in our hartes.

18. Lie & lier,

God will not iudge thee accordynge to this that thou arte called a christian, that

that thou art baptised, but he will aske thee thus: If thou be a christian, where be the fruites by the whych thou maist proue thy christian faith?

And therfore saint Peter saith: In as much as you haue such a father that iudgeth without respecte of person, passe the tyme of your dwellynge here in feare, that is, feare this father, not for feare of punishment or reuengement, as the deuils do, but for feare leaste he caste you of, and withdrawe his hande from you, lyke as a good sonne feareth least in any thynge he offende or displease his father.

Such a feare god doth require of vs, that we may abhorre and detest sinne, and that wee maye diligentlye benefitte and do good to our neyghboures, while we liue in this worlde.

A christian whiche hath a right faith, hath all the good benefittes of God, and is the sonne of God, but his tyme in this worlde is nothing els but a pilgrimage. For his spirite is alredie in heauen by fayth, by the which spirite he is gouernour of all thynges. But god suffreth hym to liue yet in the flesh, and to haue bodilye conuersation in the worlde, that he maye helpe other, and that he may bring them with him to be heauen.

Therfore we must behaue our selues in this worlde, none otherwise then they do which iourneying into farre countries, do take their inne and ease, for they are satisfied if they haue meate and lodgyng for one night of the hoste, neither do they clayme or chalendge to them selues his substaunce or goodes.

Likewise euery man must vse worldly goods as though they wer not his own, and must take so muche of them, as is sufficient for the sustentation of oure bodie, helping our neighbours with the ouerplus.

Therfore the life of man is as it were but a restyng place, we must take our iourney thither where our father is, that is, into heauen. Wherfore we must laye awaye all slouthfull, wanton and careles liuyng, and passe the time of our dwelling here (as saint Peter sayth) in the feare of god. It followeth.

Scientes quod non corruptibilibus auro, &c. Knowing that ye were not redemed with corruptible thinges, as siluer and gold, from your vaine conuersation receyued by the traditions of the fathers. Peter doth persuer to exhorte vs to holy lyfe and christian religion, takynge his argument of the inestimable price of oure redemption, as if he shoulde saye: Continue you in faith, and in louing one an other, consideringe that you are redemed with suche a price, as farre passeth mans reason. You that firste were inhabitantes and citizens of this world, vnder the thraldome and yoke of Sathan, are nowe made the citizens of heauen, and houshold seruauntes of god, and you are deliuered, not onely from Sathan, but also from the vaine conuersation of your fathers traditions. He calleth their fathers traditions vaine and fonde, because they whiche were gentiles, were instructe and brought vp in Idolatrie, and they which were Iewes, had learned manie superstitions. By the which they did violate and breake many waies the commaundements of God, wherfore Christ reproued them in Mathew saying: Quare & vos transgredimini mandatum dei propter traditionem vestram? Why do you also breake the commaundement of God by your traditions? 19. Tradicion.

Saint Paule saith, that he persecuted the church of God, when not withstandyng he thought him selfe to be a great follower of the traditions of the fathers. All traditions are vain and foolish whatsoeuer they be, which do repugne the doctrine of Christ. For where Christ wanteth, ther is mere vanitie.

Or els sainct Peter by the vayne traditions of the fathers, doth meane conuersation of life, according to Moises law, which was vaine and weake to the atteyninge of eternall life. The workes of the lawe did not iustifie of them selues, they were but shadowes and figures, and could not remitte sinne. From these lawishe

Alley, W.

workes the Iewes were deliuered, beinge no more bounde to Moses lawe, which Christ our sauyour hath so fulfilled, that it nede not anye more to be sought. For what can it demaunde or aske of vs, when we are nothinge bounde to it, but it is in al poyntes fulfilled by Christ? It followeth.

Sed pretioso sanguine Christi, quasi agni immaculati & incontamninati. But with the precious bloude of christ, as of a lambe vndefiled and without spotte. Peter here doth declare with a large amplification the price of our redemption, and doth by thys prouoke vs to stande in ỹ feare of god, and to expend and waigh how muche this our redemption did coste him. Before this, saithe Peter, ye were citizens of the worlde, liuinge vnder the imperie and rule of the deuel: but god nowe hath deliuered you from that wicked conuersation, and hath brought you into another place, that nowe ye mighte be citizens in heauen, and straungers in earth. But consider you howe muche god hathe bestowed for you, and how great a treasure it is, by the which ye are redemed and brought to this point, that ye are becom the sonnes of god. But what is that great and precious treasure wherwith ye are redemed? Not corruptible thinges as golde and siluer, but the precious bloude of the sonne of god. This treasure is so noble and excellente, and of so incomparable a price, that no sense or reason is able to comprehende and conceyue it.

20. Lambe.

Yea, it is so precious, that one droppe of this innocent bloud had bene sufficient for the sinnes of the whole worlde. But it pleased the eternall father to poure his grace so largelie vpon vs, and with so great a price to purchace our saluation, that he would his sonne Iesus Christe to shed all his bloud, and to geue also that whole treasure vnto vs.

21. All his bloud.

Peter therfore requireth that we shake not of this so great a grace, and to weighe it lightlie and slenderlie, but rather so to esteme it, that we maie be moued and egged forwarde to feare. In the which feare we liuinge, maye not againe deserue to be depriued of this noble treasure. It followeth.

Quasi agni immaculati & incontaminati: as of a lambe vndefiled and without spotte, that is: Christ willingly was brought vnto the slaughter without murmuringe, and without cryinge, for our reparation and redemption. To this place alludeth saincte John the Baptiste saying. *Ecce agnus dei, ecce qui tollit peccata mundi.* Beholde the lambe of God, beholde the lambe whiche taketh awaye the sinnes of the worlde. Likewise the Prophete Esaie saith: He is brought as a shepe to the slaughter, and as a shepe before his sherer is dumme, so he openeth not his mouth.

Cap. 53.

22. Taketh away sinnes

Also Jeremie speaketh in the person of Christ: I was like a lambe or bullocke that was brought vnto the slaughter.

Cap. 11.

This Christ was an immaculate lambe, that is, he was conceyued by the holy ghost, borne of the virgin Marie, he was a lambe without spotte. And therfore he onely and none other could be a pure and holy sacrifice for sinnes, for which he hath fullie satisfied, and sustayned the paine therof, as it is in the prophete Esaie. The Lorde hath laied vpon him the iniquitie of vs all.

Cap. 53.

Questio.

From what thing are we redemed by this so precious a treasure?

Responsio.

Peter saith, a vana vestra conuersatione: from your vaine conuersation, receyued by the traditions of the fathers. In the whiche wordes Peter doth throughly ouerthrowe that thinge which we are wonte to leane vnto, thincking that whatsoeuer we do, ought to be allowed, for that they were done of olde tyme, and because our elders and fathers (amonge whome there were many, both wise and good) did obserue and kepe the like thinges.

But Peter here doth say, whatsoeuer thinges your fathers dyd, eyther ordayne or vsed to do, were al ill: yea insomuch that those things which you learned of them, concernyng

concerning the worshipping of God, were so ill, that it behoued, notwithstanding the sonne of God to bestowe his blond, that men might be deliuered from the same wickednes. Whatsoeuer therfore is not washed and clensed by thys blond, it is all infecte, corrupte and cursed. Whereby it followeth that howe much the more any doth aspire to righteousnes without Christ, so much the more is he remoued from true righteousnes: and is the more depely drowned into the bottome of blindnes and curse, and doth make him self giltie of the blond of Christ. Those grosse sinnes are truely of litle weight, if they be compared with this sinne, which teacheth that we may obteine righteousnes by workes, and after the decree of reasō doth frame and ordeine a worshipping of God. For by this meanes is ỹ mosse innocent blond of Christ dishonoured and blasphemed.

The Gentiles did much more grieuously sinne in worshipping the Sunne and Moone (which they counted to be the true worshipping of God,) than in cōmitting other sinnes which they doubted not to be haynous.

Wherfore the righteousnes of man without Christ is nothing but blasphemie, and the most haynous sinne that man can committe. Therfore he that desireth the grace of God by any other thing than by the blond of Christ, let him neuer come into the sight of god. For he doth nothing els but more and more, through his own righteousnes, offend the maiestye of God. And by thys may be gathered that men do most detestable erre, and the farther depart from Christ, which without Christ will leane and trust to the authoritye of the fathers, or to olde custome.

Obiectio.

Paule boasteth him self to haue worshipped God with a pure conscience, euen from his elders, and writing to Timothie doth commend him that he dyd followe the fayth of his Graundmother Lois, and his mother Euniche. And Christ also sayeth of the Iewes, that they knowe what God they ought to worship. And therfore it may seeme absurde here that Peter did affirme, that the Iewes of his time learned nothing of the traditions of the fathers, but meere vanitie. 2. Tim. 1

Responsio.

Where Christ did saye that the maner and knowledge of the worshipping of God was knowen to the Iewes, he had more respecte to the law and commaundement of God, than to the common people of the Iewes, because the temple was erected at Hierusalem, and god worshipped there, not by the arbitrement of mā, but by the prescripte of the lawe. Therfore Christ doth say that the Iewes did not erre in obseruing that lawe.

Concerning the progenitours, that is, the graundmother and mother of Timothie and such like (of whom Saint Paule speaketh) there is no doubte, but God had some remnaunt in that people, in whom true pietie did alwaies remaine. But the most part of the whole bodye of the people was merueilouslye corrupte, and fell into al kindes of error, as into superstitions, hypocrisie, trust in their own works, ill opinions, and other grosse vices.

Therfore where Peter condemneth the institution and traditions of ỹ fathers, he doth seperate them from Christ, which onely and alone is the soule, lyfe, and truth of the lawe. Wherupon we may conclude, that the papistes do most folishlye erre, which thinke that the bare name of the fathers and theyr traditions, are sufficient for them to defend al superstitions, and that by this trust they might reiect whatsoeuer was brought out of the word of God. It followeth.

Præcogniti quidem ante mundi constitutionem: Which was ordeyned before the foundation of the world, but was declared in the laste tymes for your sakes. Peter here doth stirre his hearers to the loue of Christ, and to receaue theyr saluatiō with great honour, by an argument brought ab antiquitate, as though he shoulde say: Thinke not, nor perswade your selues, that those thinges which I haue spoken

of the price of your redemption, that is, of the immaculate Lambe Jesus Christ, and of the effusion of his bloud, to be new things, or to be invented by the arte and wisedome of man: but they were ordeined before the foundation of the world, and came from the counsell of the eternall father.

Cap. 1. God sayeth, Peter dyd from euerlasting, foreordeine his sonne to be sacrificed for the expiation of our sinnes, as Paule sayth to the Ephesians: Elegit nos deus in Christo ante mundi constitutionem. God hath chosen vs in Christ before ỹ foundatiõ of the world, that we should be holy and without blame before him in loue.

Likewyse John in his reuelation calleth this Lambe, ab origine mundi occisũ. Slaine from the beginning of the world, that is, he was before ordeyned from the beginning to be a sacrifice for our sinnes, by the which sacrifice all ỹ elect shoulde be clensed from the beginning of the worlde. If therfore this saluation was foreknowen and before ordeyned, according to the good wil and pleasure of God, that we should be holy: it chaunceth not vnto vs by any of our owne merites, but by the meere and pure grace of God, vnto whom we owe all thinges, both our selues and all ours. It followeth.

Manifestati autem nouissimis temporibus propter vos: But was declared in the laste times for your sakes. The Apostle here aunswereth to the obiection of them which perchaunce might haue sayd thus: Forasmuch as Christ was foreknowen frõ euerlasting to be the sacrifice and expiation of our sinnes, why was it so longe ere he came into the world? Peter aunswereth, because it so pleased hym, he came in the laste time. And so Paule aunswereth, saying: Vbi venit plenitudo temporis, deus dedit filium suum factum ex muliere. When the fulnes of the time came, god gaue hys sonne borne of a woman, made subiecte to the law, that he might redeme those which are vnder the law, from the curse of the lawe.

23. So lõg ere he came.

Questio.

Why doth Peter call that tyme in which he was, the laste tyme? Seing that a great tyme is expired and gone from the tyme of Peter hetherto.

Responsio.

Peter calleth it the laste tyme in two respectes. Fyrst, that it is the laste tyme from the ascension of the Lorde, that shall continue vnto the laste daye. And thys tyme the Prophetes, Apostles, and Christ him self did call the laste houre. Secondlye, it is called the laste tyme in respecte of visions and prophecyes, which were to be fulfilled of Christ. It is called (I saye) the laste tyme, not that streight way from the ascention of Christ the laste day should come: but because after thys preaching of the Gospell, which than was, and now is, none other preaching is to come, nor to be looked for, nor that the matter of Gods grace myght be more reuealed and made more manifest, thã it is now reuealed & shewed since the ascension of Christ. Before this, one reuelation euer followed another. Whereupon the Lorde sayd in Exodus: Nomen meum Adonai non reuelaui eis. I dyd not reuele my name Adonai vnto them. For although the Patriarches knewe God: yet they had not so manifest a preaching and knowledge of God, as was afterward geuen by Moses and the Prophets. But now there cannot be a more noble & manifeste preaching of the Gospel, than is had in the world since the ascension of Christ. And in that respecte Peter doth call this time the laste tyme, because there can neuer be a more clerer preaching of the Gospel, than now is: It followeth.

24. Adonai.

Propter vos qui per eum creditis. For your sakes which by his meanes doe beleue in God. For your sakes (saith Peter) is the Gospell preached. God the father and Christ hys sonne had no nede therof, but it was done for our saluatiõ, that is: that we should beleue in him, not by our own strẽgth, but by Christ which maketh intercession for vs to the father. Therfore we muste learne and beleue that Christ was made manifest and knowen vnto vs for none other end and purpose, thã that

by him

by him we should be saued, and that in him we should behold the truth, goodnes, and righteousnes of God, and that in embracing the same, we should haue a full minde and trust to him, and in him. It followeth.

Qui suscitauit eum a mortuis. &c. Which raised him from the dead, and gaue him glory, that your faith and hope might be in God. The whole, holy, & blessed Trinity hath rayled Christ as man from death. For the outward woorkes of the Trinity ar indiuisible. For what things so euer ỹ father doth, ỹ same doth the son & the holy ghost doth. And so likewise on the otherside whatsoeuer ỹ son & the holye ghost do, the same doth ỹ father. Christ rose as a mã glorified, ỹ is, the diuinity rose not, but Jesus Christ touching his humanity, was raised frõ death, by ỹ glory of ỹ father. For the son him self as God, did rayse him selfe cõcerning his humanity, for he said in John: Soluite templum hoc, et in tribus diebus excitabo illud. Destroy you this temple, and in three daies I shal rayse it vp. He spake this of the temple of his body. God (I say) did rayse Christes body from the deade, and gaue to hym glory, because he rose immortal. He gaue vnto his body perpetual glorificatiõ & power to iudge, as it is sayd in the Gospel of Mathew: Data est mihi omnis potestas, et in cælo et in terra. All power is geuen to me, both in heauen and in earth. God the father gaue vnto him, not onely the glory of his body, but also the glorye of his name, as it is written by Paule: Dedit illi nomen quod est super omne nomen, vt in nomine Iesu omne genu flectatur, cœlestium, terrestrium, et infernorũ. He gaue vnto him a name which is aboue al names, that in the name of Jesus euery knee should bow, both of thinges in heauen, of things in earth, and of things vnder the earth. Also God gaue, that in calling on his name, marualles, wonders and miracles should be done.

25. Giuen to me to iudg.

26. Knee shuld bowe.

He gaue vnto him (I saye) this glorye, that our faith and hope shoulde be in God, and not in mere man, that is, that we shoulde beleue and trust in God, because Christ both God and man is he, whom God gaue forth as a propitiatour for synne by fayth in his bloud, to the declaration of righteousnes in thys tyme. It followeth.

Vt fidem et spem vestram in deum habeatis. That you may beleue and trust in God. Peter here doth say, that Christ was raised from death, that faith and hope might haue a firme and sure stay, wherunto they might leane. And here is that comment and glose refelled of the vniuersal and confused faith in God. For although that Christ had neuer rysen againe, God notwithstanding doth remaine in heauen. But Peter denieth that we cannot beleue in hym, vnlesse Christ had rysen agayne.

It is euident therfore, that fayth ought to behold and consider another thing, then the bare maiesty of God. For it is the property of fayth, to flee and pearce in to heauen, that he might ther finde the father. And how can he doo that, except he haue Christ his guide and leader? For (as Paule sayth) per ipsum habemus adeundi fiduciam, by him we haue sure hope and trust to go to the father. Againe to the Hebrues he sayth: Freti nostro põtifice accedere possumus ad thronum gratiæ cum fiducia. Trusting in our highe priest we maye go to the throne of grace with a sure hope.

Phil. 3 Cap. 4.

27. Our highe priest.

28. Shoot anchor.

Hope is the shoote anchor of the soule which entreth into the inward closet of the sanctuarye, yet not so, but that Christ must go before. Faith is our victorye against the worlde. And what maketh her to ouercome, but that Christ Lord of heauen and earth hath vs in his tuicion and keeping?

Because therefore our saluation is constitute and set in the resurrection of Christ, and his high impery and rule, faith and hope found ther how to staye and vphold them selues. For except Christ by rising again had triumphed ouer death, and had borne the chiefe rule to defend vs with his might and power, what would haue bene done vnto vs, in so great a power of our enemies, and among so many violent assaults? Let vs learne therefore, to what scope and marke we ought to tend

tende and shoote, which is, that we beleue and truste in God, but in and by Christ, risyng agayne from death. It followeth.

Animas vestras castificantes in obedientia veritatis. Seing your soules are purified in obeyng the truth, through the spirite, to loue brotherly without fayning, loue one another with a pure hart feruently. We haue heard hitherto how Peter exhorteth vs. First that we gird vp the loynes of our mindes, that we myght walke sincerely in the fayth. Secondly, because this thing did cost him so muche, that we should liue in feare, not putting anye confidence in this, because we are called Christians: forasmuch as God is such a iudge, which respecteth no man, not one more then another. And now at ỳ last Peter goeth forward to make an end of this first chapter, saying, purifying your soules in obeing ỳ truth through ỳ spirit.

Gala. 5. Saint Paule to the Galathians rehearseth the fruites which do follow fayth, saying: The fruites of the spirite are charitie, ioye, peace, long suffring, gentlenes, goodnes, fayth, meekenes, temperancie. So also doth S. Peter here teach which are the fruites of fayth, that is, that we doe purifie our selues by obeying the truth in the spirite. For wher true faith is, it subdueth the body vnto it, and restrayneth the lust and concupiscence of the flesh. And although it doth not vtterly destroy it, yet it maketh the body subiect to the spirit.

Saint Paule meaneth the same, when he speaketh of the fruites of the spirite. It is a great labour to subdue the body vnto the spirite, and to repres the naughty and euil lustes, grafted in vs by nature. For it is not possible for vs to liue well wythout grace.

Why doth he say: Purify your soules, rather then your bodies? Saint Peter did know that our carnall lustes (yea although we be baptised) cannot be extincte before we be dead. Now it is not inough that a man do refrain him selfe from the act, and be onely outwardly pure, hauing an hart burning with euill lustes: but we must shoot at this marcke, that our soules may be so purified, that the clensing therof may come from the hart, and that the soule may be an enemy vnto euil lustes, and continually fight with them, vntil it be deliuered.

Saint Peter addeth here very aptly, that we ought to purify our selues, in obeying the truth through the spirite.

Many thinges are spoken of chastity, & many be bookes written of the same. They haue taught to extinguish the carnal lustes of the flesh by long fastinges, abstinence from flesh and wyne.

Which thinges (although they somewhat helpe to that ende) yet they are not sufficient to extinguish the sayd lustes and desires.

Saint Hierome writeth of him selfe, that he did so punish his bodye, & brought it so low, that he was like to an Ethiopian or blacke Moore. Notwithstanding he did not so much preuaile by it. For he often times dreamed in his sleepe, that he was present in the company of the faire damosels at Rome. And saint Bernarde (as I said before) did punish his body with so great abstinence, that he stanck, and no man could abide his presence. They both wer marueilously tempted, & thought them selues able to ouercome those temptations, by those externe thinges.

But because those remedies which they vsed, were but externe and outwarde, and not applied inwardly, wher the roote of temptacion did lye, they were not sufficient to extinguish the ill desires and lusts of the minde. But Peter here sheweth a true and effectual remedy for this mischief: that is to say, the obeing of the truth through the spirit, which also is declared in many other places of the scripture. As

Esay. 11. in Esay: Fides erit cinctorium renum eius. Faith shall be the girdle of his raynes. This is the true plaister, with the which the raynes are girded vp. The euil which we would heale, is not outward in cloth and garment, but bred inwardlye, and is fixed in the blood, in the flesh, and in the raynes.

Wherfore it is not the best way to endeuour to extinguishe these lustes with externe

ferne thinges onely, and to debilitate and weaken the bodye with faſtings and labours, for that is not ỳ beſt and chiefeſt way, although they ſomwhat helpe to that end, but it is fayth which can extinguiſh and reſtraine them, that they maye geue place to the ſpirite.

So the Prophet Zacharie ſpeaketh of ỳ wyne which Chriſt doth offer to drink, wherof virgens are gendered and begotten. Other kindes of wine are wonte to kindle euill luſtes, but thys wine, that is the Goſpel, reſtrayneth thoſe luſtes, and maketh the hart pure.

And this is it which Peter ſayth: when truth is receaued in hart, and obedience geuen to it in ſpirit, that is the moſt preſent remedie and beſt cure of all euil luſtes and deſires. For when the Goſpell entreth into the hart, immediatlye all euill motions do ceaſe and geue place.

To be ſhort, the meaning of Peter is this: If ye wil remaine chaſte and pure, it behoueth you to embrace the obedience of truth, that is to ſay: It is neceſſarye for you not onely to read and to heare the word of God, but alſo to embrace it in hart.

Wherfore it is not ſufficiẽt that the Goſpel be preached or heard once or twiſe, but ye muſt cleaue vnto it, and followe it continually. For the worde of God hath this grace, that the oftener ye handle it, and vſe it, the ſweter it wareth, and ſhall bring forth fructũ centeſimum tempore ſuo, fruite an hundred fold in his tyme. It followeth. 29. Fruite hundred fold.

In fraternitatis amore, qui ſit abſq; fuco: To loue brotherlye without fayning. For what end ought we to liue this chaſte and pure life? To obteyne eternall bleſſednes by it? No truely, but to this end, that we ſerue & be profitable to our neighbours. What ſhall we do to repreſſe ſinne? Forſoth we muſte embrace fayth of the word of God. Now we dee reſtraine our ſinnes to profit other men, for when we bridle the body and fleſhe by the ſpirite, than we maye be ſome vſe and profite vnto our neighbours. It followeth.

Simplici ex corde diligite attentius. &c. Loue one another with a pure hart feruentlye. In theſe wordes Peter doth very elegantly deſcribe & expreſſe the partes and nature of true loue. The ſame obedience of which we haue ſpokẽ (ſayth Peter) draweth after it loue, not all maner of loue, but that loue which commeth from the minde and hart, wherwith we do behemently and earneſtly, and not fainedly loue our brother and neighbour. True frendſhip loueth no colours, true frendſhip hath learned no flatterie. Therfore ſayth Peter loue one another with a pure hart, feruentlye, readie to beſtowe all that you haue for your neighbours ſake. Charitie, which is poured into the hartes of the faythfull, knoweth not a double or diſſembling hart. Therefore Chriſt ſayth: Eſtote ſimplices ſicut columbæ. Be ye ſimple as Doues. 30. Loue. 31. Flattery.

Loue one another with a pure hart feruentlie. The Apoſtles Peter and Paule do ſeparate and deuyde a ſunder brotherly loue and common loue. By brotherlye loue chriſtians ought to be as brethren, and to make no difference betwene them ſelues, for we haue all in common, one Chriſt, one baptiſme, one fayth, & one treaſure. I can not be in this reſpecte of greater price, than thou art, that which thou haſte, I haue, and am as riche as thou art, the ſame treaſure is vnto vs both: ſauing that peraduenture thou doeſt receaue it more worthelye than I do: as if thou ſhouldeſt lay it vp in golde, and I in ſome courſe cloth. Therfore as we haue grace and all the ſpirituall goods of Chriſt common: ſo ought we to haue, (if nede ſo require) our bodyes, our life, our goods, our dignities and offices common, that we may ſerue and do good to one another in all thinges.

Loue one another with a pure hart feruentlye. Peter doth ſignificantlie here ſaye with a pure hart. And thys worde ἀνυπόκριτος, whiche ſignifieth without diſſimulation, is often vſed of ỳ Apoſtles. And for this cauſe vndoubtedly, becauſe they ſaw before ỳ chriſtians would cal them ſelues brothers, but fallly & hipocriticallie.

There

Ther were many fraternities erected in the world, which were nothing els but mere lies & deceits, excogitate of the diuel, & so brought into the world, which wholly and vtterly were contrary vnto faith & sincere loue. For why should not Christ be aswel mine, as saint Bernardes and his fraternity? Why should not Christ be as wel thine, as saint Faunces & his fraternity? Therfore when any doo saye: I shal go to heauen, if I be in this fraternity, or in that fraternity: Answer thou him that he vttereth nothing but blasphemies & lies. For Christ can suffer none other fraternity but common, and such as we al ought to haue among our selues.

32. Sainte Faunces

I would not haue you so to take me, as though I condemne all Fraternities. For those fraternities may be suffered, wher ther be assemblies gathered together for some treasure, wherby the necessities of the poore and of the sicke maye bee sustained and relieued. But these fraternities are not suche, that by them the soules may peculiarly be the more holy: but they are onely or maye be permitted to prouide for ỳ body, & for necessaries of ỳ poore & nedy, as al our hospitals cõmonly ar.

33. Brotherne

But to speake of brotherly loue, al Christians haue one fraternity, which they obtained in baptisme. Of the which fraternity no man (be he neuer so holye) hath more then either I or thou hast. For with what price he was redeemed, with the same wast thou redemed, and God bestowed no lesse for my cause, or for thy cause, then for the greatest saynt in heauen, sauing that he peraduenture had a more firme and strong faith, then eyther thou or I.

Now common loue is a litle more large, then brotherly loue. For cõmon loue pertaineth vnto the enemies, and specially against them which are not worthye of loue. For as faith doth exercise, & setteth forth her woorke, wher she seeth nothing: so loue ought to see nothing, and to practise her worke ther, where nothing appeareth to be loued. As Christ loued vs, when we wer in all respectes vtterly vnworthy of hys loue. It followeth.

34. Vnworthy

Renati non ex semine incorruptibile. &c. Being borne of new, and not of mortal seede, but of immortal by the word of God, who loueth and endureth for euer. All these thinges (saith Peter) ye ought to doo, because ye are not the same nowe, which you were before, but you be borne a new, and made new men. This thyng was not brought to passe by your owne woorkes and meanes, but ther needed a new birth. For thou canst not make a new man by thy own worke, but he must be begotten and borne. What Carpenter can by his own arte and cunning make a tree, which must grow out of the earth of his own accord? Therfore, as we are not made, but born the children of Adam, and drew syn of our Parents: so we can not be by our owne industry the children of God, but must be regenerate and borne agayne suche.

The Apostle Peter meaneth thus: For asmuch as you are made a new creature, it behoueth also ỳ you behaue your selues otherwise thã you did before, & that you purpose to leade a new life. As you liued before in hatred, so liue you now in loue. As you liued before in fleshly lusts, so lyue you now in purenes & clearnes of life. Let all be turned vpside downe. But how chaunceth or cõmeth this new nativitie and byrth? Not of mortall seede (saith Peter) but of immortal, by the word of God, who liueth here for euer: that is, we are borne againe of a certaine seede, as we see all other things to springe and grow of sede. If therfore that old nativitie sprange and came of seede, it behoueth also the newe byrth to be of some seede. But what a seede is that? Truly, neither flesh nor bloud, nor none other corruptible thing, but the eternal word of God, that is, the whole, wherby we lyue, whereby we are nourished, and speciallye whereby we are regenerate. But after what manner is this wont to be done? By this God sendeth forth his woord, that is, the Gospell, which seede he throweth into the hart of man. If that sede abide in the hart, the holy gost is present, and frameth, and maketh a new man, which is farre other then he was before. He hath other thoughtes, other words, & other workes. And by this meanes is he wholy chaunged: whatsoeuer he fled before, that he now seeketh, whatsoeuer

he sought

he sought before, that he now seeth. And this seede of the spirite cannot be chaunged, it remaineth for euer, and changeth vs in to it selfe. Therefore, this marueylous natiuity and birth is of an excellent seede. It followeth.

Quia omnis caro vt fœnum. &c. For al flesh is as grasse, and al the glory of mã is as the flower of grasse. This place is taken out of the prophet Esay, wher it is Esay. 40.
said to the prophet: Clama, cry thou. And to him demaunding what he should cry, it was sayde agayne: ita clames, cry thus: omnis caro gramen est. &c. All flesche is grasse, and al the grasse therof is as the floure of the fielde. The grasse wythereth, ỹ floure fadeth, but the word of our God shal stãdfast for euer. The prophet Esay & Peter the apostle do meane no more but this. The flesh of man is no more but corruption & death. Al things ar fading, brittle & frayle. As ỹ gras flourish it neuer so pleasauntly) the beuty therof immediately withereth & perisheth: so what soeuer flourisheth in man, whether it be in age or in beuty, in riches or anye suche like, in short time it wareth old, it falleth away, and perisheth.

The Prophet Esaie with this sentence cõforteth ỹ Iewes being captiue in Babilon, cõparing Babilon, the kingdome therof, the riches & the felicitie, vnto grasse flourishing and freshe: whose flower and beauty streight way falleth awaye. And he willeth the Iewes to vnderstand that the councell and decree of the Lorde, which promised them deliueraunce & returne into Hierusalem, is eternall and immutable: But Babilon to fal away as the grasse, & the flower of the grasse, is an elegant and goodly president and spectacle of the miserie and frailtie of man.

Here is to be noted that flesche profiteth nothing, when we neede to be borne againe. By the name of flesh I vnderstand all the glory therof, as riches, pleasures, wisedome, and what soeuer seemeth excellent and noble in mortall thynges. It followeth.

Verbum autem domini manet in æternum: But the worde of the Lorde endureth for euer. The flesche passeth away, the flesh with al her impurity corrupteth, and is corrupted: but the word of God remaineth for euer. That is to say, all these thinges which we haue spoken of in this whole chapter, as faith, pacience and holynes, are according to the word of God: they shal remain for euer. For as Christ
saith in Mathew: Cælum et terra transibunt, verba autem mea non transibunt, hea- Math. 24.
uen and earth shal passe away, but my wordes shal not passe. Now Peter concludeth, saying: Hoc est autem verbum quod euangelizatum et vobis. It is the woorde that hath bene preached vnto you. As though he should say, you nede not loke farre of to come to this word, ye haue it before your eyes, this is ỹ word which we preach vnto you. By thys worde ye may extinguishe and restrayne all euill desires, you nede not to goe farre for it, do you onely this, embrace it when it is preached vnto you. For it is so nigh vnto you that you may heare it: as Moses sayth in Deuteronomie: Verbum quod tibi præcipio, non longe est a te, &c. The commaundement
which I commaunde thee this day, is not farre of. It is not in heauen, that thou Cap. 30.
shouldest say, who shall go vp for vs into heauen, & bring it vs, & cause vs to heare it, that we may do it? Neither is it beyond the sea, that thou shouldest say, who shal go ouer ỹ sea for vs & bring it vs, and cause vs to heare it, that we may do it? But the word is very nere vnto thee, euen in thy mouth, and in thine hart for to do it.

The worde is soone preached and heard, but when it shall occupie & enter into thine hart, it cannot againe die & perysh, nor wil suffer thee to die, but wil preserue thee as long as thou doost sticke and cleaue vnto it. As for example: when I heare that Iesus Christ died, bare my sinnes, and deserued heauen for me, & also hath geuen me what goodnes so euer he him selfe hath: when this (I say) is preached, than I heare the Gospell, than I heare the worde. This woorde when it is preached, the sounde therof passeth away. But if thou receaue it in thine hart, and embrace it by fayth, it can not fail away. No creature is able to suppresse this truth. The pitte of hell can preuaile nothing against it: yea if I should sticke in the very iawes of the

deuill, yet if I could apprehend and take holde of this word by fayth, I muſt nedes be deliuered and remaine ſafe where thys word doth abide. Therfore Peter ſayth not without cauſe, there is none other word to be looked for, beſide that which we haue preached vnto you. To this maketh ẏ which Paul writeth to the Romaines: non pudet me euangelij, virtus enim dei eſt in ſalutem omni credenti. I am not aſhamed of the Goſpell, for it is the power of God to ſaue all that do beleue.

This word is ẏ diuine & eternall power. For although the ſound, voyce & talke therof forthwith vaniſheth away, yet ẏ pith, the truth, the knowledge which is cõteyned in the voyce, abideth. As for example: Whẽ thou putteſt to thy mouth ẏ cup in ẏ which wine is conteyned, thou drinkeſt ẏ wine, but ẏ cup remaineth: ſo ẏ word which is brought by ẏ voyce, deſcendeth into the hart, (the voice vaniſhing away:) therfore ẏ word is rightly called diuina virtus, the power of God, yea God himſelf: for ſo God ſpake to Moſes in Exodus. Ego ero in ore tuo. I will be in thy mouth.

Exod. 4.

Chriſt ſayth in Iohn. Ego ſum via, veritas et vita. I am the way, truth and lyfe. He that cleaueth vnto this word, is borne of God. Therfore that ſede by the which we are borne agayne, is our Lord God himſelf, and hys worde.

Iohn. 14.

This is ẏ tenor & ſumme of ẏ whole firſt chapter. Now I do think it expedient to geue you an Epilogus or ſhort recapitulation, of all that Peter hath ſpoken in this chapter.

35. Epilogius.

Peter hath ſpoken here of fayth, pacience, of ſanctimonie and holynes, of pureneſs, & regeneration. The ſumme of all theſe is ẏ word, that is, Chriſt preached vnto you. He is ẏ ſumme of ẏ whole Goſpell preached for your ſaluation. That is to ſay. God being moued by his great goodnes & free liberalitie did appoint his ſõne before the beginning of the world to be a ſacrifice for the ſinnes of ẏ whole world.

After this Peter doth ſhew how God reuealed this grace vnto the Prophets, ſignifying when theſe thinges ſhould be, that is, when Chriſt ſhoulde come, what he ſhould ſuffer, and how he ſhould be glorified.

This done, Peter doth ſhew how Chriſt waſhed vs with his bloud, & gaue hys ſpirit to incite & ſtirre vs to embrace theſe myſteries, that is, ẏ we ſhould be ſpiritually borne agayne, & that ſhe ſhould be conſtant in aduerſitie by fayth & hope: that we ſhould obey ẏ Goſpel, & loue one another brotherly without feining: and finallie ẏ we ſhould liue euerlaſtingly with ẏ word, by ẏ which we are born again to be ẏ childrẽ of God. And thus haue you heard ẏ minde of Peter in this firſt chapter.

I intended (if it had pleaſed God to ſuffer me to remaine in this office & place) to haue entred at my next cõming into ẏ diſcourſing of the ſecond chapter, & ſo orderly to haue gone through the whole epiſtle. But it hath pleaſed ẏ Quenes Mateſtie to cal me to another office & prouince, which to ſuſtein & beare I muſt nedes confeſſe my ſelf to be amõg al other moſt vnapte, vnmete & moſt weake. Notwithſtãding I muſt (as gods law doth require of me) ſhew my loyaltie & obedience vnto my prince. Wyſhing (if it had ſo pleaſed God & her highnes) that I might haue ſtill remained in this godly exerciſe. But I truſt ẏ another much more able, more worthy, & better learned, ſhal be appoynted to ſerue ẏ turne in this place. And thus deſiring you all to pray for me, as I may & will pray for you, ẏ God may geue me his grace ſo to vſe my ſelf in ẏ office, to ẏ which I am called, ẏ Gods glory may be aduaunced, & the chriſtian congregation edified, to the extirpation of al Idolatry, ſuperſticiõ & hipocriſie: I cõmend you to ẏ tuition of almightie God, who through ẏ merites of his ſonne Jeſus Chriſt, with the ſanctification of his holy ſpirit, preſerue & kepe you both now, and for euer. To God the Father, to God the Sonne, to God the holy Ghoſt, three perſons in trinitie, and one God in vnitie, be all glorye, honour and prayſe, for euer and euer. Amen.

Hic

Loynes 1.



Loynes are called in latine Lumbi. *They are (as they which be expert in Anatomie do ſay) the lower part of the backebone conſiſting in fiue ioyntes which are called* vertebræ. *Now* vertebra *is a place or ioynte in ỹ body, where the bones do not meete, but are knit together in ſuch wiſe with ſinewes, that they turn the more lightly. The loynes ar ſet in the middle, betwene,* os ſacrum, *that is, the place where the excrementes do iſſue, and the* vertebras *of the backe.* Lumbi *do ſignifie ſometimes the pleaſure and luſte of the fleſh, for that effecte is ſet in the Loynes. As in Geneſis.* Reges de lumbis tuis egredientur. *Kings ſhall come out of thy Loynes. So that in ỹ loynes there is the ſimbole of generation.* Cap. 35.

Lumbus *is called in Greeke* οσφις. *It is properly as they ſay, the lower middle part of the reines in man.*

Baptiſta Egnatius doth ſay, that it is that part wher men are girt, or wher the girdle ſitteth.

Lumbi *are called in Hebrue* Motnaim *a nowne of the dual number becauſe therebe in man two loines. God ſpake to Moſes ſaying:* Fac tibi ſubligacula linea vt operiat carnem nuditatis, a lumbis vſque ad femora. *Thou ſhalt make them linnen breches to couer their priuities, which frō the loynes vnto the thighes ſhal reach.* Exod. 28

Lumbi ſomtime ſignifie ſtrength and power. Looke in Heſichius, Lib. 1. Cap. 9. *writing vpon Leuiticus. And it is vſed in the prophet:* Naum corrobora lumbos *make thy loynes ſtrong, encreaſe thy ſtrength mightely. And ſo it is vſed in many places of the ſcripture.*

Lumbis ſuccingi, *to haue the loynes girded, ſignifieth to be ready & luſty to do any thing.*

Lumbos nutare, *ſignifieth, to be depreſſed with falſe doctrines and opinions, to walke in the vanitye of their ſenſe, as Dauid ſaith in the pſalmes:* Lumbos eorum iugiter fac nutare: *make theyr loines alwaies to tremble: that is, take both iudgemente and power from them.*

Lumbis impingere, *is a ſigne and token of ſorow & grief, that is, comming vpon one more & more. So it is vſed in ỹ prophet Ieremy:* Vidi omnem virum habentem manum ſuam ſuper lumbos tanquam parturiens. *I beheld euery man with his handes on his loines, as a woman in trauail, that is to be in great heauines, griefe and ſorrow.* Cap. 30.

Likewiſe in the pſalm: poſuiſti ſtridorem in lumbis noſtris. *Thou haſt*

Alley, W.

laid a ſtrait chain vpon our loines. By this is ment, that the church is led ſomtimes by Gods prouidence into troubles.

Of lumbus commeth elumbus, or elumbis, which betokeneth weake and out of power. For the chiefeſt part of the ſtrẽgth is ſet in the loines, as the which alone with the helpe of another bone, doth ſuſtaine & hold vp the ioyning of the body.

Delumbis is taken ſometimes for effeminate and wanton, and ſo delumbe carmen, is taken for a laſciuious & wanton verſe or ſong. Alſo ỹ verbe delumbare ſignifieth to debilitate or make weake. And by a metaphor delumbare ſententias vel argumenta, is to ſpoil ſentences & arguments of their pith and ſtrength, that is, to make them nothing worth.

Virgin vntouched. 2.

Queſtio.

IF a virgin be corrupt & oppreſſed by violence againſt her wil, & ſo leſe her chaſtity, doth ſhe remain ſtil a virgin, or no?

Reſponſio.

The diuines do diuide ſinne into two ſpices or kindes, that is:

In peccatum { Voluntarium. / Inuoluntarium. }

Becauſe ſin voluntary is impertinent to this caſe, I wil ſpeake only of inuoluntary or violent, as they cal it.

Of violẽt ſinne ther be. 2. ſpices, the one abſolute, & ỹ other cõdicional

Sinne violent abſolute is, when it lieth not in vs to do or not to do, but cõmeth externly, we nothing conſenting nor helping to the ſame. As for example: if a violent winde ſhould driue vs thither whither we wold not go: or if the miniſters of any Heathen Magiſtrate ſhould by force moue our handes to the incenſing of idols: than we being thus coacted, are deliuered from all fault and paine.

Sinne violent condicional is, when he ỹ is conſtrained, either conſenteth to it, or not cõſenteth. If he do conſent: as for example, if he deny the verity of the goſpel, which hitherto he hath cõfeſſed & profeſſed, he (although he be conſtrained through feare) is not void from ſinne. For he is not excuſed by the terror of death, nor by the fear of tormẽts. He ought rather to die, thẽ to deny the truth. If he choſe rather to die, thẽ to do or cõſent to ſuch horrible things, thẽ the tirant cãnot conſtrain him againſt his wil. He may wel kil him, but he cãnot make him ſubiect to ſin, either volũtary or inuolũtary. For by death he confeſſeth the truth, by death he declareth, ỹ he wil not do ỹ which they require of him being a liue to do.

Antiochus Epiphanes attempted to pollute the holy bodies of the Machabees, by the eating of meate forbidden by the law: but he chuſing rather to die, than to be prophaned, by death ouercame the Tirant.

But if ther be no cõſent to inuolũtary ſin, but mere violence is inferred

to

to any godly man, ẏ violence doth not pollute an holy & incorrupt mind. As for exãple: if any godly mã hauing his hands & fete bound, be caried & brought into a prophane church, wher he is cõstrained (wil he nil he) to be present at wicked sacrifices, he is not subiect to sin. Or if any holy virgin, or honest matrone, in the time of wars be corrupt, & consenteth not to ẏ wickednes, she doth certainly remaine vncorrupt before ẏ iudgement of God. S. Austine said not without great cause: Nõ iniuste aliquid pati, sed iniustè aliquid facere peccatum est. *Not to suffer ani thing wrõg fully, but to do any thing vniustly is sin. Again, ẏ said Austen in an other place writeth:* Quod violenter, nõ præcedente libidine, patitur corpus, vexatio potius quã corruptio nominanda est. Aut si omnis vexatio corruptio est, nõ omnis corruptio turpis est, sed quam libido procurauit, aut cui libido consenserit. *That is to say: that which the body suffreth violently, no pleasure nor lust going before, is to be named rather a vexatiõ thẽ corruption. Or if euery vexation be corruptiõ: yet not all corruptiõ is filthy, but ẏ which plesure hath procured, or to which lust hath cõseted*

De lib. arbit. lib. 3. c. 16. De mẽdatio ad consentũ Cap. 7.

Also the same Austine in an other place saith: Proposito animi permanente, per quod etiam corpus sanctificari meruit, nec ipsi corpori, aufert sãctitatẽ violẽtiã libidinis alienæ, quã seruat perseuerãtia cõtinentiæ suæ *The purpose of the mind remaining firm & stedfast, by which the body hath deserued to be sanctified, the violence of an other mãs lust & pleasure, taketh not away the holines from ẏ body, which the purpose & perseuerance of his own continency doth preserue & kepe. Saint Austine disputeth much of such like things in that place.*

De ciuit. dei. Lib. 1. Ca. 18.

In like maner we ought gently & with clemency to iudge of the inuoluntary death of furious and mad men, killing them selues.

Sobrietie. 3.

HE who we cal in latin sobrium, *we cal in Greke* σώφρονα, *which cõmeth of ẏ verbe* σωφρονέω, *which signifieth to be of a soũd minde, to be wise & ware, to be chast, modest, & temperat, to behaue one gently, and liue holy. Euripides saith:* σωφρονῶ πρὸσ σε, id est, erga te sum modestus: *that is, towards thee I am gentle and curteous.*

Sobriety is defined (as some say) quasi sine ebrietate, *without dronkennes, which is a sin to be abhorred in all persons. The prophet Esay saith:* ve qui cõsurgitis mane ad ebrietatẽ sectandã, et potandũ vsq; ad vesperã. *Vvo be vnto you which rise early in the morning and geue your selues to dronkennes vnto the euening.* Cap. 5.

This vice is described of S. Austine after this maner. Ebrietas est blãdus demon, dulce venenum, suaue peccatum, quam qui habet, seipsum non habet: quam qui facit, peccatũ non facit, sed totus est peccatũ. **that is.** *dronkẽnes is a flattring deuil, swete poysõ, & a pleasãt sin, which whoso-*

euer hath, hath not him selfe, which whosoeuer doth, doth not commit sinne, but is wholy sinne him selfe.

This vice did ouercome those men which coulde not otherwise be allured with more hainous sinnes (as saint Augustin writeth in Genesis.) Lib. 5. Ebrietas (inquit) decipit, quem Sodoma non decepit: vritur ille flammis mulierum, quem sulphuria flamma non vrebat. *Dronkēnes deceued him, whō Sodoma could not deciue: he was burned with the burning cōcupiscance of wemen, whom the flames of brimstone could not burne.*

Noe through the dronkennes of one houre, vncouered his priuities which he had kept close before, by the space of. 600. yeares.

Lib. tertio. Floridorum. Apuleus rehearceth a notable saying of one Aurelius a wise man, sitting at the table: Prima cratera ad sitim pertinet, secunda ad amicitiā, tertia ad voluptatem, quarta ad insaniam. *The first cuppe quencheth the thirst, the second pertaineth to frendship, ỹ third to pleasure, the fourth gendreth madnes: and (as Menander writeth)* Multum merum pauca cogit sapere *Much wine maketh litle wisdome.*

Astiages, when he demaunded of king Cyrus why he had not dronke vp the wine: because I feared (quoth he by my faith) least some poyson were mixt in the cup. For when thou in the feast of thy birth day, haddest thy frend to thee, I euidently learned, that he poured poyson vpon you. And by what meanes (saith he) O my sonne, knewest thou this? Because (quod he) I did see you neither wel aduised in body, nor in minde.

Saint Ambrose doth say: Ebrietatis malum est pudicitiæ periculum, *that is: the disorder of dronkennes bringeth chastity into peril.*

Idlenes. 4.

IDlenes *is called in latine* otium, *or as some write* ocium *it is a ceasing and vacation from al labour. His contrary is* negotium, *busines.*

Otium *somtime is taken for an easy exercise of the minde, or of the body, a relaxatiō from waighty affaires & matters of great importāce. Vvherupon we cal* otium litterarū, *for the study of learning, because that kinde of exercise, is counted a delectation, rather than any serious occupation, (as Cicero saith)* Quid dulcius otio literario: *What is pleasaunter then the study of learning?*

Otium *somtime is taken for quietnes, tranquility and peace, as Tully vseth it in his familiar epistles:* si antea auditum erit otium esse in Syria. *If it be heard before that ther is peace in Syria. These two last significations ar impertinent to my matter: therfore I wil speake som what of the first, which is properly called idlenes, & is the daughter of slouth.* Cap, 28.

The sonne of Syrach saith: Multam malitiam docuit otiositas *idlenes hath taught much mischief. Dauid being idle committed adultery.*

Behold

Behold (saith Ezechiel.) this was the iniquitie of thy sister Sodome, pride, fulnes of bread, and aboundaunce of idlenes was in her: and in her daughters, neither did she strengthen the hande of the poore and nedie. Cap. 16.

Saint Paule speaketh of certaine widowes which being idle, went about from house to house. Christ imbraided the idle persons, sayinge: 1. Timot. 5. Math. 20.
Quid statis hic tota die otiosi: *why stande you here idle all the daye?*

Sainct Augustin sayeth. Quod in otio non debet esse iners vacatio, sed aut inquisitio veritatis aut inuentio. *In idlenes sluggishe reste ought to be absente. And when a man is at rest, ther oughte to be eyther inquisition of the truth, or inuention of the same. And (as sainct Hierome saith)* non sufficit a malis esse otiosũ, si quis fuerit a bonis otiosus. *It is not inough for a man to reste and cease from iuell things, if a man be idle from good things.* De ciuit. dei. Lib. 19. Epist. 17.

Bernard. 5.

BErnard was an abbot of Clarenalla, he was a Burgondian borne & florished in the time of Friderico Barbarossa. He entred into the monasterie about the yere of our Lorde. 1112. *He was Abbot in the same place by the space of. 36. yeres, and died the yere of our Lorde* 1163. *He entred into the said monasterie when he was twentie and two yeres olde. He lefte behinde him many goodly bookes whiche are noble monumentes of his worckes. His life is described in fiue bookes which were wonte to be set in the ende of all his worckes.*
Fulgosus *writeth of saint Bernard a worthy historie. When there was sente vnto Bernarde two hundred pounds of mony, towards the building and repayring of the monasterie, the said mony was taken awaye by robbers and theues, which when Bernard heard, he gaue God thãkes that he had deliuered him of so great a burthen.*

There is a prouerbe risen of Bernard which is this. Bernardus non vidit omnia. *Bernarde saw not all things, by the which is signified that a man be he neuer so wel learned, may be ignoraunt in some things. And that a man be he neuer so expert and cũning, may faile in some matters. To this is the like saying.* Non nunquam bonus dormitat Homerus, *sometimes the best horse may stomble.*

Baptisme. 6.

BEcause I intende to make a longe discourse of Baptisme, and all the circumstances therof in mine apologie and answere to certaine billes which were throwen against me: I will in this place touche onely one sentence of Paule, written to the Corinthians.

The sentence is this Alioquin quid facient ii qui baptisantur pro mortuis? si omnino mortui non resurgunt, cur baptisantur pro mortuis?

Els what ſhall they do, which ar baptiſed for ỹ dead? If the dead riſe not at all, why are they then baptiſed for the dead?

There be diuerſe and ſondrie interpretations howe any are baptiſed for the dead. Chriſoſtome ſayth, that the Marcionites did accuſtome, when any of their cathecumines died without baptiſme, to put one vnder the bed, and when they came to the dead corps, they aſked whether he would be baptiſed. Then he whiche laye vnder anſwered that he deſired baptiſme. And ſo the dead corps was baptiſed. Vvhen the Marcionites for this matter were reprehended, they defended them ſelues by this place of Paule.

This maner of doing and worke was truely very ſuperſtitiouſe and rather to be counted a ſtage playe then a chriſtian rite. Nor the Apoſtle Paule doth make his argument as though he woulde ratifie and allowe this doing, but doth ſhew only that theſe mẽ (although they wer not very well inſtructed of baptiſme) did feare the ſtate of the dead. And in his name did geue the ſacrament vnto an other, that the dead perſone ſhuld not be made fruſtrat of the reſurrection. And ſo by this their owne facte Paule vrgeth them to graunte the reſurrection of the dead.

Sainct Ambroſe, willing to declare that the faith of other men maye ſomtime be praiſed, and not their fact to be proued, bringeth the exãple of Iephte. Vvho although he did not well in ſlaying and ſacrificyng his daughter, yet his fayth and conſtancie is praiſed in the epiſtle to the Hebrues. But this ſayinge of Ambroſe is not to be embraced nor allowed. For, we ought not to do ill, that good may come therof: nor euill deedes ought to be excuſed by any good intẽt, as they cal it, nor euils ar to be praiſed, although they may ſeme to be don by a ſincere faith & a good minde. Iephte in dede is praiſed in the epiſtle to the Hebrues, but it is not ther expreſſed, that he was cõmended for ſlaying & ſacrificing his daughter. For, ther wer many things faithfully and luckely done of him in the cõmon wealth of the Iſraelits. Ther be other men, whom this interpretation pleaſeth not, neither they do thinke that this rite, which the Marcionits afterward vſed, was obſerued of the Corinthians in Pauls time. For the Apoſtle would not haue refrained to haue taxed and touched ſo great an abuſe of ſo worthy a Sacrament. But howſo euer it be, this fond opinion, to be baptiſed for ỹ dead, hath old and auncient authors & defenders of the ſame. For Tertullian when he intreated of the reſurrection of the bodie, made mention of this ſurrogat baptiſme, and doth ſo interprete this place, that he would deduce his argument out of this maner of baptiſing. Yet he doth not affirme that Paule doth allow this rite, maner, and ordinance.

Sainct Ambroſe and Chriſoſtome do conſent vnto Tertullian. Notwithſtan-

withstãding, Chrisostome confesseth, (which is worthy to be noted) that it is an heresie & superstition that one should receiue the Sacramentes for an other. But yet, euen at this daye it is allowed and taught in the popishe church, that they which be present at masse, neede not to communicate, because the priest doth receiue the sacrament for all.

It is read in the life of S Benedict out of one of the dialoges of Gregorie, that Benedict commaunded the communion to be geuen to a certaine Nunne which was dead, so that the cõsecrate bread was brought vnto the dead corps. And although many of the scholemen do saye, that this bread or host was not consecrate, they haue not that out of the wordes of sainct Gregorie.

The Iewes (as it is reported) do laboure with the like madnesse, which do circumcise the bodies of their children being dead, if they dye before the eight daye without circumcision, as thoughe the Sacramentes were magicall excantations, which do profitte (as they say) onely opere operato.

But that one maye communicate or receiue the sacrament for an other, it is contrarie to the propertie of those mysteries. For the holye scripture calleth them, σφραγίδας, consignations and seales of fayth and the giftes of God, whiche onely haue place there, where either faith is, or where the giftes of God are collated and geuen. It is not conuenient, that the misteries be in one parte, and the seale set in an other parte. Let this bee a similitude, or example: Be it that a kynges or Prince doth graunte greate priuileges and large giftes to anye man by letters patentes: I praye you, where shal the seale be set? In the paper or parchment where the grauntes are written, or els in an other peece of parchment or paper? Truely, it ought to be put to the same. In like maner must we iudge, that he whiche beleueth, which is regenerate and incorporat vnto Christ, ought to receiue the consignations and seales of those giftes by himselfe, and not by his vicar or surrogate.

The second maner of interpretation of this place of Paule is this: it chaunced oftentimes in the primatiue church, that they which laye at the point of death and were not baptised, desired baptisme.
Saint Ciprian maketh mention of this maner and rite. He was consulted, whether they which were in the extremes of death (when they could not well be thorougly baptised or dipped, but were onely sprinkled with water) were to be counted to be of the nomber of them that were baptised: He answereth, that they were baptised: and doth persuade & counsell the grace of baptisme not to be denied vnto them. And in this sense the interpretation of Pauls words is this: Vvhat do they which ar baptised for the dead: that is, which when the last houre commeth are rather

rather to be counted to be of the nomber of the dead, then of the liuing.

Sainte Auſtine in the booke of his Confeſsions maketh mention of the geuing of baptiſme after this maner: Where it is written that a certain frind of his was chriſtened in ſuch extremitie of life, that when he was waſhed, he felte nothing, but when he was ſomwhat recouered, they declared vnto him what was don about him.

Sainct Auſtin himſelfe being ſomtime greued with great ſickneſſe deſired to be baptiſed. Nor he leaueth vntouched the abuſe of his time, in the which many of a ſet purpoſe did deferre their baptiſme, leaſte if they ſhould ſinne after they had receiued it, theyr ſins ſhouldhaue ben more greuouſe, and puniſhed with greater and ſharper paines. Therfore when any of the Catechumines did offend, if any man had rebuked him, it was ſaid for his excuſe: let him alone, he is not yet baptiſed. Vvhich thing ſainct Auſtin refelleth after this maner: There is as much (ſaith he) as if any man ſhould be greuouſly wounded, and ſhould perchaunce receiue an other wound, and they that ſawe this ſhould ſay: It maketh no matter, or it ſkilleth not, for he is not yet healed of his olde wound.

The third interpretation of theſe wordes of Paul is that, which doth affirme Paule to ſpeake here of true and lawfull baptiſme, and not of the ſuperſtitious baptiſing. Vve are all baptiſed for the dead, when we confeſſe this article, that Chriſt roſe from the dead, and that the reſurrection of the dead is to be beleued and looked for. For if this article be ouerthrowen, all the miſteries of our faith do periſh, and are nothinge worth. Therfore, expreſſe mentiō of this article is required in baptiſme. In the church of Aquilege, when the profeſſion of the faith was made, and the ſymbole rehearſed, and when they came to this clauſe of the reſurrection of the fleſh, it was expreſly ſaid and openly ſpoken: **I beleue the reſurrection of this fleſh.** Furthermore, the auncient fathers ordeined, that ſolemne baptiſme ſhould be celebrat and had in the time of Eaſter. Alſo, the words of Paule to the Romains do manifeſtly ſhew, that this ſacrament of Baptiſme reſpecteth the reſurrection of the dead, when it is ſayde: do you not know, that as many as be baptiſed in Chriſt Ieſu, are baptiſed to die with him? that as he roſe from death by the glory of the father: ſo we might likewiſe walke in newneſſe of life? &c.

Furthermore, the adminiſtration of the Symbole and outward ſigne, declareth the ſame. For they which are baptiſed, are dipped in water, and riſe from thence again, that death and reſurrection from the dead might by it be declared.

Theophilacte vnderſtandeth, **to be baptiſed for the dead**, to be nothing els, but to be baptiſed in this faith and belief, that our corrupt

fleſh,

flesshe, bodies and bones to be raised again from the dead.

Martinus Lutherus, *doth iudge, that baptisme in many places was solenised and geuen in the Churchyards at the sepulchres & graues of the dead, that the article of resurrection from death should be confessed and confirmed, not only by the profession of faith, by the ceremonie of baptisme, by externe wordes, but also by the testimonie of the place where the dead laye.*

Righte hande. 7.

THe right hande of god the father hath in the scripture two significations. First, the right hand of God is the place of the blessed, and eternall felicitie in heauen, as saint Austin writeth in his booke de agone Christiano. Dextera patris est beatitudo perpetua quæ sanctis datur: sicut siniſtra rectissimè dicitur miseria perpetua quæ impiis datur, &c. Cap. 26 *The right hand of the father is perpetuall blessednes, whiche is geuen to saintes: as the lefte hand is rightly called the perpetuall miserie, which is geuen to the wicked, so that the right and left hand is to be vnderstande not in God himselfe, but in the creatures.*

Saint Austin spake this according to the scriptures. For Dauid singeth: Notam mihi facies semitam vitæ, satietas gaudiorum in conspectu tuo est, & iucunditates in dextera tua in perpetuũ: *Thou shalt make knowen to me the path of life, aboundance of ioye is in thy sight, and great mirth at thy right hande for euer. Vvhat other thing is this, then if the should haue said: thou shalt leade me into life, that is, into heauen it selfe, wher I shalbe filled with ioyes in beholdyng and hauyng the fruition of thee. In thy right hand, that is, in eternall blessednes, or in ioyes perpetuall.*

Vve reade in the gospell, that the shepe shalbe set on the right hand, and the goates on the left hande. Therfore, the right hand of the father in this signification is (as the diuines terme it) finita. *And when we confesse the sonne to syt at the right hand of the father, we do confesse that he is deliuered from all grief, all sufferings, and from the infirmitie of man, and that touching his humaine nature, is at reste, and at mirth in heauen, where we beleue our soules and bodies to bee and to liue for euer. But because our bodies in blessednesse shall not be in euery place, but in one certaine place: therfore saincte Austin sayd Christ our Lord, for the maner of a true bodie, to be in one certaine place of heauen.*

Saincte Ciprian also sayth: sedere ad dexteram patris carnis assumptæ mysterium est. *To syt at the right hande of the father, is a mysterie of the flesshe taken vp.*

Secondly, the right hand of God is taken for vertue, power, kyngdome,

dome, protection, and the might of God. Dauid ſaid, the right hande of God is high and mightye, the right hand of the Lorde maketh ſtronge things. And Moſes ſayth. Dextara tua, Domine, magnificata eſt in virtute, dextera tua, domine, fregit inimicum: *Thy right hand, O Lord, is mightie in power, thy right hand, O Lorde, hath vanquiſhed the enemye.*

In this ſignification, **to ſit at the right hande of the father,** *is to raigne, to exerciſe might and power, to execute the office of a Prince or King. For Dauid ſaid: The lord ſayd to my Lord, ſit at my right hand vntill I make thine enemies the foote ſtoole. In this ſenſe the right hand of God is (as the diuines ſaye)* infinita, *and is concluded in no place.*

The olde interpreters of the holy ſcripture do diſcourſe this article, **he ſitteth at the right hande of the father,** *none otherwiſe then is ſayd before.*

Saint Hierome vpon the Epheſians writeth: Per humanam ſimilitudinem dei potentiam monſtrauit, non quò ſolium ponatur, & Deus pater in eo ſedeat, ſecumq; filium habeat reſidentem &c. *He ſhewed by a humaine ſimilitude the power of God, not that there is a ſeate put in the which God the father ſitteth and hath his ſonne ſitting by him, but that we can not otherwiſe vnderſtand God, iudging and raigning, but by our owne wordes. Therfore, as to be nighe vnto God, or to be far from God, is not to be vnderſtande concernyng the ſpace of places, but concernyng merites, becauſe ſainctes be by hym, and ſinners remoued far from him: ſo to be at the right or left hande of God, is to be taken, that the ſainctes are on the right hand, and the ſinners on the left. Our ſauiour approueth the ſame in the goſpell, wher he maketh mention of the ſhepe at the right hand, and the goates at the lefte hand.*

Saint Auſtine ſayth. Credimus quod ſedet ad dexteram dei patris: nec ideo tamen quaſi humana forma circumſcriptum eſſe Deum patrem arbitrandum eſt, &c. *VVe beleue that he ſitteth at the right hand of God the father: Yet we muſt not iudge or ſuppoſe God the father to be circumſcribed with the ſhape of man, that when we thinke of him, we conceiue in our mind either a right hand or a left: nor we ought to thincke, that when he is ſaid to ſit, that to be done by the bowing of hammes, leſt we fall into that ſacrilege, wherewith the Apoſtle curſeth thoſe, which chaunge the glory of the incorruptible god, to the ſimilitude of a corruptible man. For it is an hainous wickednes to place ſuche an image in a chriſtian church. It is much more wicked to place ſuch an image in the harte where the true temple of god is, if at the leaſte it be cleane from earthly luſt and errour.*

To ſit therfore at the right hande of the father, is to be vnderſtand

to be

to be in hie blessednes, where righteousnes, peace and ioye is, &c.

Golias. 8.



Olias was a puissant kyng of the Philistians, whome Dauid beinge yet a childe slewe, whan the Iewes were afraid to fighte with him man for man. His stature was, as the Bible rehearseth, sixe cubites and a spanne, whiche was tenne feete lackyng three inches, accomptyng it with the feete of men liuing at that time, whiche vndoubtedly were more then they be now. His habergeon weighed 5000. sicles, which is two thousand and fiue hundred ounces, and the yron of his speare weighed sixe hundred sicles, whiche is 300. ounces. Wherby his greatnes and strength maye be coniectured to excede anye man liuyng in this time.

Adoption. 9.



Doptio *was done two maner of wayes. It was done one way be the Pretour or chief iudge. An other way, it was done by the people or Tribune, thas is the chiefe officer among the communes, which adoption is called rather* arrogatio *then* adoptio. *But Caius doth make an other distinction betwene adoption and arrogation. So that* adoptio, *is, when he that is not his own man, nor in full libertie, doth passe into an other mans familie, and is counted his sonne.* Arrogatio, *is, by the authoritie of the prince, who doth adopte those whiche be their own men, and in full libertie. For they were arrogate, that is, demaunded whether they would be in the steede of lawfull children to him that did adopte them. In like maner he which did adopte, was demaunded whether he woulde receyue him that was arrogate in the steede of his lawfull son. But in the scriptures we be ỹ children of God, not by arrogation, but by adoption.*

To speake plaine, Adoptio *is an election of an heire, out of the course of inheritaunce, as by will or gifte. Also* adoptio, *is somtime taken for graffing. It may be applied to thinges inanimate or without life, as Plinius saith:* Adoptare herbam, *that is, to call an herbe after a mans propre name. So Lysimachus inuented the herbe* Lysimachiam *whiche holdeth the name of him. VVemẽ also did affecte this glorie, as* Artemisia *the wife of Mansolus adopted an herbe to her owne name, whiche herbe was called before* Parthenis: *whyche* Arthemisia, *was a noble princesse, wife to* Mansolus *King of Caria, of a notable chastitie, and excelled so in loue towards her husbande, that whan he was dead, she caused his harte to be dried in a vessell of golde into poulder, and by litle and litle she drancke it vp, sayinge: their two hartes shoulde neuer departe a sunder.*

Ignorantia. 10.

IGnorantia *in greeke is called* αγνοια. *And ſignifieth ſomtimes lacke of knowledge. Somtimes it is contrarie vnto knowledge, as when a man hath* habitum falſorum principiorum, & falſarum opinionum, *through the which he is let and hindered from the knowledge of the truth.*

A great queſtion is wonte to be toſſed among the diuines pro & contra, *whether ignoraunce doth excuſe men or no. Some hold yea, and bring for their purpoſe this ſaying of ſainct Paule. Firſt I was a blaſphemer, a perſecutour and railer. But I obteined mercie, becauſe I did it ignorauntly. To the which maye be anſwered there be two kindes of ignoraunces, that is.*

Tim. 1. epiſt. Cap. 1.

1. Ignorantia naturalis.
2 Ignorantia affectata.

Or as the ſcholemen do terme them.

1. Ignorantia inuincibilis.
2. Ignorantia vincibilis.

Naturall ignoraunce is of it ſelfe offence and ſinnne, becauſe it commeth of a beginning infected with poyſon, that is of the originall ſinne.

Lib. 3. de libe. arbitrio. ca. 19

Saincte Auſten ſayth. Quod ignorans quiſque non recte facit, & quod recte volens facere non poteſt: ideo dicuntur peccata, quia de peccato illo libere voluntatis originem ducunt. Illud enim præcedens meruit illa ſequentia. Nam ſicut linguam dicimus non ſolum membrum, quod mouemus in ore dum loquimur, ſed etiam illud quod huius membri motum ſequitur, id eſt, formam & tenorem verborum, & ſecundum hunc morem (dicitur lingua, alia græca, alia latina) Sic non ſolum peccatum illud dicimus, quod proprie vocatur peccatum (libera enim voluntate a ſciente committitur) ſed etiam illud quod de huius ſupplicio conſequitur, *that is. That thing which a man being ignoraunt doth not well, and that thynge which a man willingly can not do well, are therfore called ſinnes, becauſe they proceede of the ſinne of free will, the which goinge before deſerued theſe thinges followynge For as the tongue is not onely called that membre whiche will moue in the mouth when we ſpeake, but alſo that thynge whiche followeth the mouinge of this membre, that is, the forme and maner of wordes and ſpeaking (wherupon one is called the Latine tongue, an other the greeke tongue.) So we call that not onely ſinne, whiche is properly called ſinne (whiche is committed willinglye by free will), but alſo that which followeth of the puniſhment of the other.*

Obiectio.

Chriſt doth ſaye in Iohn. Si non veniſſem & locutus fuiſſem eis, peccatum

catum non haberent. *If I had not comme and ſpoken to them, they had had no ſinne.* Ergo *they to whome nothing is ſhewed and declared, are free from all ſinne and blame.*

Reſponſio.

Chriſt in that place doth not ſpeake of their innocencie and giltleſnes, but of their pretence. But euery pretence is not iuſte and good. The meanynge of Chriſte is no more but this: Nowe the Iewes haue nothinge to pretende and excuſe theyr ſinne, becauſe I came and ſpake to them Againe Chriſte doth not deliuer the ignoraunt vniuerſallye from all ſinne, but onely from the ſinne of rebellion and wilfull obſtinacie. For ſainct Auſten doth ſaye: Habent excuſationem non de omni peccato ſuo, ſed de hoc quod in Chriſtum non crediderunt, quod ad eos non venit, omnes enim qui non audierunt, nec audiunt, poſſunt habere hanc excuſationem, ſed non poſſunt effugere condemnationem, qui enim ſine lege peccauerunt, ſine lege peribunt, *that is. The ignoraunt hath excuſe not from all their ſinnes, but of this, that they beleue not in Chriſt, becauſe he came not to them. All whiche haue not had, nor do not heare, may haue an excuſe, but they can not auoide condemnation. For they whiche ſinne without lawe, ſhal periſhe without lawe.*

To this agreeth Chriſoſtome. Non de his puniendi ſumus quæ ſciendo peccamus, verum etiam pro illis quæ ignorando committimus. &c. *that is: We ſhalbe puniſhed not onely of thoſe thinges which we committe wittingly, but alſo for thoſe thinges whiche we commit ignorauntly. I do beare them witnes (ſayth Paule) that they haue the zeale of God, but not accordynge to knowledge. But this is not ſuffici ent for their purgation and excuſe.* Hom. 7 in cap. 2. Math.

Sainct Auſten againe doth ſaye: Non recte dici poteſt, ſi neſcit homo, non peccat, ſunt enim peccata ignorantium, quamuis minora quam ſcientium. *It can not be well ſaid, that a man doth not ſinne, becauſe he knoweth not, for there be ſinnes aſwell of the ignoraunt, as of them that know, although they be not ſo great.* De adult. coniugiis.

Sainct Bernarde doth not ablude nor ſwerue from this iudgement, who writeth thus. Vtraque cognitio dei ſcilicet & tui, tibi eſt neceſſaria ad ſalutem, quia ſicut ex noticia tui, venit in te timor dei, & ex dei noticia amor: ſic econtra de ignorantia tui ſuperbia, ac de Dei ignorantia deſperatio, *that is. Both the knowledge of God and of thy ſelfe is neceſſarie to ſaluation, becauſe by the knowledge of thy ſelfe, the feare of God commeth vpon thee, and by the knowledge of God commeth loue: contrarie wiſe by the ignoraunce of thy ſelfe, commeth pride, and by the ignorance of God, commeth deſperation:* Super cãtica.

Alley, W. (copy 1)

This much concernyng naturall ignoraunce.

Ignorantia affectata.

The other ignoraunce is when a man willingly, wilfully and obſtinatly is ignoraunt of a ſet purpoſe and malice, as if any ſhould ſay, he wil not vnderſtand and know that thing, which doth and may diſpleaſe him, nor will vnderſtande or knowe when he may: Such ignoraunce was in the Iewes enemies of the grace of God. Paule ſaith of them They not knowing the righteouſnes of God, but ſeekyng to place their owne righteouſnes, are not ſubiect to the righteouſnes of God.

Chriſt anſwereth the Phariſies, aſkynge whether they them ſelues were blinde. Si cæci eſſetis, non haberetis peccatum, nunc vero dicitis peccatum veſtrum manet. *If ye were blynde, ye ſhould haue no ſinne, but now ye ſaye, we do ſinne, therfore your ſinne remaineth.*

De. 12. grad. humilitatis. *Saincte Bernarde ſpeaketh of this kinde of ignoraunce verye handſomlye.* Non eſt parum ſcire quod neſcias fruſtra ſibi de ignorantia blandiuntur, qui vt liberius peccent libenter ignorant. *It is no light matter to ſeeke to know that which thou noweſt not, they vainlye flatter them ſelues, who are willingly ignoraunt, that they may the more freely ſinne. Of ſuch ſpeaketh the ſcripture alſo.* Nolunt apponere ſcientiam ne apponant dolorem. *They wyll not know, leaſt theyr ſorowe ſhoulde be increaſed.*

Obiectio.

Is there no kynd of ignoraunce that doth excuſe?

Reſponſio.

Lect. 28. ſapientiæ. *The ſcholemen, and ſpecially Holcot put two kyndes of ignoraunce which they call,* ignorantiam inuincibilem, & vincibilem.

In queſt. ex. vtroque teſt. queſt. 67. *Inuincible ignoraunce is that whiche can not be ouercomed wyth ſtudie or diligence, (as ſainct Auſtene very learnedly writeth.)* Non omnis ignorans immunis eſt a pœna. Ille ignorans poteſt excuſari a pœna, qui a quo diſceret non inuenit. Illis autem ignoſci non potuit hoc qui habentes a quo diſcerent operam non dederunt. *that is: Not euery on that is ignoraunt is free from pain: that ignoraunt man may be excuſed from paynes, whiche coulde not finde of whome he might learne. But they can not be forgeuen, whiche hauynge of whome they mighte learne, gaue not their diligence to learne.*

Chriſoſtome writeth. Non poteſt eſſe excuſatio condemnationis ignorantia veritatis, quibus fuit inueniendi facultas ſi fuiſſet quærendi voluntas. *Ignorance of the truth can not be an excuſe of condemnation, vnto them who had power and facultie to haue found it, if they had had good will to ſeeke it.*

Ignorantia.

Ignorantia vincibilis.

Vincible ignoraunce is when a man deſireth not to knowe thinges which he ought to know, nor to geue his diligence to know thoſe things, which pertaine to ſaluation.

Saint Auſtin ſaith. Licet grauius ſit peccare ſcienter, quam ignoranter, non ideo tamen confugiendum eſt ad ignorantiæ tenebras, vt in eis quiſquam excuſationem requirat. Aliud enim eſt neſcire, & aliud nolle ſcire. *Although it be more greuous to ſinne wittingly, then ignorauntlye, yet none ought to flee to the darckenes of ignorance, to find in them an excuſe. For it is one thing not to know, and an other thing not to be willing to know. That which is written in the booke of wiſdome, may well be veryfied in them.* Excæcauit eos malitia eorum. *Their owne* Cap. 2. *maliciouſnes made them blind.*

Saint Auſtin agreeth to the ſame ſaying: Impia mens odit etiam ipſum intellectum, et homo aliquando minimum mente peruerſa, timet intelligere ne cogatur quod intellexerit facere. &c. *A wicked mynde doth hate vnderſtandinge, and one of to peruerſe a mynde feareth to vnderſtand, leſt he be compelled to do that which he vnderſtandeth: wherupon the pſalme ſaith.* Noluit intelligere, vt beneſaceret. *He would not vnderſtand, leaſte he ſhould be driuen to do well* De verbis domini. 78.

This ignoraunce commeth of pride, malicioufnes and contempte. And this ignoraunce is called of ſome, Ignorantia craſſa & ſupina, *and it is damnable.*

The wordes Error, neſcientia, ignorantia, ignoratio, *haue this difference.* Error eſt approbatio falſorum pro veris. *Errour is the allowinge of falſe thinges for true.* Neſcientia importat ſimplicem ſcientiæ negationem. Ignoratio *perteyneth to the very acte and matter, whiche is vtterly vnknowen, nor can not be knowen, except it be vttered.* Ignorantia *is when a man doth not knowe that whiche he is bounde to know.*

I *ſhall thincke it nothing impertinent if* I *ſpeake here a worde or two of memorie, which is as it wer almoſt oppoſite vnto ignoraunce although not directly.*

De memoria.

All doctrine and diſcipline doth conſiſte in memorie, and we are taught but in vain, if that which we do heare, paſſe from vs and be forgotten. Quintilianus.

Notwithſtandynge euell thinges are better to be forgotten, then to be kepte in memorie. Themiſtocles (as Cicero writeth) paſſyng by a certaine ſchole demaunded what was there profeſſed and taught. One anſweringe that the arte of memorie was taughte, he ſayde.

Alley, W. (copy 1)

Mallem obliuionis quam memoriæ artem memini eorum quæ volo, obliuiſci, non poſſum quæ nolo. *I remembre well thoſe thinges which I woulde to be ſo, but I can not forget thoſe thinges which I would not to be ſo.*

Caſsius Seuerus, *when his booke was burned by the commaundement of the Senate:* Nunc (inquit) ſupereſt vt ipſe vnius comburar qui illos edidici. *Now it reſteth alſo that ye burne me aliue, which haue learned without booke euery worde in them. For that whiche is depely grauen in mind, can not be taken away, but with life and all.*

A certaine Proconſul, intending to torment and puniſh a certaine theef, and when he doubted what puniſhment he might take of hym, one Polemon comminge that waye, ſayde: Iube illum edicere veterum ſcriptᵃ: *Commaund him to learne without booke the writinges of the old authours. For Polemon had learned by memorie many thinges. But in all exercyſes he compted nothynge to be more laborious and payne full then to conne without booke. Therfore Fabius woulde haue this kynde of labour and ſtudie to be deuoured euen from childhode.* Hæc Philoſtratus.

Oenipodes when he ſawe a certaine yonge man getting to him ſelfe many bookes: Non ciſtæ (inquit) ſed pectori. *Not to thy cheſte, not to thy preſſe, but to thy breſt, and to thy memorie. By the which ſayinge he iudged them not to be learned whiche haue nombre of bookes: but which out of bookes committe all thinges to the treaſure of memory.*

Obiectio.

VVhy then, it nedeth not to haue copies of bookes, nor it forceth to haue any good librarie, yea it maketh no matter whether we haue anye bookes or no.

Reſponſio.

Cartæ ſunt rerum fidæ cuſtodes, *bookes are faithfull kepers of things.*

Epiſt. 46. *Seneca writeth in his epiſtles:* Non refert quam multos, ſed quam bonos habeas libros. Lectio certa prodeſt, varia delectat, multitudo librorum onerat, non inſtruit. *It is not materiall how many bookes, but how good bookes thou haſt. One ſpeciall kinde of readynge doth proffit, varietie delighteth, multitude of bookes lodeth, and not inſtructeth.*

Mithridates Kinge of Pontus is worthy to be had in admiration, which was wont to geue lawe to .22. diuerſe nations, ouer whom he bare rule in their own proper tonges, and could ſpeake to euery one of them without an interpreter.

King Cyrus hauyng mightie, huge, and great hoſtes, called euerye one of his ſouldiors by his proper name.

Ambitio

Ambitio. 11.

AMbition is the inordinat desire of dignity and honour. Ambitio *commeth of this verbe* ambio, *which properly signifieth to compasse or go about, and by a metaphor betokeneth sometyme to flatter and circumuent. And becausse the Romanes when they did affect honour and bearing of rule, they went about to euery one, spake fayre, tooke them by the handes, and desired them that they would helpe them with their voices: So it came to passe, that* ambire, *is taken to desire honour, and the roume of a Magistrate.*

Ther is ambitus, *and* ambitio, *but this is the difference, that ambitiō properly is the immoderate desire of honour and praise.* Ambitus *is whē we come to publicke honour by filthy meanes and vnlawful waies, as by flattery, faire speaking, and geuing of large gifts, which properly may be called bribery, or simony: What so euer* ambitus *doth, ambition compelleth to doo the same.*

Saint Austine hath a notable saying: Laudari a male viuentibus nolo et detestor, laudari autem a bene viuentibus, si dicam nolo, mentior, si dicam volo timeo ne sim humanitatis plus quam sodalitatis. &c. *I abhorre to be praised of the ill liuers, and to be praised of good liuers, if I say I wyll, I lye: if I say I wyll, I feare least I maye be counted, more humaine then sound. What shall I say therfore?* Nec plene nolo, nec volo. *Neither fully I nill nor wyll. I fully will not, least I be endomaged by the praise of man: nor fully I nill, least they may be vnthankefull to whom I preach.*

Chrisostome writeth: Opus quidem desiderare bonum, bonum est: primatum autem honoris concupiscere vanitas est. Primatus enim fugientem se desiderat, desiderantē se onerat. *It is a good thing to desire a good worke, but to desire primacy of honor is vanity. For primacy and honour do desire him that fleeth frō her, & burdeneth him that doth desire her.* In Math. homil. 25.

The like saying hath saint Gregory: Locus regiminis desiderantibus negandus est, fugientibus offerendus. *The place of bearing rule is to be denied to them that desire it, and to be offred to them that flee it.* In pastorali.

Persius speaketh in his first Satyre after this maner.

Scire tuum nihil est, nisi te scire hoc sciat alter,
At pulchrum est digito monstrari et dicier hic est.
Except other men know that thou be learned.
Both thou and thy learning are nothing regarded.
For it is a goodly thing to be poynted with finger,
And to be sayd: lo, who goeth yonder?

Phanorinus saith: that men are partly to be mocked, partly to be hated, and partly miserable. To be laughed at, becausse they aspire ambitiously

ouſly to higher degrees. Hatefull, when they obtaine them. Miſerable, when they be voyd of their hope.

An ambicious ſonne of a certaine cooke, when being like to haue office, came into the field, and deſired Cicero his conſent. Tully knowing him to be a Cooke, ſayd: Ego quoque tibi fauebo. Tully had a reſpect vnto the Cookes office, in ſaying: Ego quoque.

Eremites, 12.

THe Greke word ἔρημος, betokeneth ſolitudinem, a deſert, a wildernes, wherof commeth Eremitæ, which dwel in wildernes, and leade a ſolitary life for the cauſe of relgiõ. They are called alſo Anachoritæ. They liued euery one in his proper Cel. They were very frequent and many in the Eaſt part, and in the deſertes of Egipt, wherof Chriſoſtome ſaith: Si quis nunc ad Egipti ſolitudines veniat, paradiſo prorſus omnem illam videbit eremum digniorem, et innumerabiles angelorum cœtus in corporibus fulgere mortalibus. That is, if any now go to the deſertes of Egipt, he ſhal ſee vtterly all that wildernes, more worthy then paradiſe, and ſhall ſee innumerable aſſembles of angels, ſhine in mortal bodies.

Hom. 8. Math. 2.

But by Chriſoſtomes leaue, theſe woordes be agaynſt the ſaying of Chriſt: Nolite exire, nolite credere, wil you not go foorth, beleue not.

Caſſianus maketh mencion of a certaine Eremite in Egipt, whoſe name was Archebius: who liued 37 yeares in the order of the Eremits or Anchorites. And from thence he was taken of the Church, and made a Biſhop.

I remember a prety hiſtory of a certaine Eremite, who liued very auſterely, and fared very courſely, who did ſpred his table with a net, whē he tooke his refection. At the laſt, whether it were through his holines, or hipocriſy, he was choſen to be a Biſhop. And when he was biſhop, he had forgotten his net, and cauſed his table to be ſpred and laid with very fine and faire clothes. At the laſt one demaunded of him wher his net was, and why he did not lay his table with the net? Vvhat neede I nowe (ſaith he) the net? for I haue caught the fiſh that I would haue: meaning by the fiſh the biſhopricke.

By this ye may ſee their hipocriſie, and what maner of men they wer. At the laſt they crept from the wildernes, to townes endes, where they might liue more eaſely, quietly, and daintely: but howe continently they liued in their Celles, I ſhall not neede to ſpeake. For it is to manifeſt to al the world.

Priuation. 13.

THey are properly called homines priuati, which are not ſet in any authority. Priuatus alſo being a participle of ỹ verb priuor, beto-

betokeneth spoliatum, one that is spoiled or robbed. Priuatio the verbal is the lacking of any quality that is contrarye: As voluptas est doloris priuatio. Pleasure is the priuation of dolour and sorrow. Aegritudo est priuatio valetudinis: Sicknes is the priuation of health. But for priuation in this signification, you must consult the Logicians.

Be ye holy, as I am holy. 14.

THese words are written in Leniticus: & thei are the words of God vnto the people of Israel, after he hadde forbidden them to eate of any creeping thing. For that was an abhominacion vnto the Lord. Therfore saide God vnto them: you shall not pollute your selues with any thing that creepeth, neither make your selues vncleane with them, neither defile your selues therby. For I am the Lord your God: be sanctified therfore, & be holy, for I am holy. By the which words is ment, that the people of God should not be drowned in filthines, or any kinde of sinne, wherof the creeping Serpent was the first author and original. Vvho would not laugh at, or rather lament the obstinate blindnes of the Papists, which do wrest this peece of scripture against mariage of Priestes? Vvherin they offende in two pointes. First, in that they restraine these wordes to be spoken onely to priestes, wher it was spoken to al the people. Secondly, in that they count Matrimony to be vnholy, wher Saint Paule doth cal it both honorable, and also immaculate. Leuit. 11.

Al maner of companies. 15.

THer be two prouerbes, the one is, Polypi mentem obtinere, to follow the nature of Polypus: which Polypus is a fish that chaungeth his coulour often times, and when the fishers pursue him, he doth cleaue to the rockes, and doth imate the couloure of the same rocke, to the which he cleaueth. The other prouerbe is, Chamæleonte uersatilior, more chaungeable than the Chamæleon.

Vvhich both prouerbes may be very wel applied and spoken of them, which fashion and frame them selues to the qualities and condicions of them with whom they be conuersant. Vvith the Papists, they wil be Papists, with the Protestants, they wil be Protestants. Such may be well compared vnto the Serpent Chamæleon, of the which ther is gret store in Aphrica, but they are more frequent in India.

Plinius maketh mention of this beast, and saith, he is almost as byg as a Crocodile, but the backbone is sharper, and more crooked, and the tayle is greater. Lib. 28. cap 8.

Plutarchus writeth, that the Chamæleon wil turne himself to al coulours, sauing to the white coulour. Such Chamæleons be these persons, which In commentariis de adulatione.

Which for the ſtate and condicion of the time, will frame them ſelues to faſhions, and will ſay with Terentius his Gnato: Ais, aio, neges, nego: *if you ſay it is thus, ſo do I alſo: if you ſay nay, ſo wyl I. Plutarchus writeth of one named Leontychides, who whē he was noted not to be ſo conſtant as he ought to be, anſwered:* Mutor pro temporum ratione. *As the time chaungeth (ſaith he) ſo do I chaunge.*

Do you thinke that ther be not a great number of ſuch Leontychides in England, which wil turne with euery winde, and wil be of al religiōs? And when the prince turneth, they wil turne alſo, and will with euery winde turne as the wethercocke. But what may we ſay of ſuche? Euen that which one Laborius ſaid vnto Cicero. For when Laborius was appoynted by Ceſar to be one of the Senate houſe, and he came to ſit down among the Senators, Cicero ſayd. Reciperem te niſi auguſte ſederemus. *I would receaue thee, but that the roum is very ſtraight. Vnto whom Laborius anſwered:* At tu ſolebas duabus ſedere ſellis. *But thou art wonte to ſit vpon two ſeates: noting Cicero his inconſtancie, who would ſeme to play on both the handes. VVhat ſhall we ſay of that Chamæleon of Oxford, who hath ſo often chaunged his colour, and ſo often reuoking hys papacie, and reuolting againe to the ſame. But leaſt I might be noted* Luctari cum laruis, *becauſe he is departed out of this world, I wyll ſay no more of him, leaſt he haue left behinde a number of that heare, which wilbe as ready to play the foxiſh part, as euer he was.*

Take a yong Foxe or Cub (as ſome terme it) & tie him with a chain, and fede him by the ſpace of ſeuen yeare with milke and ſops, as long as he is tied, he wil abide with you, but if the chain break, or any linke ther of, he wil forſake his milke and ſops, and go to his denne as faſt as he can run. So it is to be feared, that ther be a great many of ſuch cubs, which as long as the chaine holdeth, that is, as long as the prince liueth, and the law continueth, they wil eate milke and ſops with vs, that is, they wil be of our religion, & profes the Goſpel with vs: but if the chaine ſhoulde breake, that is, if the prince ſhould die, or the law chaunge, the Fox neuer went ſo faſt to his den, as they wold run to Rome againe.

Confeſſe. 16.

AS *for the confeſſion inſtitute by God, as wel the publicke as the priuate confeſſion, is ſo copiouſly declared in the ſcriptures, that I ſhal not nede to intreate any thing of it. Therfore I wold wiſh the Reader to go to the ſcriptures, whiche will fully inſtruct him what confeſſion ordeined of God is, and into how many kinds it is diuided.*

I wil concerning this Miſcellane make ſome diſcourſe of the confeſſion of ſinnes inſtitute by man. You ſhall vnderſtand that this confeſſion is of two ſortes. The firſt is publicke, rituall, or ceremonial confeſſion,

Which

which they cal as it were, exomologesin.

The priuate or secrete confession is called auricular. The publicke confession may be called rituall, because it is not so much the acknowledging and confessing of sinne, as the act of penaunce. And so Isidorus doth almost define it saying: Exomologesis prosternendi et humiliandi hominis disciplina est, habitu atque victu, sacco et cinere incubare, corpus sordibus obscurare, animum mæroribus deiicere, illa quæ peccauit tristi tractatione mutare. That is to say: Publike confession is a discipline to cast downe and to humiliate man by habite and diet, and to lye in sack cloth and ashes, to make the body ill fauoured with vncleane keeping, to throw downe the minde with heauines, and to amend his faultes wyth a heauy demeanor. Lib. etimol. 6 cap. 18.

I would not haue rehearsed these wordes of Isidorus, being a meane authour, vnles almost the same were read in Tertullian. Lib de penitentia.

An example of this hath Eusebius, saying: Natalis martyr deceptus ab hæreticis, tandem errorem intelligens, manè consurgit. &c. Natalis the confessor, being deceiued of heretickes, at the length knowledging his error, rose betime in the morning, put vpon him sacke cloth and ashes, and with many teares bewailing his error, did prostrate him selfe at the feete of Zepherinus the Bishop: & likewise with great lamentation, being throwne downe at the feete, as wel of the Clergie, as of Laity, caused all the Church to weepe, and with continuall praier to craue pardon for him of Christ. Eccles. histo. Lib. 5. ca. vlt.

But this ritual confession semeth not to be commaunded of God (as it was vsed in old time) that at this day also, whosoeuer hath committed any sinne, should forthwith be compelled to do opē penance. For wher in the Gospel is such a penaunce read to be inioyned to the sinfull and adulterous woman? Ther were many other sinners receiued into the fauour of God by Christ, without such maner of penaunce. For it is very wel knowne how Christ our Lord delt with Mathewe, with Zacheus, with Peter which denied him, and with many other. Therfore, I thinke and iudge, that the Bishops and Priestes in old time inuented this publicke confession for disciplines sake, and that ther might be lesse liberty and lisence to sinne.

Sozomenus writeth thus: Ab initio sacerdotibus placuit, vt velut in theatro, teste multitudine ecclesiæ, peccata manifestarentur. That is to say: At the beginning it pleased the priestes, that as it were in a theater the whole congregation bearing witnes, sinnes should be made manifest. Lo here he saith, it pleased the priestes. He addeth also, that ther was a priest appointed, to whom they which had sinned, did come to confesse their sinnes, and to heare and learne their penaunce, that is, what they should Eccles. hist. Lib. 7. ca. 16

Alley, W. (copy 1)

ſhould do, or what puniſhment they ſhould ſuffer. And a litle after the ſame Sozomenus ſheweth the vſe of the Romiſhe Church in putting to penaunce.

Furthermore, he ſaith that in the church of Conſtantinople, ther was a Prieſt appointed to heare the confeſſion of the repentaunts, vntil a certaine noble woman, for the ſinnes ſhe had confeſſed, being cõmaunded of the Prieſt to faſt and to pray, and therfore abode in the Church: was found to haue committed fornication with a Deacon. For the which fact the Prieſts were then ill reported of. But Nectarius the Biſhop being doubtful what puniſhment was cõuenient for that offence, depriued the Deacon from his function and office. And becauſe ſome men gaue counſel, that euery man might haue liberty (according to his conſcience) to come to the communion of the holy miſteries, the penitenciary prieſt was no longer ſuffered to remaine in that office. And ſince that time thys counſel tooke effect, and continueth ſo at this day. &c.

This holy biſhop Nectarius would not haue abrogate this publicke maner of confeſſion, if he had vnderſtand & knowne it to be ordeined of God: neither it ſhould haue bene lawfull for him ſo to doo. For he did know (as Sozomenus alſo doth graunt) that this forme and maner of cõfeſſion was vſed in the church, by the cõunſel and deuiſe of biſhops. Neither we reade, that Chriſoſtom (which did next ſuccede Nectarius, who alſo was a very diligent & ſeuere biſhop) did reſtore againe this rituall kinde of penaunce. For he writeth thus: Nõ dico tibi, vt te prodas in publicum, neq; vt te apud alios accuſes: ſed obedire te volo prophetæ dicenti, Reuela Domino viam tuam. &c. *that is: I do not ſay vnto thee, that thou ſhouldeſt vtter thy ſelfe openly, nor that thou ſhouldeſt accuſe thy ſelfe before other men: but I would haue thee obey the prophet ſaying, declare and open thy way vnto the Lord. Confeſſe thy ſinnes therfore vnto God the true iudge, with continual praier to obtaine remiſſion: not wyth thy toung, but by remorſe of thy conſcience. And than beleue, ỹ thou maieſt obtaine mercy, if thou ſhalt haue it continually in thy minde. &c.*

In epiſt. ad heb. hom. 31

Againe, Chriſoſtome ſaith in an other place: Si confunderis alicui dicere, quia peccaſti, dicito ea quotidie in anima tua. &c. *If thou be aſhamed to tel thy ſinnes to any man, bicauſe thou haſt offended, tel them daily in thy ſoule. I do not bid thee to confeſſe them to thy fellow ſeruaunt, that he might imbraide thee, confeſſe them to thy God, which healeth them. If thou wilt not confeſſe them, God knoweth them, which was preſent when thou didſt commit them.*

In Pſal. 56.

Furthermore, he writeth thus in an other place: Caue homini dixeris, ne tibi opprobret. Neque enim conſeruo tuo eſt confitendum, qui in publicum proferat, ſed domino, qui tui curam gerit, qui et humanus eſt, et me-

et medicus: ei ergo ostendes vulnera. *That is: Tel not thy sins to mā, lest he do imbraide thee. For thou must not confes them to thy fellowe seruaunt, that may vtter them, but to the Lord, which taketh care ouer thee, which is both merciful, and also a gentle Phisition.*

He bringeth in also the Lord speaking and saying: Non cogo te in medium prodire theatrum, ac multos adhibere testes: mihi soli dic peccatū tuum priuatim, vt sanem vlcus. *I do not compel thee to come foorth into the midde of the multitude, & to take many witnesses: cōfesse thy sinnes to me alone priuatelye, that I maye heale thy grefe.*

All these testimonies of Chrisostome do euidentlye inough proue and declare, that this ritual and publicke confession (as it hath bene in time past vsed in the church) was not institute of God, and therfore remoued not without cause out of the Church.

I would not haue my meaning so taken, as though I vtterly denied opē penaunce to be inioyned and done for notorious and open sinnes, that the congregation may be satisfied for the offence committed. But my meaning is, that Exomologesis (as it was vsed in Nectarius time) was not institute nor ordained by God.

¶ Of auricular confession.

Priuate or secrete confession is wont to be made onely to the priests, al other arbitrers and witnesses being remoued & set apart. In ỹ which confession euery man whispered priuily his sinnes into the priestes eare, and receauing absolution of him, by certain conceiued woords, thought himselfe to be purged from al his sinnes. This confession is called auricular confession, which was vnknowen in the time of the Apostles. And although it began to take rote & place in time past, yet in the beginning it was free and not vsed. At the last it began to be cōmaunded & extorted of the bishop of Rome, when the state of the Church was most corrupt, in the yeare of the Lord. 1215. or ther about. It was disputed of. 80. yeares or more (before it was cōmaunded by a certain law) whither it was sufficient to confes onely to God, or els to the priest also?

One Hugo a learned writer of that time, saith: Audacter dico, si ante sacerdotis absolutionem. &c. *I say boldly, if any man com to the communiō of the body & bloud of ỹ lord, before he be absolued of ỹ priest, he vndoutedly eateth & drinketh his iudgemēt, although he be greatly penitent, and be sorowful and doth much lament. These be the woordes of Hugo, spoken not so boldly as busily, and more then true, except Gods word be false. This Hugo liued about the yeare of the Lord. 1130.* Lib. de. eccle. ptāte ligandi et soluendi.

Not long after followed him Petrus Lumbardus, commonly called the master of the sentence, because he gathered together the sayings of the fathers, and made (as it were) an abridgement of their doctrine.

Lib. 4. diſt. 17 et. 18. *This man liued about the yeare of the Lord.* 1150. *He in his booke of ſentences ſheweth firſt the authority of the fathers, that confeſsiō made to God onely is ſufficient. Afterward, he bringeth in other ſentences teaching the contrary. Laſt of all, he himſelfe geuing ſentence, concludeth ſaying:* Ex his indubitanter oſtenditur, oportere deo primum. &c. *bi this doubtles it followeth, that we muſt firſt offer our confeſsion to God, & then to the prieſt. Otherwiſe, no man can enter into Paradiſe, if at the leaſt he haue oportunity and faculty ſo to confeſſe.*

Gratianus the patcher together of the decrees, which liued in Lumbardus time, is more gentle and fauorable. For he doth define no certainty, but bringing in ſentences pro et contra, *for both partes, concludeth thus:* Cui horum potius adhærendum ſit, lectoris iudicio reſeruatur. *To which of both theſe partes a man ought to leane and cleaue, it is reſerued to the iudgement of the Reader, that is, whether we ought to cōfeſſe our ſinnes to God onely, or ells to God and to the prieſt alſo. For both the partes hath wyſe and religious men for fautors and defenders.*

Fyftye yeares after thys followed one Lotharius, a Doctor of Paris, a diligent follower of Lumbarde He being created Byſhop of Rome, & called Innocentius the thyrd, ſummoned a generall counſell called concilium Lateranenſe, *in the which he made a law which Gregory the ninth reciteth in his decretalls. His wordes be theſe.* Omnis vtriuſq; ſexus fidelis, poſtq; ad annos diſcretionis peruenerit, omnia ſua ſolus peccata ſaltem ſemel in anno fideliter confiteatur proprio ſacerdoti, &c. *Euerye Chriſtian of both kindes, when he ſhall come to the yeares of diſcretion, ſhall by hymſelf confeſſe all his ſinnes at the leaſt once in the yeare to his own proper prieſt, and fulfill the penaunce enioyned vnto him: Theſe be the wordes of this new lawe.*

Lib. 5. cap. 12.

Is not this a moſt wicked law to binde the poore penitent ſinner vnto one onely prieſt? And I praye you, who is able to confeſſe all his ſinnes vnto the prieſt? Doth not the Prophet Ieremie crye: prauum eſt cor hominis et inſcrutabile: *The hart of mā is wicked and vnſearchable? Doth not Dauid ſinge:* Delicta quis intelligit? ab occultis meis munda me Domine: *VVho vnderſtandeth his offences? clenſe me, Lord, from ſinnes hidden from me.*

Again in an other place Dauid ſaith: Si iniquitatē obſeruaueris, Domine, domine quis ſuſtinebit: *If thou, O Lord, ſtraightly markeſt iniquity O Lord who ſhal abide it? It is impoſſible for mā to confes all his faults. Therfore this their new law doth nothing els but driue and drowne mē in the bottome of deſperation.*

Obiectio.

Ther be ſcriptures, which do confirme this auricular confeſsion, as ỹ ſaying of Chriſt ſpoken to the leaper: Go & ſhew thy ſelf to the prieſt.

Reſ-

Reſponſio.

This place maketh rather againſt their confeſsion, than with it. For the leaper was healed before he came to the prieſt. But the ſinner (ſay they) is not healed nor abſolued before he go from the prieſt. And Beda writeth, that by the leapers are onely ſignified hereticks. If therfore thei wil eſtaliſh their confeſsion auricular, by the hiſtory of the leapers, thē muſt none confes themſelues vnto the prieſt, but onely hereticks. And thus ye may ſee how they caſt doung in their own eyes.

They do not onely moſt ſhamefully detort this peece of ſcripture contrary to the natiue ſenſe, but al other places of ſcripture which they are wont to alledge. Of many I wil bring but one.

Bonauenture in his cōmentaries vpon the maiſter of the ſentēces, fra meth, or rather faineth two things to be in confeſsion: the one he calleth formale, *that is, abſolution. And this was inſtitute of the Lord, when he gaue the keyes to the Diſciyles. The other he calleth* materiale, *that is, ỹ detection and opening of ſinne. And he ſaith, that the Lord did not inſtitute this part by him ſelfe, but did onely inſinuate it.* Lib. 4. diſt. 17 quæſt. 3

Then Bonauenture addeth theſe words: Confeſsion was inſinuate of the Lord, inſtitute of the Apoſtles, & promulgate of S. Iames biſhop of Ieruſalem. For as he did promulgate the ſentence for not obſeruing the legal ceremonies: ſo did he inioyne confeſsion to al ſinners, when he ſayde: Confitemini alterutrum peccata veſtra: *Confeſſe your ſinnes one to an other. Thus much Bonauenture.*

V who wil not maruail, nay who may not rather lament the blindnes of that world? V what is not to wreſt the ſcriptures, if this be not? It is moſt euident, that the Apoſtle Iames ſpeaketh not here of auricular confeſsiō, but of that confeſsion where with one neighbour doth confes, and reconcile himſelf to an other, whē one hath offended an other, and do pray one for the other. Ther be two words in this ſaying of the Apoſtle, which being diligently expended and weighed, will cauſe them to be laughed to ſcorne. Firſt the apoſtle vſeth this word ἀλλήλοις, *which ſignifieth mutually, by courſe, one after an other, & as ye would ſay,* reciprocè: *V wherevpō we may gather this: if the lay men be commaunded by this place of Iames to confeſſe themſelues to the prieſtes: Then muſt ỹ prieſtes by courſe cōfeſſe themſelues to the lay men. For that is to confeſſe themſelues one to an other, as the Greeke word* ἀλλήλοις, *importeth. But if it do greeue the prieſt ſo to do, thē let them acknowledge this place of Iames to make nothing for their auricular confeſsion.*

Furthermore, Iames ſayth afterward: praye one for another, that you maye be ſaued. For he doth couple and knitte, as it were vnder one yoke confeſsion and prayer. V hereupon we maye gather thus: If we muſt confeſſe onely to the prieſtes, than we muſt praye onely for

prieſtes. But we muſt not pray onely for the prieſtes: Ergo neither we ought to confeſſe onely to the prieſtes. And thus you may plainly ſe, that theſe ſcriptures which they alledge for their purpoſe, maketh nothing for auricular confeſſion.

Reſpect of perſons. 17.

Thomas ſecũda ſecundæ. 4 83. art, 4.

Reſpect of perſons is called in the Greeke tounge, προσωπολημψια. *And it is defined of the ſcolaſtical diuines after this maner:* Acceptio perſonarum eſt inæqualitas iuſtitia diſtributiuæ in quantum aliquid attribuitur alicui præter proportionem. *Reſpect of perſons is inequality of iuſtice diſtributiue, when any thing is attributed to any perſon beſide proportion and equality.*

Cap. 19. *God ſaith in Leuiticus:* Non conſideres perſonam pauperis, nec honores vultum potentis: *Thou ſhalt not fauor the perſon of the poore, nor honour the perſon of the mighty, but thou ſhalt iudge thy neighbour iuſtly.*

Cap. 5. *It is commaunded in Eccleſiaſticus:* Iuſtifica puſillum et magum ſimiliter: *Iuſtifie the weake and mighty a like.*

Rom. 2. *S. Paul ſaith: Ther is none acception of perſons with God.*

Cap. 2. *Haue no reſpect of perſons ſaith Iames, in matters of faith.*

Saint Auſten, concerning this matter, writeth thus: Si hanc diſtantiam ſedendi et ſtandi ad honores eccleſiaſticos referamus. &c. *If we refer the diſtance of ſitting and ſtanding to eccleſiaſticall honors, it is to be counted no light ſinne to reſpect faith in reſpect of perſons. For who might ſuffer a rich mã to be choſen to ỹ ſeate of the honor of the church, & to cõtemne & deſpiſe a poore mã being better learned & more holy?*

Ad Pammachium. *Saint Hierom ſaith:* Nec bonis aduerſariorum, ſi honeſtum quid habuerint, detrahendum, nec amicorum laudanda ſunt vitia, &c. *Neyther any thing is to be taken nor detracted from our aduerſaries, if they haue any honeſt thing, nor the faults of our friends ar to be praiſed, but euery thing is to be iudged, not by weing ỹ perſõs, but by expẽding the matters*

Lib. 4. de ſummo bono. *Iſidorus ſaith:* Iudices iniqui errant à veritate ſentẽtiæ, dum intendũt qualitatem perſonæ. &c. *Vnrighteous iudges do erre from the verity of the ſentence, while they conſider the quality of the perſon, & do oftimes vexe & greue the righteous, when vniuſtly they defend the wicked.*

Lib. 2. vili. conditionis humanæ. *Innocentius hath two goodly and golden ſaings againſt reſpect of perſons. The firſt is thys:* Vos non attenditis merita cauſarum, ſed perſonarum, non iura, ſed munera, non quod ratio dictet, ſed quod voluntas affectet, non quod ſentiat, ſed quod mens cupiat, non quod liceat, ſed quod libeat. &c. *You do not conſider the merits of the cauſes, but of the perſons, not the rights, but the rewardes, not that reaſon preſcribeth, but that the wil affecteth, not that the minde iudgeth, but that it deſireth, not ỹ which is lawful, but that which liketh and pleaſeth.*

The

The other saying hath no lesse grace then the former: Clamat pauper, et nullus exaudit, loquitur diues, et quilibet applaudit. &c. *That is: the poore man crieth, and no man heareth, the rich man speaketh, and euery man flattereth, the rich man speaketh, and al do consent, and extol his wordes euen to the cloudes, the poore man speaketh, and they say, who is this? They say to the rich man, sit thou here, they say to the poore man, stand thou there.*

Xenocrates, seing a certain theefe lead to the galowes smiled and said: magni fures minores morte damnant. *Greate theeues doo condemne the lesse theeues to death.*

Iuuenalis hath for this purpose a very meete verse. Sat. 2.

Dat veniam coruis, vexat censura columbas.
The law vereth Dooues with penaltie,
But thee setteth the Rauens at libertie.

Lie and Lyar. 18.

OF lies there be three kindes, that is:

Mendacium. { Iocosum. / Officiosum. / Pernicioſum.

The first is called mendacium iocosum, *a pleasaunt or sporting lye, as for example: When I say that I do lye, and other men do know that I doo lie, and therby do take some profit, or rather pleasure. This kinde of lye (although it be no great sinne) yet it hath very much leuity, which the Apostle reproueth in Christians, as appeareth in the epistle to the Ephe-* Cap. 5. *sians. I do not iudge that fables, parables, and fained narrations are to be referred to this kinde, which as the scripture in many places applieth to very weighty matters: so they haue in them much grace, necessitye, and profit. Saint Augustine doth not place ieest in words among lies.*

The second kinde of lies is called mendacium officiosum, *a dutiful lie, if I may so cal it As for example: When I do faine or tel an vntroth for duties sake, that is, that I may put away some great euil that might happen and chaunce to my neighbour. Of this kinde ther be many examples in the holy scriptures.*

The midwiues of the Egiptians did saue a liue the newe borne male children of the Hebrues, which Pharao had commaunded to be slayne: and being accused before the king, of breking & transgressing the law, they pretended by a dutiful and witty lie a certaine meruailous celeritie of bringing forth childrē, wherin they much excelled the Egiptiā womē.

Rahab the harlot by a wonderful lie did mocke the Citizens of Iericho, and by lying did saue the spies of the people of God.

Michol also did saue her husband Dauid by a lie, and sent away her father Saules seruaunts voide of their purpose.

Alley, W.

The holy woman Iudith by lieng and diſſimulation entred into Holofernes tent, ſlew him, & deliuered the people of God from affliction.

Furthermore, the auncient diuines did diſpute whether thoſe whom we haue alledged haue ſinned or no, by lying and diſſimulation.

Origen with his followers, did permit and ſuffer a good man to lye, ſo that it were profitable to them, for whoſe ſake it was done. And Saint Hierom is thought to fauour Origens iudgement. For he affirmeth that Peter and Paule did for the time diſſemble. But Saint Auſtine admoniſhed Hierome therof, denying that the ſcripture woulde admit anye maner of lie. Saint Hierome contrarywiſe anſwered, that the beſt interpreters in the primatiue church were of his iudgement. There were learned and long Epiſtles ſent from them both to and fro: Vvhich Epiſtles, ſeing that they are now extant, it needeth not that I doo dwell long in this matter.

In epiſt. ad Gala.

Lib. cont. mẽdacium. ca. 15

The ſame ſaint Auguſtine ſaid: Nihil iudicandus eſt dicere, qui dicit aliqua iuſta eſſe mandacia, niſi aliqua iuſta eſſe peccata, ac per hoc aliqua iuſta eſſe quæ iniuſta ſũt. *That is to ſay: he is iudged to ſay nothing, which ſaith that ſome lies are iuſt and right, vnles he ſay that ſome ſinnes are iuſt, and ſo by this that ſome things are iuſt, which be vniuſt. Vvhat I pray you can be ſpoken more abſurdly than this? For wherof doth ſinne take her name, but in that it is contrary to righteouſnes? Now, thoſe thinges that are done againſt the law of God can not be iuſt. The prophet Dauid ſaith vnto God:* Lex tua veritas. *Thy lawe is truth: Nowe ſinne, for aſmuch as it is againſt truth, cannot be righteous. For who doubteth that euery lye is not againſt the truth? Therfore no lye may be called iuſt.*

Furthermore, other learned and godlye men do iudge Saint Auguſtine to ſpeake to ſiniſter lye and obſtinately againſt all kinde of lyes. Therfore, ther be ſome that, as it were going in the mid way, do not acquite theſe men (whoſe examples I brought in) from al maner of ſin, but do count lying to be a light and ſmal offence.

This is alſo an other example of a duetyfull lye, when a Phiſicion affirmeth that a ſickeman, which is verye weake, is not greeued with ſo daungerous a diſeaſe, as he himſelfe imagineth, that therby he may put him in hope to recouer his health, and that he may the leſſe encreaſe hys ſickenſſe by taking thought. Alſo, when a Paſtour or Curate affirmeth him ſelfe to haue bene tempted, and to haue eſcaped and ouercome temptation, by the helpe of God (although he doo faine it) that he might the more effectually comfort him that is afflicted and tempted, and might make him to hope, that he alſo ſhould ſhortly auoyde the ſame temptation by the helpe of God.

The third kinde of lie is called pernicioſum mendacium, *a pernicious lye, becauſe it commeth out of an euill harte, and tendeth to the hurte of the neighbour which deſerued no harme. This kinde is vtterly cõdemned in all the ſcriptures, and her faulte increaſeth according to the greatnes of the detriment. For falſe teachers do moſte perniciouſlye lye, when with their falſe and corrupt doctrine they do deſtroye mens ſoules, and bring vpon their bodies and goods the curſe of God, with manifolde perils and daungers.*

To this kinde perteyneth hypocriſie, whiche our ſauiour Chriſt in the goſpell doth greatly rebuke. But hypocriſie appeareth not onely in deceiptfull wordes, but moſt of all in the whole conuerſation of life, as whẽ we do fayne thoſe thinges to be, whiche are not, and ſo do lie vnto God, and deceiue our neighbour.

Traditions. 19.

THE auncient fathers make mention of manye traditions. Firſt in the time of Tertullian this traditiõ was vſed, that they ſhuld geue honie and milke to children, immediatly after their baptiſme, vt *(as he termeth it)* infantarentur.

In the time of ſaincte Auguſtin and Ciprian this tradition was vſed, that the Euchariſtie, yea vnder both kinds, ſhould be geuen to infantes, as neceſſarie to ſaluation.

Epiphanius ſaith, that it was a tradition of the Apoſtles, that the fridaye ſhould be faſted, becauſe Chriſt ſuffered on a fridaye. Likewiſe, that the thurſdaye ſhould be faſted, becauſe Chriſt on that day was taken vp into heauen, & whẽ he was conuerſant in earth with his diſciples ſaid, that they ſhould not faſte ſo long as they had their bridgrome with them, but when the bridgrome ſhould be taken from them, then they ſhould faſt. In doct cõpendiaria aduerſes hæreſes.

Epiphanius alſo in the ſame place writeth, and ſaint Auſten confirmeth the ſame, that there was a tradition, not to faſte from Eaſter vnto Pentecoſte. Aug. in epiſt ad Caſſolanũ

There was an other tradition (as Baſilius writeth) that betwene Eaſter and Pentecoſte God ſhould not be worſhipped with bowing the knee, which tradition was alſo obſerued on ſondayes. There was a tradition of the Apoſtles at Epheſus and in Aſia, that Eaſter ſhould be ſolemnized after the maner and cuſtome of the Iewes. In the churche of Rome the Apoſtolicall tradition was ſaid to be otherwiſe. Lib. de ſpiritu ſancto.

Therfore, foraſmuch as the traditions are ſo diuerſe, and do ſo much diſſent among them ſelues, they can not be the traditions of Paule or of the Apoſtles. For Paule ſaith, that in all places, and in euery Church he

taughte one and the ſelfe ſame doctrine. Vvherupon Ciprian writeth, that he would not admitte any traditions, whiche are not founde in the goſpel, or in the actes and epiſtles of the Apoſtles. To the whiche I adde thoſe traditiõs which are neceſsarily brought out of the ſacred ſcripture. Other traditions (what ſoeuer they be) are vncertaine, and not vſed in all places. VVherfore, if a iuſt conſent ought to be kept in the church, we muſt needes cleaue firmlie and conſtantlye to the ſcripture onely.

I will bring one tradition more, by the whiche you maye knowe what all the reſidue are. Ireneus ſpeakynge of Chriſt ſayd: Non ergo multũ aberat a quinquaginta annis. Et ideo dicebant ei: Quinquaginta annorum nondum es, & Abraham vidiſti? that is, He was not farre frõ the age of. 50. yeares. And therfore, they ſaide vnto him: Thou art not yet 50. yeares olde, and haſt thou ſeene Abraham? And he confirmeth this his opinion by the Apoſtolicall tradition, ſaying: From fourtie or fiftie yere olde he grewe elder, in which age our Lorde taughte: as the goſpell and all the elders teſtifie, which came to Iohn the diſciple of the Lord, that Iohn declared the ſame vnto them. And our ſauiour Chriſt liued vnto Traianes time. Furthermore, ſome of the elders ſawe not only Iohn, but alſo the other Apoſtles, and hearde the ſame of them, and do beare witnes of this relation.

Lib. cont. Valentinianos 2. cap. 40. Lib. 2. ca. 36.

Theſe be Ireneus his words, which is of the nomber of the moſt auncient writers: But if we ſhould receaue and admitte that tradition, ther woulde enſue a meruailous confuſion (that I maye ſaye nothing els) of times alſo. For after that accompt, the Lorde Ieſus came almoſt to the age of. 50. yeres (let vs graunt. 48.) then it ſhall followe that he preached. 18. yeres: when contrarie wiſe it appeareth plainly inough, that he beganne to preache about the. 15. yere of the Empire of Tiberius. And in the. 30. yere of his owne age. And they which do accompte the time of Chriſt thoroughly, folowe none other ſupputation. But accordyng to the Apoſtolicall tradition (after the relation of Ireneus) Chriſt ſhoulde haue died, riſen again, aſcended into heauen, and to haue ſent the holye ghoſt in the ſeuenth or eight yere of Claudius the Emperour. But the verie order and diſcourſe of the Euangelicall hiſtorie, and of the actes of the Apoſtles do repugne to that ſupputation. For in the time of Claudius, Paule had much to do. In that time alſo a great and ſharpe famine troubled the whole worlde.

Therfore, the tradition which Ireneus recordeth, doth moſt ſhamefully deceyue, and is vtterly falſe. VVho therfore, after this foule error of tradition perceiued, would beleue hereafter any traditions, yea be they reported to be neuer ſo auncient? It may be that this tradition was taken out of Papias. For as Papias did attribute muche to liuely traditions

cions (wherwith he was meruailouſly delighted) ſo he had his folowers, Ireneus, Appollinarius, Lactantius, and certain other through the reuerence of antiquitie in the error of the Millinaries. Of the which hereſie Papias (as ſome do write) laide the firſt foundation.

Euſebius that learned Biſhop doth not attribute much vnto ỹ iudgement of Papias, but ſayth in plaine wordes, that he wrote manye fabulous thinges.

Lambe. 20.

PEter by the ſimilitude of the lambe doth ſignifie that we haue perfourmed in Chriſt and by Chriſt whatſoeuer was ſignified in the ſacrifices of the olde teſtament. Peter ſpecially alludeth to the paſchall lambe And here we maye learne how greatly it proffiteth vs to reade the olde teſtament. For although the olde maner of ſacrificing is aboliſhed, yet it doth greatly helpe our faith to conferre and compare the veritie with the figures, that we may ſeeke and finde in this, whatſoeuer was conteyned in thoſe figures.

Moyſes commaunded to chooſe a lambe that was whole and without ſpot, to be ſlayne and ſacrificed at the Paſche.

Peter doth applie the ſame to Chriſt, and teacheth that his ſacrifice was moſt lawfull and approued before God. Becauſe Chriſt was holye and pure from all ſpotte of ſinne. For if he had had any one blemiſhe, he could not haue bene offred rightly vnto god, & leſſe to haue pacified gods wrath.

A compariſon betwene Chriſte and the paſchal lambe.

The lambe was male, and of the age of one yere. Chriſt is ſtronge and mighty, the ſame to daye, yeſterdaye, and the ſame for euer.

The lambe was taken out of the lambes or kiddes. Chriſt came of ſinners and vnrighteous men, as it is written in Mathewe.

The church of the Iſraelites were ſpared through the bloud of the lambe. Cap. 10
Through the bloud of Chriſt being ſhedde, the whole churche was clenſed and ſaued.

They be eaten ſpedilye and without taryinge: Chriſt is to be eaten by fayth with great deſire, and without delaye of time.

Vvith the lambe were eaten ſoure herbes and vnleauened bread.

The faithfull chriſtian ought to repent him of his euell life paſte, and to geue him ſelfe to puritie of lyfe.

They did eate the lambe ſtanding, hauing their loynes girded, and holding ſtaues in their handes. This was the maner of waifaring men.

So we ought to behaue our ſelues in this preſent world as pilgrims, to contemne the worlde, and to ſeeke for our countrey which is in heauen.

And

And in our iourney to geue our ſelues to temperauncie, and to haue our feete ſhodde with the goſpell of peace: and to leane to the ſtaffe of gods helpe and mercie. And to haſten with all feſtination from the ſeruitude and corruption of ſinne. Let vs wear the wolle of this lambe, that is, put vpon vs the holy conuerſation of Chriſt. Let vs nouriſhe oure ſelues with the moiſtnes of this lambe, that is with Chriſtes doctrine. Let vs eate the fleſhe of this lambe, that is: Let vs comfort and make our ſelues ſtronge with the worthie receiuynge ſacrament of the bodie and bloud of Chriſt.

All his bloud. 21.

ALthough the queſtion be ſuperfluous, whether Chriſt reſumed againe when he roſe from death, all his bloud which he did ſhed in the time before his death, as ſome writers do holde: yet I will ſhewe in a worde or two what ſainct Auſten, and other diuines, and alſo what the ſcholemen did write of the age and quantitie of the bodies whē they ſhall riſe againe, and of ſuche particular partes, whiche the bodies ſhall take again at the time of their riſyng from death.

Lib.22.ca.15. *For the firſt, ſainct Auſten in his booke* de ciuitate dei, *writeth after his maner.* Reſtat vt ſuam recipiat quiſque menſuram, vel quam habuit in iuuentute (etiam ſi ſenex eſt mortuus) vel fuerat habiturus ſi ante eſt defunctus, &c. *It remaineth therfore that euery man ſhall receyue that meaſure whiche he had, eyther in his youth (yea although he died an olde man) or els which he ſhould haue had, if he died before he came to the perfecte ſtate of youth. And that which the Apoſtle Paule recordeth of the meaſure of the age of the fulnes of Chriſt, is either to be vnderſtand, that the meaſure of his age maie be fulfilled, when the perfection of all the membres in the Chriſtiā people came to the ſame head: or els (if it be ſpoken of the reſurrection of the bodies) let vs take it ſo ſpoken, that the bodies of the dead ſhall riſe, neyther aboue nor vnder the perfecte forme and ſtate of the iuuenile age: but they ſhall riſe in the ſame age and ſtrength, vnto the whiche we knowe Chriſt to haue come. Greate learned men do define this iuuenile age to be about the yeres of thirtye.*

Ephe.4.

Therfore this place of Paule is not ſpoken concernynge the meaſure of the bodie, or of the ſtature, but for the meaſure or age of the fulnes of Chriſt. Hactenus Auguſtinus.

The maiſter of the ſentence ſemeth to agree to the ſame, whoſe words be theſe: Omnes in eadē ætate reſurgent, in qua Chriſtus mortuus eſt, &

reſurrexit

reſurrexit, cuiuſcũq; ætatis mortui fuerint. *All ſhall riſe again in that age in whiche Chriſt died and roſe again, in what age ſoeuer they died.*

But although the age of all that riſe ſhalbe one and like, yet the ſtature and quantitie ſhalbe diuerſe, that is, they ſhall haue the ſame ſtature and quantitie which they had in theyr iuuenile age, or ſhould haue had if they died before. For of the ſubſtaunce (of which the fleſh of man is made) nothing ſhall periſh. But all the particular partes, which were diſperſed before, gathered together, the naturall ſubſtaunce of the bodie ſhalbe redintegrate and made whole againe. Thus much for the firſt.

Nowe for the ſeconde: Concernyng euerie parte that was in the bodie, the ſcholemen and ſpecially Bonauenture, diſputing pro & contra, *maketh many wordes. He demaundeth whether the humours ſhall riſe again in the bodie? He concludeth,* quòd ſic: *he demaundeth whether the verie bloud roſe again in the bodie of Chriſt, and ſhall riſe again in our bodies? He doth conclude,* quod ſic, *and confirmeth the ſame by the authoritie of ſainct Ambroſe, whoſe wordes be theſe.* Notum nobis faciãt quemadmodum in exanimæ iam corpus & frigidum ſe calor inſinuauerit, ſpiritus ingeſſerit, ſanguis infuderit &c. *that is. Let them ſignifie vnto vs, howe heate did inſinuate her ſelfe, how the ſpirite did put in it ſelfe, and how the bloud did poure in it ſelfe into a cold bodie, and bodie without life.*

Bonauenture anſwerynge them, which do obiecte, that the humours and bloud are not of the veritie of mans nature, doth make three diſtinctions howe any thing is of the veritie of the nature of man. Eyther (ſayth he) it is of the veritie of mans nature, concernyng eſſe neceſſarium, *as all the principall members, or els,* quoad eſſe integrum & completum, *as all theſe partes be which make the perfection of the bodie: or els,* quoad eſſe decorum, *as which that maketh to the comlines and beautie of the bodie. And by this he concludeth, that the humours and bloud, which maketh to the fulnes and integritie of the bodie, ſhall riſe againe in ſuch quantitie, as is competent and conuenient vnto the bodie. And by this appeareth (ſayth he) that al the bloud whith goeth from vs eyther by flebytynge or letting of bloud, or by any other meanes, ſhall not riſe all and wholly again, but ſo much as is mete and agreable to the bodie.* Hæc Bonauentura. In lib. 4. diſtinct. 44.

Sainct Auſten demaundeth, what he ſhall anſwere to the heares and nailes, whether they ſhall riſe again, and euery part of them ſhalbe reſtored to the bodie: and maketh this anſwere. Quapropter ſi capilli toties tonſi, vngueſue defecti ad loca ſua deformiter redeunt, non redibunt. *Vvherfore if the heares ſo often ſhorne or cut, and the nailes ſo often pared do with deformitie come again to their places, they ſhall not* Lib. de ciuit. dei. 22. cap. 19

come

come againe. For no deformitie ſhalbe in the bodie.

And where the Lorde ſayth, Capillus capitis noſtri non peribit. One heare of our head ſhall not periſh: non de longitudine (ſaith ſainct Auſten) ſed de numero capillorum dictum eſt. It is not ſpoken of the length of the heares, but of the nombre of them. Wherof it is ſayde in an other place. Capilli capitis veſtri numerati ſunt omnes. All the heares of your head are nombred. And thus maye you ſee by the mynde of ſainct Auſten, that neither deformitie nor ſuperfluitie ſhall riſe again with the bodie, but ſo much onely as is congruent and comely, no parte of the ſubſtaunce of the bodie diminiſhed.

Taketh awaye ſinnes. 22.

IT is in the greeke τὴν ἁμαρτίαν τοῦ κοσμοῦ, id eſt peccatum mundi, the ſinne of the worlde, in the ſingular nombre. And the Euangeliſte doeth expreſſe more by vſynge the ſingular nombre, then if he ſhoulde haue ſaide, peccata mundi, the ſinnes of the worlde, in the plurall nombre. This lambe is innocencie it ſelfe, and onely he taketh awaye ſinne from his, that is, taketh awaye the tirannie and power of all ſinnes, that now there be no ſinne in the. For as Iohn in his epiſtle calleth malignitie the ſinne of all impietie, and (as it were) a worlde of all ſinnes, when he writeth that the world is ſet in wickednes: ſo he calleth here the ſinne of the worlde, the ſincke of all miſchief.

Orig.hom. in Nomerio. Aug.cont. Fauſt.Lib. 22 cap.30.

Origen, ſainct Auſten, and Thomas, do reade this place in the ſingular nombre, peccatum, & non peccata. One thinge alſo is here worthie to be noted, that is, that the Euangeliſte doth ſaye: αἴρει. id eſt, tollit, he taketh awaye, that is, either becauſe he vtterly taketh it away, or doth laye it vpon him ſelfe. For we take vp burdens which we laye vpon our ſelues.

Chriſoſtome very well noteth the preſente tence of the verbe, becauſe the Euangeliſte ſaid not, tulit, or, tollet, but tollit, hath taken awaye, or ſhall take awaye, but doth take, becauſe all purgations of ſinnes do alwayes come from him. As for example: When we do ſay: Helleborus doth purge the brayne, we ſignifie by theſe wordes that perpetuall and naturall ſtrength and power to purge the head is in Helleborus.

Wherof there be two kyndes, the one is called Helleborus albus, that is, neeſinge pouder, the other is called Helleborus niger, whiche they call ſet worte. And Helleborum edere, is a prouerbe, ſpoken to men which are very melancholike, or be wilde brained.

So long

So long ere he came. 23.

CVrious and busie heddes whiche will take vpon them to dispute with God) might demaunde why it was so longe ere God sent his sonne into the worlde, and suffred all the world, sauinge the nation of the Iewes, to liue in idolatrie, and darcknes, by the space of 3000. yeares or more, before Christ came into the world to geue light? To whom thre aunswers maye be made: Fyrst we maye saye to them with sainct Paule: O man what arte thou which pleadest against God? Rom.9. Ibidem.

Again: O the depenes of the riches, both of the wisdom and knowledge of God. Howe vnsearcheable are his iudgements, and his wayes paste findyng out?

Secondly, they may be aunswered by the saying of sainct Paule in an other place, where he writeth thus. **When the fulnes of the tyme was come, God sente forth his sonne made of a woman, and made vnder the law, that he might redeme them which were vnder the lawe.** Cala.5.

Thirdly and finally, this answere woulde suffise and satiffie a Godly quiet head: Quia deo sic fuit complacitum. Because it so pleased God.

The like captious and curiouse heds we haue in these dayes, whiche contemptuously and scornefullye do demaunde of them which professe the puritie of the gospell: Vvhere was your church before the tyme of Luther and Zuingius? where was your church 60 yeares paste? as though God had had no church, but such a church as the Pope had fashioned & framed vnto him with the gloriouse note or badge of vniuersalitie. As though god could or did neuer reserue to him self a church, vnles the cõpanie therof had ben the greater sorte and most part of the worlde. And yet in the scripture it is manifest, that when all the gouernors of ỹ church (as wel the prince as the priest) did degenerat and swarue from the true worshipping of God: yet God had a church, although it were not so vniuersall, as the Pope would haue it. In the time of Achas King of Iuda, who was seen to be of the church, but Esaias & a few other? In the time of Manasses sincere doctrine, celebration of the sacraments, were vtterly exiled, and this defection continued vntil the time of Iosias: yet there remained in the church some prophetes although they were few. In the time of Ieroboam King of Israel, who was sene tobe of the church, but onely Amos, the shephearde or heard man whiche deliuered the true doctrine of God? In the time of Achab who wer of the church, but onely Elias and Micheas.

And yet answere was made to Elias by God, that he had lefte vnto him selfe. 7000. that had neuer bowed them selues to Baal.

So it is not to be doubted, but that God did reserue some to be of his

church, although they were not ſo coũted in al the time in which ỹ tyrãny of the Pope and his complices tooke the chiefeſt place. In ſo much that our enemies neede not to imbraid vs, that this religion, which we now profeſſe, was not neither knowen nor profeſſed before the time of Luther and Zuinglius. For ther were many which did not onely confeſſe, but alſo openly profeſſed the puritie of the goſpell longe before the tyme eyther of Zuinglius or of Luther. As Bertramus, and one Iohannes Philoſophus, cognomento Scotus, whiche was in Bertramus tyme, which two liued almoſt. 700. yeres ago. And after them Berengarius, and after him came Iohannes Hus, and Hieronymus de Praga, whiche were condemned be the councell of Conſtaunce for the profeſſion of the Goſpell: beſide many other which are recited in the booke of Actes and monuments done in the church lately ſetforth by the Godly and lerned man maiſter Foxe.

But this religion is now (thanks be to God) more generally known and profeſſed, then it hath ben heretofore. Therfore if the enemies will aſke why the light of the goſpell was not ſo generally knowen before, as it is was ſince Luther began to write: Let them contente them ſelues with this aunſwere, quod deo ſic placuit, beecauſe it ſo pleaſed God. If they wil go further, they ſhew them ſelues to be but buſie bodies, who will neuer be anſwered nor ſatisfied.

Adonai. 24.

ADon ſignifieth in Hebrue Dominum, and Adonai is dominus meus. The Iewes did alwayes place Adonai in ſteede of Iehoua. But when it ſignifieth a creature, it is writtẽ with patha vnder nun. But when it is ſpoken of God the creatour, it is written with cæmets, & adonai is put either for the ſingular nombre abſolutly, or els it is ſet pro domino meo. And when it is put in the plural nombre, it is honoris gratia, for honors ſake.

Secondly it ſignignifieth baſim, that is, the fote of a piller, or that ſuſteineth any thing: as it is vſed in Exodus. Et quadraginta baſes argenteas facies ſub viginti tabulis. Thou ſhalte make fortie ſokets of ſiluer vnder the twentie bords. But in this ſignification it is pointed with Segol.

Cap. 26.

Geuen me to iudge. 25.

CHriſt ſayth in the goſpell of Iohn: Ego non iudico quenquam I do iudge no man. Again he ſaith in Iohn: Pater omne iudicium dedit filio: The father hath geuen all iudgement to the ſonne. These two places (if they be carnallie vnderſtãd) do greatly diſſent: but they may be recõciled, if you vnderſtand thẽ ſpiritually. For Chriſt doth condemne

Ioan. 8.

condemne the carnall and temerouſe iudgement of the Ieues, which did iudge without reſpecte and perfecte knowledge of the cauſe, ſaying vnto them: vos ſecundum carnem iudicatis. You do iudge after the fleſh, & do thincke that my iudgement is carnall, and not godly and ſpirituall. I do not iudge any man after this maner, that is, according to the eye ſight. For I do iudge according to the hart and mind, not accordyng to the out ward perſon. And if I iudge, my iudgement is true and right, becauſe it is the fathers. I alone do not iudge, but I and my father which ſente me, do iudge. The father and I are one. The father hath geuen all iudgement to the ſonne. Therfore I do not iudge, the iudgement of the father and the ſonne is one. I do nothing by mans raſhnes, and therfore my iudgement is not wrongfull. The fathers worckes and mine be cõmon, the one doth nothyng without the other. If I do iudge, I do it not alone, but I and the father which ſent me. I am come to ſaue the world, and to preache the goſpell, not to condemne the worlde. I came into the worlde as a ſauiour: not a iudge. He that beleueth in me or my worde, ſhalbe ſaued, and he that doth not beleue, ſhalbe condemned. Therfore thou condemneſt thy ſelfe (O man) whiche continueſt in infidelitie. If any man ſhall heare my word, and not beleue it, I do not iudge him: the worde which I haue ſpoken, ſhall iudge him at the laſt daye. Eſay. 11. Ioan. 12.

Knee ſhould bowe. 26.

SAinct Paule writeth to the Philippians, that God gaue vnto Chriſt a name aboue euery name, that at the name of Ieſus euery knee ſhould bow, both of things in heuen, and of things in earth, and things vnder the earth. Nomen, name, in this place is taken for dignitie and honoure, and ſo it is vſed almoſt in all tongues, eſpecially in the ſcriptures it is a familiar ſpeche. Paule therfore by this word name, ſignifieth high & gret power to be geuen vnto Chriſt, & chriſt to be ſet in the chieſeſt degree of honour, that ther may no dignitie be found like, eyther in heauen or in earth.

It is to be wondered of ſome which do coactly reſtraine this ſentence of Paule to the two ſillables of this name Ieſus Paule ſpeaketh of the whole Maieſtie of Chriſt. For they whiche do conſider and haue no further reſpecte, but onely to the two ſillables of the name, do like as one woulde diſcuſſe and finde out by this worde Alexander, the great proweſſe of the name which Alexander gatte hym. But I pray you how much more fooliſh are ỹ Sorboniſts, which gather by this place of Paule that the knee is to be bowed, as often as this name Ieſus is pronounced? As though this worde were a worde which had in the verie ſounde all the power included. But Paule ſpeaketh here of the honour which is to

be geuen to the ſonne of God, and to his maieſtie, and not to the ſillables eyther ſounded or written. And in this behalfe howe muche (I paye you) did the peltynge pardoners deceyue the people in ſellynge thys name in golden or paynted papers. As though they might reteine eyther remiſsion of ſinnes, or els the ſauour of God therby. Notwithſtandyng, it is not to be gayneſaid, but that bowing of the knee, and puttinge of of the cap are ſymboles of the honour or reuerence to be geuen to the maieſtie of Chriſt, when this name is heard. And he that vſeth theſe ſymboles ought not to ſtand and ſtaye onely in the ſillables of the name. But to lifte vp his minde with great reuerence to be geuen to the maieſtie of the perſon, who is ſo named. As for example: When we heare the Quene named in any ſolemne aſſemblie, we do our obeyſaunce in vailyng our bonets, whiche we do not vnto the letters written in this worde Quene, or to the worde it ſelfe, but vnto her highnes authoritie and royall eſtate.

Petrus Galatinus, *writeth that neuer man was named* Ieſuah, id eſt, Ieſus. *But onely Chriſt the ſonne of God, and ſaith, that Ioſue the ſonne of Naue, and Ieſus the ſonne of Sirach, and Ieſus Ioſedech were called corruptlye Ieſus: becauſe their name is read in Hebrue not Ieſua, but Iehoſua: And that Ieſua by interpretation betokeneth ſaluation or ſauiour, whiche pertaineth onelye to the ſonne of God: And that Iehoſua doth ſignifie by interpretation* Deus ſaluauit. *Although (ſayth he) theſe thre men named* Iehoſua *do beare the figure of true Ieſus: for as* Naue *that ſtronge and mightie man ouercõminge his enemies, brought the children of Iſrael into the lande of promiſe, and as the moſt wiſe doctour the ſonne of Sirach gaue in his time many godly and wiſe leſſons: And as the holy prieſt Ieſus Ioſedech did reſtore and builde the temple of the Lorde: So Chriſt the true Ieſus (the enemies of mankinde bring vanquiſhed by his ſtrength) brought his faythful into the celeſtial lande, and by his wiſedome did illuminate the world, clenſing it from errour, and by his holynes (as being a prieſt for euer) did builde him a ſpirituall temple of liuely ſtones, that is, the church or congregation of the faythfull.* Hæc Galatinus.

Our high Prieſt. 27.

AN high prieſt is called in latine Pontifex, *and ſo called (as* Scæuola, *writeth)* a poſſe et facere, *as you woulde ſaye one that is able to do: or (as* Varro *writeth) it commeth, a* ponte & facere, *to make a bridge: becauſe the bridge in Rome called* pons ſublicius, *was made firſt of the prieſtes, and oftentimes repaired. Now* ſublica, *or* ſublicium, *betokeneth a proppe, a ſhore, a poſte, or other like thinge to*

kepe

kepe a thinge vp. It signifieth also a pile driuen into the grounde for buildyng, wherof commeth this adiectiue sublicius, that is, made of piles or postes of tymber. And therfore that bridge at Rome was called pons sublicius: because it was made on piles.

Saincte Paule in the epistle to the Hebrues doth shew that the dignitie of our high priest Christ (concerning his person) is far aboue the dignitie of the high prieste of the olde Testament in three thinges:

1. Gratiæ plenitudine.
2. Fideli intercessione.
3. Efficaci mediatione.

Concernynge the first, our high priest is called Christus, which betokeneth in latine vnctus, annointed. For God the father hath annointed him with the holy ghost and all power. In him dwelleth all the fulnes of the godhead corporally. Again, the prophet Dauid saith: vnxit te deus, deus tuus oleo lætitiæ præ consortibus tuis. God thy God hath annoynted thee with the oile of gladnes aboue thy felows. Of the fulnes of this ointment all haue taken. For the ointment from the head of the high priest Christ, did not onely descende into his beard, that is, vnto his Apostles and disciples, which being very nigh vnto Christ, were ioyned vnto him as his beard: but also into the skirtes of his garmente, that is, into the extreme and miserablie membres of his faithfull flocke. By this ointment are vnderstand all the giftes of grace, as of mercie, meekenes and liberalitie. Col. 2. Psal.

Furthermore by this name Christ, that is, annointed, is signified both the natures of Christ, that is, the humane and the diuine nature, that Christe as true and verye man did receiue the vnction, and as God did geue the ointment.

Finally the high priest of the old Testament was onely man, but Christ was both God and man.

Concerning the second, the dignitie of the person of Christ doth farre excel the priest of the old testamēt, in the faithful intercession for vs vnto the father. For Paule saith Christus assistens, Christ assisting, that is, being at the right hande of God the father, doth not onely make interpellatiō for vs, but also stāding & assisting, doth offer & exhibit his help vnto vs, when we haue fallen and be in daunger, as Iohn the Apostle saith in his epistle: We haue an aduocate with the father Iesus Christ the righteouse, and he is the propitiation for our sinnes.

Concernynge the third, the dignitie of the person of Christe is shewed to be far aboue the highe priest of the olde testament, in obteininge the ende whiche euerie man wisheth for. And this is noted by this worde pontifex, whiche touching the etymologye of the worde doth signifie factorem pontis, a bridge maker. And he that maketh the bridge, shoo-

teth at this marke, that the wayfaringe man maye paſſe ouer the water, from one bancke to an other. Now Chriſt is the onely mediatour betwene God and man: who ſaith: Nemo venit ad patrem, niſi per me. No man commeth to the father, but by me, I am the waye, I am the bridge, by whome onely ye may paſſe through the bancke of miſerie, to the bancke of felicitie.

Now Chriſt again doth excell the high prieſt of the olde Teſtament in the dignitie of place. For the highe prieſte of the olde Teſtament went into a temple made with mans hande, but Chriſt our high prieſte entred into a temple not made with mans hande, that is, into heauen it ſelfe, which Paule calleth a greater tabernacle: partly, becauſe it receyued more then the earthly tabernacle, partly, becauſe it concerneth the greatnes of heauenly treaſures.

Finally, Chriſt doth excell the high prieſt of the olde Teſtament in a maner of mediatiō, far more worthie then the rites and ceremonies of the olde Teſtament. For the prieſt of the olde Teſtament when he ſhould praye for the people, entred not into the inwarde tabernacle once for al, but euery yere once. Chriſt entred in once for all obteynyng redemptiō, and with one oblation made perfecte for euer them that are ſanctified. Therfore Chriſt our high prieſt is that lambe which was ſlayne from the beginning of the worlde which was verified in righteous Abel, bearing a type of Chriſt. Lib. 22. ca. 15.

Againe, the prieſt of the olde Teſtament entred into the tabernacle with the bloud of beaſtes as of goates, and of calues, and the bloud of other beaſts. But Chriſt entred into the tabernacle with his owne bloud. Vpherupon the prophet Dauid ſaith: Holocauſtum pro peccato non poſtulaſti &c. Thou requireſt no burnt ſacrifice for ſinne. Then he ſayde: Ecce venio. Behold I come, that is to ſay: I will an oblation and ſacrifice for the ſinne of the worlde, which could by no means be purged and clenſed by the bloud of beaſtes. Ephe. 4.

Laſt of all the high prieſt of the old Teſtament did geue onely temporall and fraile thinges, and prayed only for temporall things to be put away. But Chriſt our high prieſt gaue eternall thinges which ſhal neuer fade nor fall away. The high prieſt of the old Teſtament made interceſſion onely for the nation of the Iewes. But Chriſt made interceſſion for the ſaluation of all mankind.

Shoote anchor. 28.

SAcram ancorem ſoluere, *in greeke*, ἱερὰν ἄγκυραν χαλαζειν, *is a prouerbe, vſed when we flye vnto the vttermoſt refuge. It is tranſlated frō ſhipmen which do call the greateſt and ſtrongeſt ancor,*

sacram, *the holy ancor which they then cast forth, when they are in extreme daunger.*

Lucianus vseth this prouerbe saying: Audi iam sacram (vt aiunt) ancorom, quanquam nulla vi queas abrumpere. *Heare thou now the holy or shoote ancor (as they call it) which thou art able to breake with no violence. For so he termeth an argument which cannot be dissolued.* In Ioue tragædo.

Euripides saith likewise. Mihi ab vnica fortuna pendet ancora: *My fortune doth depend of one onely anchor, that is, one onely hope remayneth vnto me.* In hecuba.

Chrisostome doth call the conscience ιερὰν ἄγκυραν: *becausse she doth neuer suffer man to be taken away with the violence of lustes (as it were) with a storme of windes, but alwaies doth resist them.* De Lazaro concionc. 4.

Ancoras tollere, *is prouerbially spoken, to entend to go away, as the shipmen do when they take vp their ancors, meaning to remoue.*

Fruit hundredfold. 29.

When Christ had told the parable of the sede vnto a great multitude, and had applied the same parable of the diuersity of sedes vnto the hearers of the Gospell: He did at the last compare the sede in the good ground, to him that heareth the woord, and vnderstandeth it, which also beareth fruit, and bringeth forth some an hundreth fold, some sixty fold, and some thirty fold.

Here may be a question moued, what is ment by the diuers numbers of fruites, as a hundred, sixty, and thirty.

Some of the old writers do expound this same diuersly, and do wrest and writhe it to a marueilous straunge sense.

Some of them attribute a hundreth fold fruit to virginity, the sixty fold fruit to widowhood, and to the maried persons thirty fold. Of this opinion is saint Augustine. In quæst. Euangelii, ca. 9

Other do ascribe an hundred fold to Martyrs, sixty fold to Virgins, thirty fold to widowes, and to matrimony they attribute nothing. As though (to be maried) were to be counted that kinde of life which is not acceptable vnto God, but as a thing onely suffered by permission, yea and some writers were not ashamed to define (to be in wedlocke) is nothing els but to be in the flesh, and to serue wantonnes. But what other thing is this (as saint Paul saith) but the very doctrine of diuels?

Theophilactus ascribeth these fruits, the hundred fold to Anchorits, the sixty fold to Monkes, & the thirty fold to maried persons. But this kind of interpretation, are not to assigne the fruits of the Gospell preached, but to commend the states of certain men, which are had in admiration. As though Christ here should entreate of rewards to be geuen to

them which embrace piety and godlines. But here is nothing leſſe ment then of rewardes to be receiued in the life to come: but of the fruits to be geuen in this life out of the Word of God. Here is nothing ment what fruites of piety, virgins, widowes, maried men, Moonkes, or Heremites do bring forth, but how diuerſly the Word of God bringeth foorth fruit in them that do beleue. It may be ſaid, that a faithfull maried man maye haue an hundreth fold, and the virgin none, and that he which liueth in the world, may haue an hundreth fold, and the Anchorite none.

Lib. 21. cap. Vltimo. Saint Auſtine in his booke De ciuitate dei, rehearſeth that certein had a more fooliſh and more wicked opinion of this place, which expounded theſe fruites ſo, that they ſaid that euery ſaint at the day of iudgement, ſhall obtaine and redeme for his merites them that be damned, to whom God, through the diuers merites of ſaints, ſhould geue eternal life. And of this minde were they which thought that no man ſhould be damned eternally, and which thought that the ſaintes wer ſo merciful, that they would not ſuffer ſo many thouſand ſoules to be damned, but that they would pray vnto God for them, that ſhould be damned: vnto the which ſaintes God cannot deny that which they require. Looke more in that place of ſaint Auſtine for this wicked and fooliſhe opinion to be laughed at.

But ſetting a part all ſuch fond, falſe, and vain opinions contrary one to the other, let vs vnderſtand that the fruites of the woorde of God be theſe which grow out of the Word.

The ſimilitude or parable it ſelfe declareth no leſſe. Vvherfore is the ſeede ſowen in the field, but that it may bring forth fruit in his kinde? Vvhat other thing ſhould the ſeede of wheate bring foorth, but graine and corne, according to his nature and kinde? So the Goſpell preached, what other thing ſhould it bring foorth out of a godly hart, then that which hath in it ſelfe, that which it teacheth, and that which it deliuereth. Faith in Chriſt, amendement of the former life, the knowledge of God, loue toward God and our neighbour, and ſuch other are ſowen and preached. And what other thing ſhould the preaching of the woord of God bring forth, but ſuch fruites?

That which Chriſt preacheth of an hundred fold, ſixty fold, and thirty fold, is to be vnderſtand ſimpliciter: For that the Goſpell doth bring forth in one faithful beleuer, more fruit, in an other leſſe fruit, according to the meaſure of the gift of God. Vvher we be admoniſhed, not that one and the ſame meaſure of faith, loue, and piety, is to be looked for of all beleuers: but that the ſame meaſure ſhall be different, which difference and equalitye maketh not the beleuers to be enuied of God.

He

He is no les beloued of God, which hath thirty fold, then he which hath an hundred fold. He that wan two talents, heard alſo theſe words: Euge ſerue bone, *O good ſeruaunt, enter into the ioy of the Lord, as well as he that had won fiue talents. Therfore they which be perfect, and do bring forth an hundred fold, let them not contemne thoſe which are not ſo perfect, and bring forth onely thirty fold. On the other ſide, they which be infirme, and bring forth onely thirty fold: let them not enuy them which be perfecter, and bring forth an hundreth fold.*

Loue. 30.

LOue is called in latine Amor, *in Greeke* ερος, *or* ζυλος, *in hebrue* Ahabah, *and it is deuided into fiue kindes.*

In { Amorem dei, the loue of God. / Amorem proximi, the loue of our neighbour. / Amorem patriæ, the loue of our country. / Amorem ſeculi, the loue of the world. / Amorem ſui, the loue of him ſelfe.

¶ Loue of God.

Loue of God is both ſet foorth in Deuteronomy, and alſo in Luke, wher it is written: Thou ſhalt loue thy Lord God with all thine hart, with all thy ſoule, with all thy ſtrength, and with al thy minde. Deut. 6. Luke. 10.

Of this loue ſpeaketh Saint Hierome ſaying: Fælix illa conſcientia, in cuius corde præter amorem Chriſti, quæ eſt ſapientia, caſtitas, patientia atque iuſtitia, nullus alius verſatur amor: *Happy is the conſcience of that man, in whoſe hart beſide the loue of Chriſt (which is wiſdom, chaſtity, patience, and righteouſnes) none other loue is conuerſant.* ad Demetriadem.

Saint Bernard vpon the Canticles ſheweth how God loueth vs, and how we ought to loue him, his woordes be theſe. Dilexit nos deus dulciter, ſapienter, fortiter. Dulciter, quod carnem induit, ſapienter, quia culpam cauit, fortiter, quia mortem ſuſtinuit: Diſce ergo Chriſtiane a Chriſto, quomodo diligas Chriſtum. Diſce amare dulciter, ne illecti, prudenter, ne decepti, ſortiter: ne oppreſſi amore domini auertamur. *That is to ſay: God loued vs ſwetely, wiſely, and ſtrongly, ſwetely in that he tooke vpon him our fleſh: wiſely and warely, for that we auoided ſinne: ſtrongly, becauſe he ſuſtained death. Learne thou of Chriſt (O Chriſtiã) how thou maieſt loue Chriſte, learne to loue ſwetely, to loue wiſely, to loue ſtrongly: ſwetely, leaſt being otherwiſe intiſed: wiſely, leaſt being deceiued: ſtrongly, leaſt being oppreſſed, we turne away from the loue of the Lord.* Sermo. 20.

Hugo ſheweth the difference betwene the loue of God, and the loue of the world after this maner: Amor mundi a principio dulcis eſſe videtur, ſed finem amarum habet: amor vero dei ab a maritudine incipit, ſed vltima eius dulcedine plæna ſunt. *The loue of the world at the beginning ſemeth to be ſwete and pleaſant, but it hath a ſower end. Contrariwiſe y*

loue

loue of God beginneth wt bitternes, but yͤ laſt end of it is ful of ſweetenes.

Loue of neighbour.

The loue of thy neighbour is ſet forth in infinite places of the ſcripture. I will alledge but onely two.

The firſt is in Toby: Quod ab alio oderis fieri tibi, vide ne tu aliquã-do alteri facias. *That which thou hateſt to be done to thy ſelf of an other, take hede that thou at any time do not the ſame to him. The like words ſpake Chriſt in the Goſpel of Mathew: what ſoeuer you would that men ſhould do vnto you, euen ſo do ye to them.*

Alexander Seuerus did ſet vp in euery corner of his palace this poiſie: Quod tibi non vis fieri, alteri ne feceris. *That thing which thou wilt not to be done to thy ſelfe, do it not to an other man.*

Rom. 13. *The ſecond place of ſcripture is written in the Epiſtle to the Romains. He that loueth another, hath fufilled the law. For this: thou ſhalt not cõmit adultery, thou ſhalt not kil, thou ſhalt not ſteale, thou ſhalt not bear falſe witnes, thou ſhalt not couet: and if ther be any other commaundement, it is briefly comprehended in this ſaying, euen this: Thou ſhalt loue thy neighbour as thy ſelfe: Loue doth not euil to his neighbour, therfore is loue the fulfilling of the law.*

De doctrina chriſtiana. *Saint Auſtine ſaith:* Sola charitas eſt quæ vincit omnia, & ſine qua nihil valent omnia, quæ vbicunque fuerit, trahit ad ſe omnia: **that is.** *Onely loue and charity is that which vanquiſheth all thinges, & without which all things are nought worth: which loue wherſoeuer it ſhalbe, it draweth vnto it all thinges.*

Super. epiſt. Ioann. *Againe, in an other place he ſaith:* Non putes tunc amare ſeruum tuum, quando eum non cædis: aut tunc amare filium tuum, quando ei non das diſciplinam: at tunc amare vicinum tuum, quando eum non corrigis. Non eſt iſta charitas, ſed languor. Ferneat charitas ad emendandum & corrigendum. Si ſunt boni mores delectent, ſin autem mali emendentur. *That is to ſay: Do not thinke that thou doeſt then loue thy ſeruant, whẽ thou doeſt not beate him: or than to loue thy ſonne, when thou doeſt not chaſtiſe hym, or than to loue thy neighboure, when thou dooſt not correct him. This is not loue, but faintnes. Let loue be feruent to amend and correct. If the maners and conuerſation be good, let them delight thee, but if they be euil, let them be amended.*

De form. vitę *Vve maye conclude the loue of our neighboure in theſe woordes of Seneca:* Deum amabis, ſi illum in hoc imitaberis, vt velis omnibus prodeſſe nulli nocere. *Thou ſhalt loue god, if yͤ wilt follow him in this thing, to wil to profit al men, and to hurt no man.*

Loue of our country.

Concerning the loue of our country, although I haue ſpoken ſomewhat before in the firſt Tome, yet I wil bring in here what may be ſpoken of the country pro et contra. *by two interloqutours. The firſt is named*

med Philopatrios, *the second is called* Misopatrios.

Philopatrios.

Your countrie you ought to haue in such store,
That neither parentes nor children you ought to loue more.
And because against this you shall not say naye,
You shall heare what diuines and other do saye.
As vpon the Psalmes Austen doth comment,
These wordes he hath concerning this entent.
Valde patriam ille execratur.
Qui sibi bene putat cum peregrinatur.
He hath his countrie in much indignatiõ,
Which thinketh him selfe well in his peregrination.
The wilde beast (sayth Cassiodore) louing his denne,
May be a speciall president for all maner of men:
To loue their countrie and therein to remain,
And for the loue of it to abandon no payne.
The byrdes of the ayre loue their owne nest,
And the beastes in the woodes do go to their rest.
The fishes to their holes themselues do betake,
And should man then hys countrie leaue and forsake?
It is written of Plato very noblie
That we be not borne to our owne commoditie,
Our countrie the chiefest parte doth requyre,
And our frendes and kinne the next parte doth desire.
Vlysses the politique (as Homere doth saye)
Desired with his life to be at a staye,
If to his countrie he might come so neare,
That he myght see the smoke but once appeare.
Be willing (saith Periander) for thy countrie to die,
Thou canst purchase (sayth Horace) no greater glorie.

Misopatrios.

In the epistle of Cassiodore the nine and thirtie
These wordes I read concerning our countrie.
Interdum expedit patriam negligere
Vt sapientiam quis possit acquirere.
Of our countrie sometyme we must haue negligence
To purchase wysedome, wytte, and experience.
And I read in Euripides a poete of Grecia,
These two verses intreating de patria.
Omnis quidem aer penetratur ab aquila
Omnis vero terra viro forti patria.
As the Egle in the ayre doth finde a playne way
Finding nothing her flight to stoppe and to stay:
So a man that is stronge counteth euery place,
To be his owne countrie be it neuer so base.
Plutarchus to Traiane the Emperour, being Maister of the schole
Doth count him an idiote and a very starke foole
Which counteth the Moone to shyne more clere and bright
At Athens, then at Rome, and there to geue more lyght:
So he that counteth one place better than another,
May be dame Morias owne naturall brother.

Socrates

Socrates being demaunded wher he had his natiuitie.
Aunſwered the whole world to be his natiue countrie.
Ariſtophanes in Greeke geueth this ſame ſpell,
That there is his countrie where a man liueth well,
Where learned Pythagoras the courſe of Aſtronomie?
Where obteyned Socrates his ciuile mortalitie?
Where had Plato his profounde diuinitie?
Where gatte Ariſtotle the ſcience of Philoſophie?
By ſitting ſtill at home in his owne countrie?
Nay, ſome went to Egypt, and ſome to Babilonia,
Some to Italye and ſome to Sicilia.
To a woodcocke I may him very well compare
Which to no place but to his countrie will at any time repaire.
For when her bill is in a hole ſhe thinketh her ſelfe wel,
And ſo doth he which loueth euer in his countrie to dwell.
Seeke ſayth the Scripture, and ſo ſhall you fynd,
Both treaſures for the body, and alſo for the minde.

Loue of the world.

1.Epiſt.2 *The loue of the worlde is declared of Sainte Iohn to conſiſt in theſe three thinges.*

In { The luſt of the fleſh. / The luſt of the eyes. / The pride of lyfe.

The luſt of the fleſh comprehendeth al filthy and carnal deſires.

The luſt of the eyes comprehendeth aſwell all wanton ſights, as the gredy deſire of mony. Salomon ſaith: Non ſatiantur oculi auari diuitis: *The eyes of a rich couetous man are neuer ſatiſfied. Againe the ſonne of Syrach ſaith:* inſatiabiles oculi cupidi: *the eyes of a couetous man are vnſatiable.*

The luſt of the pride of life comprehendeth ambition, boaſting, deſire to haue honour, and to beare rule.

Vvhatſoeuer the natural or carnal man doth, he doth it eyther for the loue and luſt of the filthy pleaſure of the fleſhe, or for the riches of the world, or els for vaine ambicion.

Concerning the loue of the fleſh, I remember two old verſes.

Neſcio quid ſit amor, nec amoris ſentio nodum,
Sed ſcio, ſi quis amat, neſcit habere modum.

Elegia.15 *Propertius hath a like ſaying.*

Scilicet in inſano nemo in amore videt.

Plato ſaid, that all they which were in loue, liued in an other body, and were dead in their own. Theophraſtus being demaunded quid eſſet amor, *what thing loue might be, anſwered,* animi otioſi affectus: *the affection of an idle minde or ſoule.*

Vvhen a certaine Eunuche was taken in act with a concubine of the king of Babilon, the king demaũded of Apollonius, what he did iudge to be done with the Eunuche. Vvhat (ſaith he) but that he liue? The king marueiling at this anſwer, Apollonius ſaid: loue wil enforce him to ſuffer

all

all torment and paine. And therfore saith the Poet.

Heu mihi quod nullis amor est medicabilis herbis.
Wo is me which with loue am so indured,
That my loue with no herbes can be cured.

Concerning the loue of riches, Virgil writeth: Quid nō mortalia pectora cogis, auri sacra fames? Aenæid, 3.

Concerning the loue of honour, and bearing of rule, Bernard hath a notable saying: O ambitio ambitientium crux, quomodo omnes torques? omnibus places? nihil acrius cruciat, nihil molestius inquietat, nil tamen apud miseros mortales celebrius negotiis eius. *That is to say: O ambition the crosse of ambitious men, how doest thou vexe all men? how doest thou please all men? Nothing doth vexe more vehemently, nothing doth disquiet more greuously, and yet nothing is more frequent and solemne among miserable men, then the affaires of ambition.*

Loue of our selues.

The loue of our self is called in Greke φιλαυτία, *selfe loue, of the which Aristotle entreteth in his Ethicks. This* φιλαυτία *is a perilous monster, & bringeth forth almost all mischiefes (as ỹ holy mā Maximus recordeth.)* Lib. 9. cap. 8. De charita. cent. 3, 56.

Philautia omnium cogitationem adfectus inducentium causa constituitur. Ex hoc enim generantur tres concupiscentiæ cogitationes, etiam fortissimæ, nempe crapulæ, auaritiæ, et inanis gloriæ. Ceterum ex crapula nascitur scortationis cogitatio, ex inani gloria superbiæ. *That is to say: Philautia, self loue, is the cause of all cogitatiōs gendring affections. For of it ar gendered three strong cogitacions of lust, that is, of gurmandise, of couetousnes, and of vaine glory. But out of gurmandise springeth the cogitation of whooredome, and out of vayne glorye springeth the cogitation of pride.*

Socrates saith, if a man in the theater or sporting place shoulde commaund all shoomakers to arise, & none but they, they onely would arise. Likewise if he should commaunde Smithes, Brasiers, weauers, and all other Artificers to arise by them selues, and none but they, they onelye would arise. But if he should commaund and say: Now arise you all that be wise and iust, than al would rise. Here you may see how the most part being foolish, yet seeme to them selues to be wise.

Diogines being demaunded what was the hardiest thing in the whole course of nature, aunswered: Nosce seipsum, *a man to knowe him selfe. And Demosthenes did say, that the easiest thing of al thinges, was for a man to flatter and deceiue him selfe.*

Esope said, that euery man did carry two wallets or bags, the one before him, & an other at his backe. And that he doth put into the wallet that is before, other mens faultes, and casteth his owne faultes into the bag that is behinde. Vpon which Cicero saith: Fit, nescio quomodo, vt magis in alienis cernamus, quam in nobis ipsis, si quid delinquitur.

It commeth to paſſe, I cannot tel how, that we ſee further in other men, then in our ſelues, when any thing is done amis. And as Menander writeth, ἑαυτὸμ οὐδεὶς ὁμολογεῖ κακοῦργον: *No man knoweth him ſelfe to be euil.*

Flattery. 31.

Lib. 5. cap. 66

TO flatter in the latine is called, aſſentari, adulari, & blandiri. *Valla in his elegancies ſheweth the difference betwene theſe three verbes.*

Aſſentari *ſaith he is to flatter any body, affirming his ſayinges, and vpholding his yea, and his naye, or prayſing him to much, or ells many times otherwiſe than the truth is, to the end to get ſome profit and aduauntage therby, and it is properly in wordes. And therfore thys kinde of flattery called* aſſentation, *is not in any brute beaſt, but onely in mã.* Adulari *is to flatter another man in humbling him ſelf, & being ſeruiſable about him, and to labour in ſuch faſhions to winne and gette his fauour, whether it be by voice and wordes, or ells by geſture of the body, or by any other way and meane what ſoeuer it be.*

Nonnius Marcellus ſayth thus: Addulatio eſt proprie canum blandimentum quod ad homines conſuetudine tranſlatum eſt. *Adulation properly ſignifieth the fauning and leaping of dogges vppon their maiſters, from which property by tranſlation it is applied to men onely, by vſe of ſpeaking, and not by proper ſignification of the word. Some Grammarians fourme* adulo, *of the word* aula, *which is lattine for a Princes court (wher ſuch flattery is very much vſed, and is commonly called holy water of the court) by chaunging the diphthong* Au *into* V *long. But Valla holdeth with them ỹ do deriue* Adulor *of the Greke worde* δουλος, *which is in lattin* ſeruus. *For* adulari *is a ſeruile thing, & is only in ſuch as can abide to be ſubiect & boũd to another body, which is not in honeſt mẽ*

Blandiri *betokeneth to flatter, properly by touching and handling, and by vnproper vſing by a Metaphor tranſlated to the partes of the body, and many times to the minde.*

The Hebrues do ſay that this word Patha *betokeneth to flatter, of the which woord it is very like that the Grecians borowed this verbe* πειθω, *which betokeneth to perſwade with faire flattring words.*

Againſt al maner of flattery Salomon in his prouerbs hath a worthy ſaying: Melıora ſunt vulnera diligentis, quam oſcula blandientis. *Better are the woundes of a louer, then the deceitful kiſſes of a flatterer.*

Prou. 27.

Saint Auſtine writeth: Quod duo ſunt genera perſequutorum, ſcilicet vituperantium et adulantium, ſed plus perſequitur lingua adulantis, quàm manus perſequentis. *Ther are two kindes of perſecutors, that is, of raylers and flatterers. But the toung of the flatterer doth more perſecute, then the hand of the perſecutour.*

In pſal. 97.

Adulator

Adulator (*ſaith Gregory*) eſt qui palpando incedit, ſed cauda ferit. *A flatterer is a ſcorpion which flattereth by faining, but geueth a ierke with his taile.*

Antiſthenes ſaid, that it was better incidere in κόρακας, quam κόλακας: *It is better to fall into the handes of Rauens, than into the hands of Paraſites. For flatterers do corrupt the minde of the liuing, the Rauens eat onely the bodies of the dead.*

Ariſtonymus was wont often to ſaye: Ligna dum augent ignem conſumi ab ipſo: ſic opes dum alunt adulatores ab eis ipſis perire: *That the greater fire the wood maketh, it is conſumed of the fire. Euen ſo riches (while they nouriſh flatterers) they are deuoured of them.*

Sainct Fraunces. 32.

SAinct Fraunces was the firſt inuentor and author of the Minorite fryers. He lyued about the yeare of the Lorde. 1208. Many thinges are written of him which are recorded in ſpeculo hiſtoriali vincentii, *and in the thirde Tome of the hiſtorie of Antoninus. He liued as they write in his youth in aboundaũce of riches, in vanities of the world, in paſtimes, in wantonnes, and vnchaſt ſongs, and was very prodigal. And thus he liued vnto the .25. yere of his age, and than (as they write) was conuerted to great holynes. In ſo much ỹ beſide many other miracles (which he is reported to haue don) he was called Franciſcus Seraphicus, by applieng this piece of ſcripture vnto him:* Aſcendit ſuper Cherubin, et volauit ſuper pennas ventorum. *He rode vpon the Cherubin, & did flye vpon the winges of the windes. But how aptlye this piece of ſcripture is applied vnto Fraunces, I referre it to the godly and learned, who be expert in the ſacred ſcriptures. It maketh as much for Fraunces, as a ſhoulder of mutton is mete for a horſe. But becauſe ſome of the ſchole diuines do place the order of Angels named Seraphin, aboue the order called Cherubin, and for that Fraunces (as they ſay) wẽt vpon Cherubin, and was placed in the order of Seraphin, therfore they cal him:* Fraunciſcum Seraphicum. O beta inſipidiores, O noctuas in ſole caligantes. *O men more vnſauery then the Beete, O Owles and Buſſards not able to ſee in the noone day, which do make ſuch ſhamefull applications of the ſacred word of God: becauſe I will not be tedious, I wil ſhew .ii. triſling toies, or rather vain fables which ar writtẽ of him. Firſt the diuell (ſay they) tempted him of a greuous temptation of the luſt of the fleſh: which Fraunciſcus perceiuing (putting of his clothes) did beat him ſelfe with a verye hard and ſharpe coarde, ſaying vnto him ſelfe:* Eia a ſine ſic te manere decet. *O Aſſe ſo it becommeth thee to remaine.* Vincẽt. lib. 3. cap. 11. par. 3. titu. 24.

But when the temptacion did not depart: going forth at the doores in a very ſharpe winter, he threw himſelf naked into a great heape of ſnow, and made of the ſnow ſeuen balles, which he ſetting before him, ſpake to his body after this maner: Behold (ſaith he) this greter balle is thy wife, other foure be thy children, two male, and two female: the other two be thy man ſeruaunt and maid ſeruaunt. Make haſte therfore to put them on, becauſe they die for cold. This is very good ſtuffe, and a verye meete way (ſi diis placet) to reſtrayne the inwarde concupiſcence and luſt of the fleſh.

The other thing which is reported of him is this. Two yeres before his death, he ſaw in a viſion, as it were, one of the Seraphins in the aire, hauing ſixe wings, his hands ſpread abroad, and his feete ioyned together, and faſtened to the croſſe. Two of the winges were erected aboue his head: he had two ſpred forth to flye, and with the other two he couered all his whole body. Fraunces at the ſight was marueilouſly aſtonied, and did both feare and reioyce. He feared to ſee the fearful faſtening to the croſſe. He reioyced that the Seraphin did ſo graciouſly and fauourablie looke vpon him. And when he had thought with him ſelfe a long time, what this viſion ment, at the laſt he ſaw a miracle that the like was neuer heard before. For there appeared in his own hands and feete (as it were) the token of faſtning of nayles. His right ſide appeared as though it had bene pearced with a ſpeare: and in his hands and fete ther appeared certaine long markes of hard and longe nailes. When this man of God ſaw this wonderfull ſight, and that God had indued him with ſuch a precious treaſure, he thought to conceale it from all men, rehearſing often times in his mouth this ſaying of the prophet: in corde meo abſcondi eloquia tua, vt non peccem tibi. I haue hidden thy wordes in my hart, that I may not ſinne vnto thee. He bare in his ſide the woũd as long as he liued, which was not ſene, but onely of his brother Elias the Friar, and that by chaunce.

Alexander the Pope, the fourth of that name, being elect Pope at Naples, about the yeare of the Lord. 1254. in the firſt yeare of his popedome, ſtraightly commaunded, that the Friars ſhould go and dwel in the mount Aluernia, where theſe markes were made in the body of Sayne Fraunces, and that they ſhould neuer depart from thence, and ſent certaine letters, in which he declareth that he ſaw with his own eyes theſe markes in Fraunces.

This they wrote of Fraunces, with mo other lies, wherwith I am aſhamed to blot the cleane paper.

One mery ſtory commeth to my remembraunce by the meanes of rehearſing

hearsing the wings of Seraphin. I heard of a Friar, which alwaies in his sermons, did shew forth a feather, which he affirmed to be one of the feathers of the wings of Gabriel: by which he proled from the simple people great summes of mony. At the last in his dronkennes this feather was taken out of his boxe, and coales put in the stede therof. At the next dai (which was Saint Laurences day) when in his sermon he thought to pul out his feather out of his boxe, he found nothing but coales And being dismaied, and yet intending to colour & cloke his knauery with so great a lie as the other was, taking the coales in hys hand, said to the people after this maner: O good people what a miracle is this? ỹ feather of Gabriels winge is turned into saincte Laurences coales. For these be the verye coales where with saincte Laurence was burned. Such were the frutes of our holy friers, and confirmed to be true by the authoritie of the holy fathers. If this bee not pagens of Antechriste, I thinke there be none. But thankes be to god the friers with the whole rable of their religion are sent out of this Realme thether, from whence they came, that is, to their father of Rome.

Brethren. 33.

BRother in ỹ Latine tong is called Frater, born of one and ỹ same parẽts. And it is named Frater, quasi fere alter, as Aegidius doth teach, and Gellius after him. Gel. li. 13. c. 10

Some authors do deriue it of the greeke woord φράτωρ,: For the Gretians do cal those that be nere ioined together in company, society, or other wise, φράτορας. And they cal the felowship it selfe φρατριαν.

Frater is in greeke ἀδελφος, as ye woulde saye Frater vternius. Brother of one wombe, because ἀδελφος, commeth of this woord δέλφις, whiche signifieth a wombe, and α, is put for ὁμος: as ye would say, ὁμοδελφος, a like brother.

And it is called in the hebrue Ach: And it signifieth in the scripture not only a brother that is borne in the same wombe, but also it signifieth a nephewe, a cousen germane, a kinsman. As in the gosspell of Mathew it is said of the brother of Christ, not that they were his brethren vternie, but that they were cosen germans, sisters children.

As Iude, Simon, Ioses, Iames, and Iohn, whiche were called the brethren of Christ, yet they were but cosen germans vnto him. Frater also betokeneth a neighbour, and specially him that is of one religion. As Paule vseth it in many places of his Epistles, and specially to the Corinthians, where he sayth. Si quis, quum frater appelletur, fuerit formicarius aut auarus: If any that is called a brother, be a fornicator or couetouse. 1. Cor. 5.

A brother is here called and ment of Paule, to be of one profeſsion of Chriſt. And note here that none may be called more properly fratres, *brethren, than Chriſtians, and that for ſundry and diuers reſpectes.*

1. *Firſt, for that they are the ſonnes of our father, that is, of God, wherevpon they pray, ſaying:* Pater noſter qui es in cælis. *Our father which art in heauen.*

2. *Secondly, becauſe they be regenerate of our mother, that is, of the church diſpouſed vnto Chriſt, in the vnity of our faith and baptiſme. As* Ephe. 4. *Paule ſaith to the Epheſians:* Vnus deus, vna fides, vnum baptiſma, *One God, one faith, one baptiſme.*

3. *Thirdly, becauſe we be adopted of Chriſt into his brethren, as Auſtine doth very well declare.*

4. *Fourthly, becauſe we are bought all with one price, that is, with the bloude of Chriſt.*

5. *Fiftly, becauſe we profeſſe one and the ſame religion, that is, the chriſtian religion.*

6. *Sixtly and laſtly, becauſe they ſhalbe enobled with one heauenly dignity, and bleſſed enheritaunce.*

By theſe notes ye may learn one goodly document, that is, that a chriſtian which loueth not his brother, but hateth him, or doth hurt him by any maner of meanes, either in perſon or in goods, he doth loſe the priuilege, title, and appellation of a brother. Firſt, he leeſeth to be called the ſonne of God, becauſe he is made the childe of the deuill, as ſaint Iohn Ioan. 8. *ſaith vnto the Iewes:* vos ex patre diabolo eſtis, *you ar of your father the diuel. Secondly, he leeſeth the participation or communion of holy things done in the church. Thirdlye, he leeſeth the benefite and remedye of the bloud of Chriſt.*

Vnworthy. 34.

Rom. 5. *SAint Paule writeth to the Romaines:* Chriſtus, quum adhuc infirmi eſſemus, ſecundum tempus pro impijs mortuus eſt. &c. *that is: Chriſt, when we were yet of no ſtrength, at his time died for the godly, doubtles one wil ſcarce die for a righteous man, but yet for a good man it may be that one dare die. But God ſetteth out his loue towarde vs, ſeing that while we were yet ſinners, Chriſt died for vs. Paule in theſe wordes ſetteth forth three thinges.*

Firſt, the great benefit that was geuen to mankind, that is, the ſonne of God geuen to death for vs.

Secondly, he maketh a collation or compariſon by the which the hope of the faithful is greatly confirmed.

Thirdly, he ſheweth that we ought not onely to hope, but alſo greatly to glory and reioyce of this loue of God toward vs.

He doth

He doth with an amplification exaggerate, that Christ died not for all maner of men: but for them which were vnworthie of all helpe and mercie. Therfore, he calleth vs Infirmos, *weake, destitute, and voyde of all helpe and succour. And when men them selues would not gladly dye: by this it appeareth howe great the charitie of Christ was towarde vs, which woulde dye for vs that were weake, wicked sinners, enemies, and vtterly vnworthy.*

These two particles, pro iusto & bono, *maye be expounded two maner of wayes. For the grecians do reade here in this place* ὑπὲρ δικαίου. *Vvhiche we maye interprete both in the neutre gendre, for a iuste and righteous thing, and also in the masculine gendre for a righteous man. If it be taken neutrally, for a righteous cause, then the mening is, that they which haue reserued death, would be loth to die with a quiet and pacient minde. Likewise, if* ἀγαθοῦ, *here be taken for a good thing or cause, then the meanyng is, that men will offer them selues to death for som proffitable or welbeloued thinge. As the parents for their children, the husbands, for their wiues, merchants for their merchandise.*

Origen expoundeth it of the martyrs which suffred death for Christ, qui vere bonus est, *which is good in dede.*

Other do rehearse Decios, Curtios, Godros *and* Philenos, *Vvhiche all willingly died for their countrie. All they might be counted to be enforced by some iust and proffitable cause to suffer death. For it semed to be a iuste cause to rendre suche thancke and fauour vnto the countrie, that they would die for the cause therof.*

Chrisostome vnderstãdeth per iustum & bonum, *a iust and righteous man. And to Chrisostome do consente the most parte of the learned, although Hierome doth expounde* δίκαιον καὶ ἀγαθὸν *substantiuely for a iust and good cause.* Ad Algati. quæst. 7.

Vvhy Paule doth saye vix pro iusto, *scarce for a righteous man, and addeth* forsitan pro bono, *peraduenture for a good man, this maye be the cause. That they which maye seme somtime to die for other (which appeareth very rarely) the thing being well considered and weighed, maye be counted for their own, & not for an other mans cause, either for that they desire some glorie therby, or els that they see them selues subiecte to all kinde of aduersitie, which when they can not suffer, they had rather die then liue. How much* Decii, Curtii, *and such others did differ from the pure loue of Christ, it may be declared by many arguments.*

First, they were not of the same dignitie and worthines that they might be compared with Christ. For the life which they lost, was not of equal price. Furthermore (wil they nil they) they shuld haue once died & peraduenture at that time when their host was vanquished and slaine

of their enemies, and death hangyng ouer a mans head, which can not be auoided, maketh man the bolder to die, which is reported of Solon. For he when he was called to beare weapon againſt Pyſiſtratus the tyrant, beinge demaunded with what boldnes he onely durſte attempte this ſo bolde a dede, beſide other, anſwered: ſenectute, *by mine age. For when he ſawe that he was not like to liue longe, he eaſilye perſuaded him ſelfe to put him ſelf in aduenture to die for his countrie.*

But Chriſt, when he was in no point ſubiecte or giltie to death, and purpoſed to die for our ſake, he declared a much more great loue toward vs, than they had to their countrie. They died for their wiues, for their children, for the lawes of their countrie: But Chriſt would be ſlaine and die for vs beinge weake, for vs, being ſinners, for vs being enemies, for vs in all reſpectes being vtterly vnworthie. They by their death ſought their glorie and praiſe, and were had in admiration of all men. But Chriſt ſuſteined a death moſt reprochefull and infamous. In ſo muche that he was nombred and counted among theues and murtherers: Vvhen notwithſtandyng he was the moſt innocent of all other.

Finally, they in their death had no reſpecte of God: but whatſoeuer Chriſt did, he did it by obedience to the eternal God his father.

Therfore, we, if we reſpecte other, our owne ſelues, or Chriſt which ſuffred, we can finde none other cauſe of his death, but the mere loue of God toward vs. For we were ſo miſerable, ſo vtterly loſt, and ſo vnworthie, that we could be no merite of ours allure God to loue vs. For we were neither iuſt nor good. But it came I ſay onely of the mere loue and mercie of God through Chriſt to vs.

This particle, ſecundum tempus, *at his time maye be referred to the death of Chriſt, which happened not at all tymes, but at that certaine tyme whiche was preſcribed and appointed of God. Therfore ſainct Paule ſayth that chriſt was geuen, when the fulnes of time was come.*

Sainct Ambroſe vnderſtandeth ſecundnm tempus, *of the three daies, by the which ſpace Chriſt did lye in the graue.*

Epilogus. 35.

Epilogus, *is the laſt parte of an oration which the latine men do* ical concluſionem, *or* perorationem. *The Rhetoricians do make three partes of an* Epilogus.

- Enumeratio.
- Amplificatio.
- Commiſeratio.

By enumeration repetion is made of things that were ſpoken before. It is called in Greeke ἀνακεφαλαίωσις. id eſt recapitulatio.

By

By amplification the mindes of the hearers are ſtirred and moued to be attentiue.

By commiſeration the hearers are moued, and bowed to pitie and compaſſion.

Prouince. 36.

PRouincia *is called in the greeke* ἐπαρχία. *And it is properly that region which is gotten by warres.*

The firſte region that was called a prouince was Sicilia *as Cicero teacheth.*

The Romains in old time called prouinciam *any out region or farre countrie that they had ſubdued vnto their dominion, empire and iuriſdiction, and held in the ſame prouince their power by a liuetenaunt ſent thither to gouerne and rule it. And becauſe that thoſe perſones which were admitted and ſent by the Romaines to rule in any prouince were ſente thither as officers and with commiſſion, and with great charge, therfore the very office it ſelfe of rulynge in any prouince, was alſo called in latine* prouincia, *and therof by a metaphor all the burden and labour, or buſines of doing in any maner of office, or thing to be done, is called in latin ſpeaking* prouincia.

Πτωχόμουσῆς χορωνίς.

WHereas I purpoſed to ſet in the ende of thys booke myne apologye, to aunſwere certayne rayling billes caſt into the preaching place againſt me by certayne chattering choghes: I thought it good to deferre the ſame vnto an other tyme, & to place it in my booke intitled ἀντικείμενον. Which by gods grace I intend to diuulgate with a great deale more expedition, thē I haue done this. But what impedimentes and ſtayes I haue had for the diuulgation of this preſent booke ſo long, it is not vnknowē to a great number of my dioceſſe. The eſpecial cauſe why mine apologie is not here inſerte, is, leaſt the booke might growe to more than to a iuſte quantitie. And by that meanes the title might be counted to be falſe.

For, The poore mans librarie is made for poore men: for ſuche (I meane) that haue no great ſtoore eyther of bookes, or of money. Therefore, leaſt the price ſhoulde be to exceſſiue for poore men, I will nowe end bequething, this poore mans librarie, to the poore.

Ni purges, et molas non comedes,

Miſcellanea prælectionis quintæ

Certaine Miſcellans omitted to be added to the 3. Lecture in the ſecond Tome, as here doth followe, where by you maye eaſely ſee by the folios where they ſhould be placed.

Place this miſcellan following in folio. 51. before Purgatorie.

Spes viua. 5.

EVery worde of Peter hath in it a meruailous Emphaſis: as this worde ſpes, *which is not a vulgare and common hope, but a liuely hope, or the hope of life. And therfore Peter calleth it* ſpem viuam. *The Gentiles had a certaine hope in this life: of which Theocritus maketh mention:*

Fidere Batte decet, melius cras forſan habebis.
Sperandum eſt viuis, non eſt ſpes vlla ſepultis.

But this hope is but a momentanie, ſhort, and vaine hope: but oure hope wherof Peter ſpeaketh, is a hope that neuer faileth, by the whiche we are ſaued. And this hope is nothing els but Chriſt, which leadeth vs vnto eternall life.

Place theſe two Miſcellans one after an other in folio. 59. before, many places.

{ Ego ſum.
{ Vnum ſumus.

Ego ſum. 8.

IT is writen in Exodus that when god ſent Moſes to the children of Iſrael, to ſaye vnto them: The God of their fathers ſent him vnto them, Moſes aſked God what anſwere he ſhould geue them, if they aſked him, what is his name? And God anſwered Moſes: Ego ſum qui ſum: *I am that I am. For the future tenſe doth comprehend in it thre tenſes. The hebrue words are* Æhiæh aſchar æhiæh, id eſt, ero qui ero.

The Hebrues are wonte to put often times the future tenſe in ſteede of the preſente. And they do write, that by this maner of ſpeache the eternitie of God is ſignified. The Thalmudiſtes *alſo do ſaye, that this word* Achiæh ero *doth conteine the differences of thre tenſes, that is, the pretertenſe, preſent tenſe, and the futuretenſe,* fui, ſum, & ero, *I haue ben, I am, and I ſhalbe. And by this they affirme the high and euerlaſtyng ſtabilitie of God, which euer hath ben, is, and ſhalbe. For God neuer began, nor neuer doth end: but doth tranſcend and paſſe all reaſon of time. He onely can ſay:* ſum & ero. *I am ſhalbe. For he is the fountaine and fulneſſe of all ſubſtaunce and life: of whom all things that be,* Act. 17. *haue their being. He onely geueth life and ſpirite to all: As Paule ſaith:* In ipſo mouemur, viuimus & ſumus: *In him we liue, and moue, and*

haue

haue oure being. Vvherfore, becauſe the eternitie of God can not be cõprehended within any bounds or compaſſe, therfore he can be deſcribed by no tyme. Vvherupon he is rightly called, qui eſt, qui fuit, qui erit, For all times, when we ſpeake of God, are confounded.

This name of God is expreſſed by Iohn the Euangeliſt in the greeke toung ἀπὸ τοῦ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος. id eſt, qui eſt, & qui erat, & qui erit: which is, which was, and is to come. Apoc. 1.

Vnum ſumus. 9.

CHriſt ſaith in Iohn: Ego & pater vnum ſumus: I and the father are one. In the which ſaying he diſſolued not only that queſtion which the Ievves demaunded, whether he was Chriſt: but alſo ſhevved the deteſtable madneſſe of the heretikes that were to come. Cap. 10.

Firſt, Arrius did ſeperat the ſonne frõ the ſubſtaunce of the father. After him Sabellus confounded the perſon of the father and the ſonne, makyng no difference betwene them. Sainct Auſten ſayth. Pereant vaniloqui, & mẽtis ſeductores, Arrianus & Sabellianus, &c. Let thoſe vain deceyuers of the minde, the Arrian and Sabellian be confounded and periſh. For I and the father are one: he ſaid not: ego & pater vnus ſum, I and the father am one, but he ſayd: Ego & pater vnum ſumus: I and the father are one. In that he ſayth one, let the Arrian heare, that he ſaith, we are, let the Sabellian heare. Let not the Arrian diuide vnum; let not the Sabellian put out ſumus. Thus muche Auſten.

The meanyng of theſe wordes: Ego & pater vnum ſumus, I and the father are one, is this: I the ſonne an other perſon different from the father: and the father, or the perſonne of the father, beinge an other perſon different from mine, are one, that is, are one eſſence, one power, one equalitie, one God, one vertue.

As ther is an abſolute ſocietie betwene the father and me, ſo ther is one and the ſame conſente of will. In all reſpects we are one, like mighty, willynge one thing, and nillynge one thing. Therefore, I and the father together defend the beleuing, and do take cure and regard of them againſt all wolues, theeues, and raueners, that they may not periſhe, but haue lyfe euerlaſtyng.

Some of the learned, do expound this place of Iohn of the conſent of Chriſt with the father. For whatſoeuer is don of Chriſt: the ſame is confirmed by the power of the father.

But in my ſimple iudgemẽt, they take it not in the worſe ſenſe, which expound it, as well of the ſubſtance, as of the conſent of Chriſt with the father. It were great pitie to open any windowe or ſtartinge hole to an heretike.

Place

Miſcellanea prælectionis quintæ

Place theſe .4. Miſcellans folowing in fol. 63. after the Miſcelan He ſhall.
12. Nathan. 13 Factum eſt. 14. Mens. 15. Symbol. Athanaſii.

Nathan. 12

2. Reg. 7. *THere were two of that name: the one was a prophet chaplain or confeſſor to King dauid.*

Angelomus doth thinke, that this Nathan was Ionathas the ſonne of Samma, which was Dauids brother.

1. par. 3, 2. Reg 5. Luke 3, Homil. in, Luca. 28. *The other Nathan was the ſonne of Dauid, and brother to Salomon. Of which Nathan, Philo writeth, that Ioas, and the kinges folowynge did come. Origen thinketh that this Nathan was the Prophet, for he ſayth:* Non per Salomonem, ſed per Nathan naſcitur, qui eius arguit patrem ſuper Vriæ mortem, *that is: He doth not come of Salomon, but of Nathan, which reproued his father for the death of Vrias.*

Of Nathan the ſonne of Dauid, which was the ſecond ſonne of Bethſabe, begotten after Salomon, this is ſpecially to be noted. Saint Luke in his genealogie doth deduce the lineall deſcente of Chriſt from Nathan to Elie, who was (as ſome do write) the naturall father of the virgin Marie, and was otherwiſe called Iehoakym. *And ſo Luke doth deſcribe the legall genealogie of Chriſt.*

Other do write, that theſe two Mathan, *and* Mathat, *were brethren of the houſe of Dauid by Nathan. Mathan had to his ſonne* Iacob *of his wife* Heſta. *Vvhen Mathan was dead, Mathat had to his wife the ſame Heſta, of whom he begat te Heli. For Iacob and Heli were brothren born in on womb Now when Heli was dead without childrē, Iacob toke his brother Helies wife, of whom he begat Ioſeph being his naturall ſonne, but legallie beinge the ſonne of Hely. For it is writen in*

Deut. 25. *Deuteronomie:* Si frater abſq; liberis mortuus fuerit, alius accipiat illam in vxorem &c. *If the brother die without children, let the other brother take her to wife, that his name be not put out of Iſrael.*

The Ievves *in their commentaries do recorde, that Dauid commaunded, that if Salomon ſhould at any time be deſtitute of heires lineallie deſcending from him, the kingdome ſhould come to the heires and poſteritie of Nathan.*

Factum eſt. 13.

Cap. 1. *SAinct Iohn writeth in his goſpell,* quòd caro verbum factum eſt: *that the worde was made fleſhe.*

Vve muſt not thinke theſe words to be ſpoken in ſuch a ſenſe, as the water is read, to be made wine. For the water was made wine in ſuch maner, that it ceaſſed to be water, and ther remained onely wine. But here the worde was not ſo made fleſhie, that the worde, that is, God

ceaſſed

ceaſed to be God, and ther was nothing els but fleſh. God forbid. For it cannot be, that God was chaunged into man, and left to be God. The diuine ſubſtaunce of the word admitteth neither chaunge, nor end, for a ſmuch as it is immutable and infinite. Againe, neither the fleſh of Chriſt leauing his own proper nature was chaunged into the word, God forbid, this alſo. For if it ſhould be ſo, as Chriſt ſhould be on the one ſide depriued of his diuinity: ſo on the other ſide he ſhould be bireft of his true humanity, ý he might not be true man, nor truly cõceiued, nor truly borne, nor truly haue ſuffred and died, and therfore not to haue truly riſẽ again.

Let vs therfore ſtedfaſtly beleue, that God being made man, tooke vnto him that which he was not, and loſt not that which he was. Wherfore in this article of our faith, two thinges are chiefly to be beleued: the one, that two are ſo vnited and knit together in Chriſt, that one and the ſame Chriſt is true God, and true man. The ſecond is, that the vnitye of the perſons letteth not, but that the natures may be diſtinct & ſeperat, ſo that the diuinity may retaine and keepe that which is proper vnto it, and the humanity likewiſe may reſerue that which belongeth vnto it. If we hold wel theſe two pointes, we ſhal eaſily refel all errours, which Sathan by his members hath brought into the church, of the diuinitye and humanity of Chriſt. For Neſtorius, Eutiches, Seruetus, and the Anabaptiſtes haue done no ſmal deſpite vnto Chriſt, when ſome of them went about to depriue Chriſt of his humanity, and other ſome went about to depriue him of his diuinity.

Chriſoſtome writeth thus: Quum audieris: verbum caro factum eſt; ne turberis. &c. *When thou ſhalt heare: The word was made fleſh, be not troubled: For he doth not conuert the ſubſtance into fleſh (for it is a wicked thing ſo to vnderſtand it) but abiding that which he is, tooke vpon him the ſhape of a ſeruaunt. For, becauſe ther are ſome which ſay that the wordes of Incarnation are (as it were) dreames and phantaſies confounding their blaſphemye, he did put this particle* factum eſt, *not meaning to repreſent and ſhew forth the chaunging of the ſubſtaunce, but the aſſumption and taking on him true fleſh.*

Alſo ſaint Auſten ſaith: ſicut autem vetbum noſtrum vox quodammodo corporis fit, aſſumẽdo eam in qua manifeſtatur ſenſibus hominũ: ſic verbum Dei caro factum eſt, aſſumendo eam, in qua et ipſum manifeſtaretur ſenſibus hominum. *That is: like as our word is made (as it were) a voyce or ſound of the body, by taking the voice vnto it, in which voice it is made manifeſt to the ſenſes of man: euen ſo the woorde of God was made fleſh, bi putting on him fleſh, in which the word might be manifeſt to the ſenſes of man. And as our word is made a voice, and yet not turned into the voyce: ſo the word of God is made fleſh, but God forbid, that it* De Trin. 13

ſhould be turned into fleſh: for that word was made fleſh, by taking the fleſh, and not conſuming it ſelfe into the fleſh.

Theodoretus and all other diuines do expounde Eſt *in this place for* assumpſit. In Polymorpho

Mens. 14.

MEns *is the principal part of the ſoule, which is called of ſome intelligence, with the which onely man being endued, doth excell all other beaſtes, and by the which he doth contemplate and behold thinges incorporal and indiuiſible. Vpherupon ſome do thinke, that it is called* Mens quaſi eminens, *becauſe this facultye of the ſoule doth greatly excel all the other faculties.*

Lactantius ſaith: Primùm non idem eſt mẽs in anima: aliud eſt enim quo viuimus, aliud quo cogitamus. Nam dormientium mens nõ anima ſopitur, & in furioſis mens extinguitur, anima manet. &c. *Firſt, ỹ minde and the ſoule are not one thing. For that is one thing wherby we liue, & that is an other wherby we thinke and vnderſtand. The minde of them that ſleepe, and not the ſoule is brought from ſleepe, and in mad men the minde is extinguiſhed, and the ſoule remaineth.* Lib. 7.

Thales Mileſius ſaid, that the ſwifteſt of all thinges that are is the minde: for it is of ſuch celerity, that in one point and moment of time, it doth behold heauen, it is ouer the ſeas, and goeth to cities and nations.

They which do iudge animum et mentem *to be one, are deceiued. For* Mens *is a certaine ſubtility of vnderſtanding or counſell conſonant to reaſon.* Animus *is the foundation of life and will.*

Terence maketh a difference betwene theſe two in Andria, where he ſaith: mala mens, malus animus. Mens *ſomtime is put for the will or good intent, ſomtime it is put for counſel, ſomtime for the minde.*

Ther is a cõmon diſtinctiõ of theſe. 3. words: Anima, Animus, Mens. Anima eſt qua viuimus, animus quo ſapimus, mens, qua diuina intelligimus. *By the firſt we liue, by the ſecond we vnderſtand, and by the third we perceiue and contemplate diuine and heauenly thinges.*

Saint Paule ſemeth to cal that part, which is called mens, ſpiritum. *His wordes be theſe:* ipſe autem Deus pacis author ſanctificet vos totos, et integer veſter ſpiritus, et anima et corpus inculpatæ in aduentum Domini noſtri Ieſu Chriſti ſeruentur. *The very God of peace ſanctifie you throughout: and I pray God, that your whole ſpirit, and ſoule and bodye may be kept blameles vnto the comming of our Lord Ieſus Chriſt.* 1. Theſ. 5.

Paule here diuideth man into three partes: into ſpirit, ſoule, and body. Notwithſtanding cõmonly man conſiſteth, ſimpliciter, *of bodye and ſoule, and then the ſoule doth ſignify the immortal ſpirite, which dwelleth in the body. But becauſe ther be two principall faculties of the ſoule (vnderſtanding and wyll) the ſcripture ſometime maketh a diſtinction*

betwene

betwene theſe two, eſpecially when it will expreſſe the power and nature of the ſoule: but than the ſoule is taken for the ſeate of affections, and is the part oppoſite to the ſpirite. Therfore, ſaint Paule here doth vnderſtand by the name of Spirit, *godly intelligence: As by the name of the ſoule are ſignified will, and all affections. The meaning of theſe wordes of Paul is this: Than is a man fully ſanctified, and perfect, when his minde thinketh nothing, his ſoule, that is, his vnderſtanding & will couet nothing: neither his body doth execute any thing contrarye to the will of God.*

Finally, the Spirit properly here betokeneth the minde when it is indued with the grace and gift of the holy ghoſt, whereof if it be voide, it cānot properly be called Spiritus *or* mens.

Symbolum Athanaſii. 15.

OF Athanaſius himſelfe I haue ſpoken before in the firſte Tome: now I wil ſpeake & intreate of the ſymbole or crede made by him, commonly called, Quicunq; vult.

The ſymbole of Athanaſius comprendeth the catholicke faith, in the true profeſſion of the holy Trinity, of the Incarnation of Ieſus Chriſt, true God & true mā, of his paſſion, death, deſcēding into hel, reſurrection, aſcenſion into heauen, ſitting at the right hande of the father, of his cōming to iudge, of the reſurrection of the body, and in the confeſſion of the laſt iudgement, of the eternal fire, and of the life euerlaſting. And after that Athanaſius had rehearſed this confeſſion of the faith, he ſaid: This is the catholicke faith, which vnles euerye one faythfully and ſtedfaſtly beleue, can not be ſaued.

Therfore, they that beleue thus, haue the catholike faith. It followeth than that they are not heretickes, but catholickes, knit together in the vnity of the catholicke church, and of this faith.

Gratianus alſo did acknowledge the ſame, when he publiſhed a lawe to the people of Conſtantinople, in the which he decreed, that they onely which worſhiyped the holy Trinity with like honour ſhould be counted to be of the catholicke church, and they that iudged otherwiſe, ſhould be taken for heretickes. And into this faith we are ſo manifeſtly and agreably baptiſed, that the confeſſion of the ſame is made through all Chriſtendome, as wel of them that be ſprong vp in yeres (if any be baptiſed) as alſo of infants, by ỹ mouthes of them ỹ be witneſſes of their baptiſme. Sozome. ecclef. hiſtor. lib. 7. cap. 4

Vvherfore, they are very vngodly, and timerous mē, which not being content with his faith, do require other things to be beleued of the faithfull, wherof ther is mencion made, neither in the catholick ſymbole, nor in the tenor of baptiſme. Neither they do require thoſe things to be be-

leued lightly, but with like neceſsitye and condicion, as the catholicke faith is required to be beleued of them that will be members of the catholicke church. As for example: To beleue in the ſaintes that are dead, doeſt thou not beleue (ſay they) in the ſaintes. Thou art then an hereticke. To inuocate, and to pray vnto ſaintes. Saintes to make interceſsiõ for vs in heauen. Images of Saintes to be worſhipped in churches. The Maſſe to be a ſacrifice propitiatory for the quicke and the deade. The ſubſtance of bread and wyne to be chaunged into the body and bloud of Chriſt by the conſecration of the ſacrificing prieſt. That ther be. 7. ſacraments. The biſhop of Rome to be Chriſtes Vicar on earth, and ſupreme head and gouernour of all Churches. Not to be lawfull for prieſts to marry: that I may not ſpeake of thoſe thinges which they ſet forth to be beleued, of mans free wyll, of ſatiſfaction, of good works, of indulgences, that is, the marchandiſes of the Romiſhe Antichriſt, and his eccleſiaſticall traditions: Vnles ye beleue all theſe thinges to be true and chriſtian doctrine, you are condemned to be an hereticke: although you beleue the old and auncient faith, which theſe men do little eſteme, but the auncięt Paſtors, and faithful Miniſters haue onely regarded.

Place thys Miſcellan following, in Folio .97. after the Miſcellane: People of the old Teſtament.

Agrippa. 23.

AGrippa was the ſonne of Herode. He was made king of Chalcis, and chiefe Preſidẽt of the temple, & of the prieſts to be created, fiue yeares after the death of his father, and in the. 22. yeare of his owne age, and in the. 51. yeare after Chriſt. He was made king by Claudius the Emperour. Vnder him Ieruſalem was deſtroyed of Titus, Veſpaſianus ſonne. He died. 5. yeares after the deſtruction of Ieruſalem. He was called Agrippa, id eſt Aeger pedibus, vel ægrè partus, *becauſe when he was borne, his feete came firſt foorth.*

(.:.)

¶A diligent Table of the moſt notable thyngs, matters, and woordes contayned in the fyrſt Tome of this booke. Thys letter A. ſignifieth the fyrſt ſide of the leafe, and the letter B. ſignifieth the ſeconde ſyde of the ſame leafe.

A.

A ante A

Aaron, whither he ſynned or no in cauſing a calfe to be made. 269.b
Aaron of neceſſitye conſtrayned to faſhion a calf. ibidem
Aaron iudged of ſome learned men greatly to haue offended, becauſe he feared man more then god. ibi.
Aaron attributed vnto the Idole the vnſpeakeable name Tetragrāmaton. 270.a
Aaron deſcribed, he bare the type & figure of Chriſt. He was forbyd to enter into the land of promis, he had foure ſonnes. His apparel and ſignification therof 267 b

A ante B.

Abel and Cain, the miſteries therof. 12.a
Abel ſignifieth vanity ibid.b
Abel the figure of Chriſt. ibidē
Abdias words attributed to Iohn are moſt horrible. 76.b
Abraham, the worde wherof it is compounded 158.a
Abraham, the father of the circumciſed. Whether he was a prophet and a Prieſt alſo. Why his name was chaunged, hys parents wer Infidels, hee was an Idolatrer firſt. ibidem.b
Abrahams faith counted for righteouſnes. 279.a
Abraham iuſtified before circumciſion ibidem
Abſtenti who they were 24 b

A ante C.

Achan eſpied by Loth 52.b
Achilles horſe told before hand his maiſters death 67.a
Actions of the bodye are gouerned by three vertues. 80.a
Actions of man about iocounde recreations, are obſerued with three circumſtances. 93.a
Acatius diuers of that name. 123.a
Acatius Biſhop of Amidenſe, hys noble act ibidem
Accidentes doo neyther feede nor nourish 218.b
Action of baptiſme requireth gods promiſes to be recited

A ante D.

Adam and Mathuſalem concluded al the peres of the firſt age. 117.b
Adam, how long he lyued, & when he died. 128.a
Adā after the death of Abel, purpoſed to lyue cōtinent for euer. 131 a
Adam, whereof he tooke his name. 139.a
Adam, whether he vtterlye loſt the image of God or no ibidē
Adam whither he ſynned in pryde and idolatry. 142 b
Adam whether he ſynned more greuouſly then Eue ibidem
Adam, whether he foreknewe hys fault and fall. ibidem
adam wher he was buried. ibid
Adam the figure of Chriſte and of the Church 147 b
Adonibezecke did cut of the thombes and toes of. 70. kinges, & had the like done vnto hym. 216.a
Adoleſcētiores viduas deuita, what is to be obſerued in thoſe wordes of Paule. 227.a
Aduerſaries argumentes againſte the true church, anſwered. 230.a
Adrianus the Emperour cried out and ſayd: Turba medicorū perdidit Cęſarem. 15.b
Addicion is of. 4. ſortes 55.b
Adde and take away from the ſcriptures throughly diſcourſed. 58.b
adde and take away from the ſcriptures, how many wayes it maye be done, 60.a
Adulterers, none ſuffered to bee at Sparta. 63.a

A ante E

Aedilis an officer, what it is. 14.b
Aegiptus totius mūdi horreū. 161.a
Aetius a Syrian taught Chriſtes equality wyth the father in ſubſtaunce.
Aened et Iuri, what they ſignifye, & how the. 70. wer deceued. 274.b

A ante G

Agatho, the Pope profeſſed obedience to the emperor 41.b
Agar wythoute aſpiration what it ſignifieth 180.b
Agrapha vnwritten verities. 81.a
Agar written wyth chet what it ſignifieth 181.a
Ageſilaus modeſty expreſſed. 93.a
Agar and Sara what they do ſignifye 182.a

A ante L

Alexāder depriued maried preſts. 4.
Alexander made a decree that no man ſhoulde here the Maſſe of a prieſt concubinary ibid.
alexander decreed that the Pope ſhould be choſen onely of Cardinals ibidem
Alexander buffeted and beat in hys chamber of Hildebrane. ibidem
alexander dyed in priſon ibidem
Alanus manye of that name what they wer, & what thei wrot. 14 a
alexāder the great fel ſick at Tharſus, Philip hys Phiſicion recouered hym 15.b
alexander as he dronke Philips potion gaue to hym Parmenians letters. ibidem
Alcoran an Arabical word 30.b
Alcoran ſignifieth a gathering toge ther of commaundementes into one booke. ibid.b
Alcoran fayned by Machomet to be ſent from God by the aungell Gabriel. ibidem
alcoran contayneth moſt ſhameful and abhominable lies ibidē
alcoran the booke of the Turkes & Sarazens ibidem
All kindes of enchauntments, incantations and ſorceries are made by the couenaunt of deſcreteſull friendſhyp wyth Sathan. 32.b
All thynges neceſſary for ſaluation wrytten 57.a
Alexander Seuerus ſpared not to put to death hys familiar friende Uetronius 62.a
albion, why thys realme of England is ſo called of ſome. 217
Almes howe it is a remedye for ſinne. 240.a
almes of it ſelfe doth not iuſtify. ibi
almes geuing how to be vnderſtād in Luke ibidem
Allegoria defined 246.b
allegories, how and of whom they ought to be entreated 251.a
Allegoria defined of Auguſtine and Hierome ibidem
allegories much vſed in Orators and Poets, and to what end thei are vſed in the ſcriptures ibid.b
allegories elegantly written by Salephatus and Fulgenſius. ibidem
allegory differeth from a type. 251 a
allegories, theyr conditions. 255.b

A ante M

Amēratę haſte, what they bee, and what they ſignify 18.b
Amurathes the Turkiſhe emperor tooke in battel the city Theſſalonica from the Venetians. 25.b
amurathes killed Uladiſlaus kig of Hungary ibid.
Ambroſe wryteth that all the apoſtles were maryed, Paul & John onelye excepted. 35.a
amos, what maner of man he was ther is no certayn tradition. 71.a
Ambroſe biſhop of Millaine deſcribed 117.a
ambroſe verye lyke vnto Plato in many reſpectes ibidem
ambroſe when he lay a ſleepe in his cradle, a ſwarme of Bees couered hys mouth and face. ibidem
ambroſe wrote manye incorrupt & pure bookes. ibidem.b

Ambrose sentences are most firme pillers of the fayth ibidem
ambrose excommunicated the Emperour Theodocius. ibid.
Ambrose caused Theodosius to make a law that.30. dayes should be prescribed, before sentence were geuen. 118.b
ambrose hys argumentes against prayng to sayntes 211.a
ambrose iudgement of the mariage of Priestes discussed. 224.a
ambrose taunted of Hierome for excusing Peters denieng of Christ by an allegory. 255.a

A ante N

Anselme a moonke, and archbishop of Cantorbury 3.b
anselme condemned the mariage of Priestes ibidem
anselme accused kyng Henrye the fyrst, before Paschalis the secōde being Pope ibidem
anselmes goods confiscate and hee depriued from hys bishoprick. ibi
anselmus archbishop of Cantorbury after Lanfranke. ibidē
anselmes .3. in number. ibidē
anselme bishop of Lukes ibi
anselme made Pope by the craft of Hildebrand, and named Alexander the second ibidem
anselme made the glose called Glosa interlinealis 4.b
Anthoninus could not cause Cicero to dye, as long as hys Orations called Philippice, do endure. 18.b
anathematisati who they wer. 24.b
Anabaptistes deuide the person of Christ 28.b
anthonies fyre a vehement inflamation of the body. 31.a
Anthonies fyre called in Greeke, ἐρυσίπελας. *ibidem.*
Antiochus commaunded the scriptures to be brent 56.a
antiochus died miserably ibidē.
antiochus an image of antichrist. ib
antiochus what he was 64.b
antiochus maried hys syster vnto Ptolomeus Epiphanes. ibidem
antiochus caused hys syster to kyll her husbande Ptolomye sytting at meate ibidem
antiochus subdued the Jewes that dwelt at Hierusalem ibidē.
antiochus spoyled the City Hierusalem, commaunding the lawes to be burned and destroyed. 65.a
antiochus constrayned the Jewes to eate swynes flesh ibidē
antiochus caused the temple of the Lorde to be called the temple of Jupiter Olympicus ibidē
antiochus hys cruelty 65.a
antiochus smytten wyth incurable plage ibidem
antiochus had wormes boyling out of hys body. ibidem
antiochus flesh so stancke, that no man could abyde hym ibid
Angelus Politianus, a man excellently learned in Greeke and Latine ibidem.b
Antithesis betwene Christ and the deuyll 89.a.b
Anthropomorphite, why condēned of hersy 100.a
Anna, how many wer of that name and what childrē they had. 108.b
antithesis the figure what it signifieth 115.a
Annus magnus, or Annus vertens, containeth. 12554. yeres. ibid.b
angelus what it is, and what it signifieth. 163.a
angels entertayned of Abraham and Loth ibidem
angels created of God ibidē.
angels nothyng so excellent as the sonne of God ibidem.b
angels made of God wyth other creatures. ibidem
angels when they were made, a curious question ibidem
angels are celestial embassadors. ib
angels what maner of bodies they tooke 164.a
angels are substances, and not qualities ibidem
angels caried Lazarus being dead into Abrahams bosome. ibidem.b
angels very swyft & spedy. ibidem
angel did kill in one night. 185000. persons 165.a
angels whyther diuided into nyne companies or no ibidē
angels wherfore called dominacios principalities and powers. ibid.b
angels, what honour ought to bee gēuen vnto them 166.a
angels, when, and why called archangels ibidē.b
angels called Cherubin and Seraphin ibidem
angels be causes remote and instrumental ibidē
angels ought to be sought vnto neither wyth prayer nor wyth Sacramentes ibidem
angels oughte to haue no temples built vnto them 167.a
angell forbad John to worshyppe hym ibidem
angel worshippers numbred amōg the heretickes called Angelici. ib
Anabaptistes described. ibid b
anabaptistical heresye maynteyned of the folowers of Memno. 168.a
angry men and wayward are to be restrayned from all offices and functions 214.a
angry man howe he differeth from a mad dog. 215.a
anger hath destroied many men. ibi
anger, the discōmodities and dyspraise thereof ibidem
Anagoge defined, and an example of it 246.b
anabaptistes do oftentimes stryue among them selues about allegories. 255.b
anbaptistes, prookes of them selues improued 266.a
antichrist in what nation he shalbe borne, and of what tribe, & wher of he shall come. 287.a
Antichrist vnder the name thereof is comprehended the whole kingdome of false teachers. Antichrist shall shewe himselfe as it were a God. Antichrist defined of Bernarde. ibidē
antichrist howe declared of Saynt Paule ibidem.b
antichrist is called the aduersarye and Vicar of Christ ibidē
Antistraticos, who so called. 287

A ante P.

Apollo, athour of Philicke verses, and musicke 8.a
apollo in heauen is called Sol, in erth Liber pater, in hel Apollo. ibi
Apolinis oraculum a prouerbe. ibid
apostles alledge alwayes in theyr writings the scriptures 19.b
apostles vsed lots 52.b
Apologia what it signifieth. 54.b
apochrypha reiected 57.a
apostles wrote that whyche they taught before by mouth. 58.a
apostles more perfectlye instructed after the ascension of Christ. ibid
apocalips, wherof it commeth, and what it signifieth. 60.a
apocalips not counted of som amōg the canonical scriptures. ibidem
apocalipsis iudged canonical scripture, and the very work of Johan Euangelist ibidē.b
apocalypsis interpreted by Irenens ibidem
apocalipsis came forth in the end of Domitians raygne 61.a
apocalipsis dedicated to the Churches of Asia. ibidem
apocalipsis contayneth nothyng cōtrary to the apostolik doctrine. ib
apocalips contayneth the article of iustification by the bloude of the lambe, and many other necessary doctrines. ibidem
apocalipsis doth liuely set forth antichrist his reuelation and last destruction ibidem
apocalipsis doth not muche swarue from the vision of Ezechiel. ibi.b
apocalipsis the booke proceeded frō the holy ghost ibidem
apparitions of the deade are illusions 72.b
apparition of Samuel was an illusion of Sathan 73.a
Apostolus wherof it cōmeth. ibid.b
apostles are of foure sortes. ibidem
Apostoli were certain magistrates at athens ibidem
apostles composed the articles of our fayth called the Crede. 120.a
apostles being fewe went forth into al the world 241.a
apostles manifestlye declined from the byshops and churche of Hierusalem 245.b

A ante Q

Aquinas, iudgement touching exiginal synne of Marye. 266.a

A ante R

Argus had an. 100. eyes, what is signified therby 15.a

Aristocratia, what it is. 251
arrians diuide the person of Christ 28.b
Ars wherof deriued 29.b
Ars defined diuers wayes. ibidem.
ars defined ibidē
ars diuided into Theorica, Specula tiua & Effectiua ibidem
Ars sometime signifieth crafte and suttilty ibidem
Ars in Greeke called τεχνη. ibidē
arithmeticke, Geometrie, musicke and astronomie be called Mathematical sciences, & wherfore. 30.a
artes and occupacions vsed wyth handes, are called mecanicę artes and wherof. ibidem.b
Arioli what they be. 32.b
archippus Paules disciple. 45.b
Artemisia droonke her husbandes hart when he was dead. 47.a
artemisia built that sumptuous sepulchre called Mansoleum. ibid
arthur king, what he was, how he lyued, and how he dyed. 61.b
arthur wounded to death beyondes Glastenbury 62.a
Ariopagites neuer wrote any playe or comedy 63.a
Arrius papnes in hell war sharper and greater, when anye is infected wyth hys hereſy 64.a
Arbitramur hominem iustificari fide absque operibus, expounded by Origen. 86.b
arrius confuted by manifest scriptures 88.b
arrius sonne to Ammonius described. 109.b
arrius heresies and suttleties. ibid
arrius, how manye persons he dyd allure to hys opinion ibidem
arrius stirred by emulation and enuy to diuer hys new doctrine. ibi.
arrius fled into Palestine. ibidem
arrius conuicted in the great councel of Nice 110.a
arrius receiued letters from Constantine the Emperour, and the copy therof ibidem
arsenius arme falsely reported to be cut of by athanasius. ibidē
aristotle prince of al Philosophers, whom he had to hys Maisters & teachers 115.b
aristotle had alexander the Emperour to hys scholar ibi.
aristotle authour of alexander the Emperours death 116.a
aristotles sect called Secta Peripateticorum ibidem.b
aristotiles eyght in number of that name. ibidem
aristotle named of Plato a mule. ib
arke of Noe, and the length of the cubites therof 134.a
aratoz wrote vpon the actes of the apostles in verses 138.b
Archetypa defined 179.a
areopagites. were iudges, and not Philosophers.
aristeus by earnest request gat liberty to the Iewes wyth wer in bondage in Egipt 273
article of the Trinity (as Cocleus blasphemously saith) cānot be proued out of the scripture. 289.a

A ante S

Aser in hebrew betokeneth Beatum blessed 109.a
assiria destroyed vnder Sardanapalis 126.a
assirians tooke away muche golde and syluer from the temple. 49.b

A ante T

Athens described 8.a
athens called Cecropia. ibid.
Athenę called of the Greekes Minerua ibidem
athenians taught the vse of oyl, the maner to plowe & to sowe corn. ib.b
athenians made lawes thre in number, and what they were. ibi
Athenienſium inconsulta temeritas a prouerbe, & what it meaneth. ib
Atticus testis, vel attica fides, a prouerbe, & what it meaneth. 9.a
athanasius did flee to Constantine 41.a
athanasius accused falsely of a certaine woman 110.b
athanasius cleared hym selfe from magicke and murther. ibi.
athenodorus, hys worthy admonition vnto augustus touching anger 214.a

A ante V

Augustine, wher he was borne. 10.b
augustines mothers name Monica. ibidem
augustines brothers name Nautigius ibidem
augustines maisters name Manlius Theodorus ibidem
augustine learned the. 7. liberal sciences without any instructor. ibi
augustine hated the Greke tōg. ibi.
augustine geuen to fleshlye luste at the age of. 16. yeares ibidem
augustine loathed the simple style of the holy scriptures 11.a
augustine a Manichie for the space of. 9. yeares ibidem
augustine kept a concubine. ibidem
augustine went to Rome against hys mothers wyl ibidē
augustin sick of a feuer at Rome. ib
augustine an academike, who iudged althings to be doubted of. ibi.
augustine went to Millaine to S. Ambrose ibidem
augustine neither a Manichie nor a Catholike ibidē.
augustine maried a wyfe when he was of the age of. 30. yeares. ibidē
augustines wyfe not mariageable by two yeares ibidē
augustines concubine departed frō hym. ibidem
augustine tooke the seconde Concubine ib.dem.
augustine asked councel of Simplicianus, howe hee might come to the truth ibid.b
augustine becam a christian. ibidem
augustine poures out aboundaunce of teares ibidem
augustine herd a voice in the garde saying: tolle lege, tolle lege. ibid.
augustin reading a pece of the new testament, was throughlye conuerted ibidem
augustine tormented wyth toothache. ibidem
augustine healed by the prayers of of hys brother. ibidem
augustine shortwynded ibid
augustine perswaded by ambrose to reade the Prophet Esay. ibidem
augustine baptised of S. ambrose at Millaine at Easter ibi.
augustine was baptised wyth alypius. and hys owne sonne adeodatus beyng. xv. yeres old. ibidē
augustines apparel neither to costly, nor to base. 11.b
augustine at hys table not to sumptuous. ibidem
augustine very barberous. 12.a
augustines distichon against backbiters at hys table ibidem
augustine (the city of Hippon being besieged) fell in to a feauer. ibidē
augustine beyng sycke, did reade the psalme of repentaunce. ibidē.
augustine at hys meales loued reading and disputyng. ibidem
augustine was bishop. 40. yeres. ib
augustine liued. 76. yeares ibid
augustine died in the yeare of oure Lord. 437. ibidem
augustine and ambrose did syng together Te deum, answering one another ibidem.
augustine a wonderful president of Gods vnspeakeable mercy. ibid.
augustus the Emperour. 16.a
Audientes what they were. 24.b
augures what they be. ibidē.
augustinus Steuchus, calleth the Pope a God 42.a
auncient Fathers interpretacion, when to be reproued, and when to be admitted 80.a
auen Esras hys interpretacion vpon this place, tulit eū deus. 132.b
auncient fathers what names they gaue to theyr children. 148.a
authority of the law dependeth vpon God 183.b
Authenticū wherof it cōmeth. 217.b
Augusta the emperours wyfe wrot Hexametre verses to her husband 223.a
augustines iudgement of the mariage of priests in the old law. 225.a
auncient fathers austere and cruel against Matrimonye after the vowe. 229.a
augustine repugnaunt to hymselfe concerning mariages after the vowe. 231.a
augustines mynde concerning ceremonies. 243.b
augustines minde concernyng schismes made throughe vnworthye communicantes. 244.a
authority of the primatine churche greater then the authority of the Pope 289.b

B.

B ante A.

Barbarous workes sometime to be read 18.a
Barnó, head of al Chaldye 47.a
Babilon built by Semiramis, or as the Hebrues saye by Nemroth the Giaunt. ibidem
Babilon enlarged by Ninus. ibid.
Babilon had walles of incredible greatnes. 50. cubits in breadth, & 200. cubites in heyght. ibidē.b
Babilon had walles, the compasse wherof were. 480. furlonges. ibi.
Babilons walles so broad that two wagnes might mete together. ib.
Babilons walles beautified wyth 100. gates of brasse ibidem
Babilon one of the. 7. wonders of the world ibidem
Basilius Magnus buylt an hospital for waylaring & nedi mē. 49.a
Baptisinge onelye in the name of Christ, why it was done 90.b
Baal, by incense offered vnto hym, what Hierome vnderstādeth ther by 180.a
Babylons, two in number, as Cosmographers do wryte. 135.a
Babylon so called, a confusis labiis. ibidē.
Babylon called Chaynum, & nowe Hayer. ibidem
Babylon nygh vnto Egypt in the coastes of Arabia ibidem.b
Babylon, wherin it was, frō whēce Peter wrote hys epistle. ibidem
Babylon the seate of the great Soldan ibidem
Basilius Magnus, who was hys father, where he was byshop, and whō he had to hys maister. 138.b
Basilius stoode stiffely agaynst the Emperour Valence ibidē.
Basilius prayed for the Emperor Valence 139.a
Baal, in the masculine gēder what it signifieth 270.b
Baal and Balim in the Hebrewe what they are. ibidem

B ante E.

Belinus made. 3. archeflamins. 1. at Londō. 2. at Yorke. 3. at Carlell. 5 a
Belinus made Denmarke tributary vnto hym ibidem
Belinges gate made by Belinus. ib
Belinus made the tower of London ibidem
Bees brought hoonye into Platoes mouth ibidem
Beutifieng of Churches, not to be reproued whē they be ended. 50.a
Beastes cruel as Beares & Lions would not touch christian Martyrs 52.a
Beda an Englishman borne, for the modesty of hys lyfe called Venerabilis Beda, wyth hys whole ipse. 137.b
Beastes hauyng foure feete, foure of them are namelye forbidden to the vse of man 184.b
Beastes graunted to the vse of man what kynde of them ibidem.a
Bel, Baal, or in the latine Belus, the fyrst kyng of Assirias. 270.b
Bedek in Hebrue what it signifieth 276.b
Bethel, a city of the tribe of Beniamin and Ephraim, how farre distāt from Hierusalem, & by what other name it was called. 286.a
Bethel called of Jacob the house of God ibidem

B ante I

Bishops inuestiture in controuersie betwene kyng Henry the first and Paschal. 2. Pope. 3.b
Bias one of the. 7. wyse men. 14.b
Bias caried all hys goodes wyth hym ibidem
Bishops accused eche other before Constantine the Emperor. 40.b
Bishop of Rome hath no iurisdiction ouer other bishops 41.a
Biblion, what it signifieth 45.a
Bishops of the churches are called angels 61.b
Bishops or priests in euery church were callid Cardinals 68.a
Bishops and priests with common councel gouerned the churche, & when they were fyrste of distinct and seuerall office. 125.a
Bigamie disanulled by the Scriptures & by auncient fathers. 139.a

B ante L.

Bladud attemting to flie, brake his necke. 5.b
Blessed is he that continueth to the ende. 29.a
Bloudshedders reuenged of God hymselfe. 120.b
Blasphemia diuided into two parts 284.a
Blasphemie agaynst the holy ghost shall neuer be forgeuen ibidē
Blasphemy, how it defined. ibidē

B ante O.

Borne not to our selues. 2.a
Bookes of Machabees not Canonical 6.b
Booke of Machabees counted Canonical of S. Austin, but how. 7.a
Bookes of Machabees not Canonical, by the iudgement of Melito bishop of Sardinia, of Origen Hierome, and others. ibidē.
Bookes none to be receyued except thei cōsent & the scriptures. 57.a
Bonifacius the. 3. obtayned his prerogatiue of the Emperour Phocas.
Bonum is taken for cōmodum. 95.a
Bonum mulierem non tāgere, how to be vnderstanded. ibid.
Bonum what thynges it requireth to be obserued. ibidem
Bowing of the knee and incuruatiō of the body wherin cōsisted. 271.b

B ante. R.

Brytaine made one Monarchie, by Mulmutius Dunwallo, duke of Cornewall, 5.b
Braggers boast of the holye Ghost to commende their straunge doctrines. 58.a
Bruno Amorbachius, a man of incomparable learnyng. 206.b
Brasen serpente, a figure of Christ. 216.a.
Britania, wherof it is so called. 216.a.
Brutus, why that name was geuen to Julius Brutus, and of whom it was geuen. ibidem.b
britania, hath no maner of proportion or analogie with this name Brutus. 216.b

B ante. V.

Buildyng of Temples not reproued. 50.a
bull, did licke the feete of a martyr with his toung. ibidem.a
burdens of the lawe whiche our fathers were not able to beare, be vtterly ceassed. 190.b

C.

C ante A

Arleil, builte of Leil 5.b
Cantorburie builte of Lud. ibidem.b
Cassiodorus was first a Senator of Rome, & after warde a Moncke. 6.b
Cassiodorus wrote vpon the Psalter, and many other godly & learned bookes. ibidem.b
Canah, signifieth to possesse. 12.b
Cain, the type of Antichrist. ib.b
Cane, the Emperour of the Tartarians. 31.a
Cane hath as muche lande vnder him almost as Asia, Affrica, and Europia hath. ibidem.a
Cane hath the greate region called Cathaie vnder him. ibidem.a
Cathaye deuided into nyne realmes. ibidem.a
Cathaye wonderfull riche in golde and syluer, grayne, wyne, & suche other necessaries. ibidem.a
Cathaye hath people that honour Christ as God, but they are not baptized. ibidem.a
Carnall affections make the whole man darke. ibidem.b
Cardinall vertues. 4. in nomber, what they bee, and why so called. 36.a
Cardo, the hooke of a doze. ibidē.a
Capitolium, the greatest tower in Rome set vpon the mount Saturnius. 48.b
Capitolium, builte of kyng Tarquinius superbus. ibidē.b
Capitolium called the Temple of Jupiter set in the cleeue called Tarpeius. ibidem.b
Capitolii, named, a capite hominis founde there. ibidem.b
Capitolium, called before arx Tarpeia. ibidem.b.
Capitolium, nombred of Nazianzene among the. 7. wonders of the

the worlde. ibidem.b
Cardinals, from whence they came and what they were. 67.b
cardinals began but lately. 68.b
cardinals why they were commaunded to weare red hattes. ibidē.b
catholique defined, and howe it is deriued. 124.b
Catholicum medicamentum, catholica præcepta, catholica peccata. why so called. 114.b
cataclismus, what it is 134.a
Caluarie, why so called. 145.b
caluarie, whether Adās head were there buried. ibidem.b
cains murther wiped awaye in the Cataclisme. 152
canaan, three thinges to be obserued in him. 157.b
Cathari, Petrus Brusius, chief author of the heretickes so called. 167.a
calke, why they made an image ther of rather then man. 269.b
Cathedra Moisi, defined. 281.a

C ante E

Certaine committe robberie & theft that they maye so geue to the poore 51.a
cerinthus peruerslye built hys doctrine of the voluptuous raigne of Christ for space of. 1000. yeres vpon the Apocalips. 60.b
ceremonies, some appointed by god, and some by man. 93.b
Ceremonia, diuerslye written and defined. ibidem
ceremonies beyng in nomber superfluous complayned of S. Augustine. ibidem
Ceremonies of the Jewes, to bee kept not mortal simpliciter. 94.a
ceremonies legall, wherfore vsed of Paul. ibidem.b
Cecilius Cyprianus, by what names hee was called, where he was borne, and what he was 113.a
cerdon of a suttle & vnstedfast wit, where he was borne 125.b
Cerdoniani, the heretikes tooke their name of Cerdon, and what their heresie was ibidem
certaine notes and rules to vnderstand the holy scriptures 167.b
cethura Abrahams wife 181.a
ceremonies of the Jewes not pernitious immediatly after Christes Passion. 238.b
ceremonies of the Jewes were pernicious after sufficient preachyng of the Gospell. ibidem
ceremonies haue alwayes bene diuers. 243.b.
ceremonies vsed with great libertie in the primatiue church. ibidem
Centum viri, who so called, and how many in nomber. 273.b

C ante H

Christ, kyng and Priest. 28.a
Christ as kyng fought for vs. ibidē
Christ as Priest offred for vs. ibidē
Christes disciples beyng yet rude and raw could not beare weightie and heauie matters 36.a
christe repugneth in the churche as chiefe head and rular. 42.a
christes example of worcking on the saboth day. 192.b
christ requireth none other intercessour but a deuoute mynde. 211.a
christe to be inuocated the circumstaunces therof. 211.b
christ alone searcheth the reynes & harte. ibidem
christe alone presente in all places, christ is omnipotēte, is most wise christ his will is alwayes ready and most perfect. 212
christ in these wordes (This is my body) what he ordeined. 217.b
Christes earthly body is not the earthly nature of the Sacrament of the body & bloud of christ. 218.a
christ is of greatest antiquitie. 241.a
christ onely is to be heard. ibidem
Christe is sette before vs to follow. 241.b
christ is the prince of peace. 256.a
christes reigne dreamed of some in these dayes to bee a corporall reigne. ibidem
christ bringeth peace to the godly, & to the wicked trouble. 357.a
christ. with what garment he was apparelled. 368.b
christ. as an hyghe Priest in what he excelleth the hyghe Priestes of the olde law. 268.b
christostome writeth an Homelie de anathemate. 24.b
christostome willeth no man to be punished anathemate. ibidem
churche, concernyng onely christ, is monarchia 25.a
churche concerning bishops & preachers, is Aristocratia. ibidem
churche concernyng the people, is democratia. ibidem
christen name firste geuen at Antioche. 26.b
christians so called, a chrismate sacro. 27.a
christians in these dayes lacke the fruites of true christians ibidem
christias do acknowledge one king, one sauiour and one head 28.a
christians confesse one sacrifice for the remission of sinnes which is the death of christ. ibidem
churche signified by Rachell with her beautie. 30.a
church is bounde to finde them that are not able to labour 49.a
churche hath golde not to be kepte, but to be bestowed. ibidem
churche taught when the new Testament was not written. 58.a
church neuer without the spirite of God. ibidem
church depēdeth onely of the mouth and voyce of God. ibidem.b
churche the authoritie therof commended against heretikes. 59.a
Christostome a greate prayser of Paul. 84.a
churche, churchyardes and parishes appointed by Dionisius, 67.b
churches began not to bee builded sumptuously before the tyme of Constantine the great. 77.a
christostome what hee was, where he was borne, of what linage hee came, and of whom he was cōuerted to the fayth. 83.b
christostome had to his scholemaister Eusebius Emissenus ibidem
christostome, by whom made Deacō and Priest. 84.a
christostome bishop of Constantinople after Nectarius. ibidem
christostome did see Helichius, in his dreame. ibidem
christostome tooke hys name of eloquence, and therfore was called golden mouth. ibidem
christostome had gift to heale all maner of diseases. ibidem
christostome ordeyned prayers to be sayde in the nyght agaynste the Arrians. ibidem
Christostome deposed vnworthye Priestes. ibidem.b
christostomes workes digested into 5. Tomes. ibidem
christostome counted a proude and ambitious man. ibidem
christostome molested by false brethren, by courtiers, by heretikes, and by heathen men. ibidem
christostome did eate alone without companie. ibidem
christostome was alwayes sickly. ibi.
christostomes contentions with Severianus, and Theophilus. and thoccasions therof. ibidem
christostome rebuketh very sharpely Eutropius, lyeng before the altar. 85.b
christostome accused of the courte to be an vnmercifull man. ibidem
christostome, wherfore the empresse Eudoxia, was sore agaynste hym. ibidem
christostome reprehendeth the siluer image of themperesse Eudoxia, whiche was set vp by the church of Sophia. 86.a
christostome sharpely toucheth Eudoxia, whome hee calleth Herodias. ibidem
christostome, where he was taken of a feuer and dyed. ibidem
christostome, Peter and John the Apostles appeareth to him before his death. ibidem
christostomes sanctimonie of life. ibi.
christostome called of Theodozetus Magnus, Iohannes & doctor orbis terrarum. ibidem
christostomes errours. ibidem
Churche in Christes time, began in the maunger 88.a
Church of Constantine the great receiued many priuilegies ibid.b
Church defined by S. Paul. 90.a
Church wher to be found Austines saying therof ibidem
Christ, complementum et proprium obiectum baptismi 91.a

Church since Marcentius Lyrinen sis time hath bene much corrupted 241.b
Church, when it erreth. 242.a
Churche of Rome why it ought now to be forsaken 244.b
Church of Rome at the beginning was holy ibidem
Church, her signes and markes do not alwayes appeare outwardlye ibidē
Church when it appeared not outwardely 244.a.245
Churche of God extinct at no tyme 245.a
Chaud & Chaued in the Hebrewe what they signify, and howe they are written 274.b
Chaire of pestilence, how it is taken 281.a
Church primatiue, greater then the authority of the Pope 287.b
Church is as it were Hagoge. 290.a
Church is a wytnes of the doctrine of the apostles. ibidem

C ante I.

Cicero, howe hys auncestors tooke that name 18.a
Cicero saued Herēnius frō death by hys eloquence ibidem
Cicero before hys death saw a Rauen smyte a dial out of his place. ibidem
Cicero his garmēt bittē of the same Rauen before his death ibidē
Cicero his heade and handes smitte of by Herennius, and brought to Anthonie, and set ouer the place of iudgment at Rome ibidem.b
Cippian, labored to the people to re ceaue an excoate person. 25.a
Cippians faults in doctrine. 114.a
Cippians conflicts with his aduersaryes. ibidem
Cippians kind of stile ibidem
Cippian called Tertulian hys maister ibidem
Cippians banishmente and martirdome. 115.a
Circumstances in number three betweene the newe testamēt and the olde. 169. a.b
Cippian and Cirillus howe they are to be vnderstanded writing vpon the sacrament of the Lordes supper. 218.a
Cippians minde concerninge sinnes 244.a
Circumstances of person putteth vs in remembrance of manie thinges 278.a

C ante L.

Clement and Ignatius to be beleued before Iimbrose and Chrisostome. 35.a
Clement and Anacletus names falsly alleged. 42.b
Clement not the imediate successor of Peter ibidem
Clerus, what it signifieth, and why the clergie are so called. 52.b
Clerus, signifieth patrimonie or an acre of grounde, or a garden ib
Clerus, signifieth a wayne that dropeth honye combes. ibidē
Clerus called of some prouisia ib
Clement rehearseth a notable history of Iohn. 77.a
Cleophias described, and what it signifieth. 131

C ante O.

Constantine, the sonne of Constantius a duke of Rome 38.b
Constantius sent to Britayne to recouer the tribute. ibidem
Coil king of Britayne ibidem
Constantius tooke Helena Coils daughter to wyfe. 39.a
Constantius with his wife Helena, returned to Rome. ibidem
Constantine begotten at Tharsus, and borne of Helena being a concubine ibidem
Constantine became so valiant that he was surnamed the great Constantine. ibidem
Constantine an Idolator ibidē
Constantine sacrifised to Idoles by the impulsion of his wyfe Fausta ibidem
Constantine vanquished Maxentius ibidem
Constantine became a christian, but not baptized before his old age .ib.
Constantine purposed to be christned in the floud Iordayne ibidē
Constantine caused the booke of the gospels to be caryed before hym. ibidem
Constantine made the bible to be copyed out, and to be sent throughe the whole Empire ibidem
Constantine saw a signe of the crosse in the element shininge like fire ibidem
Constantine hard an angell saying, in hoc vince, in this signe of the crosse ouercome thou ibidem
Constantine how manye yeares he was Emperor ibidem
Constātine baptized of Eusebius bishop of Nicomedia. ibidem
Constantine died at Nicomedia, & was buried at Constātinople .ib
Constantine christned of pope Siluester as Iacobus Philipus saith ibidem
Constantine coulde not bee healed with Physitians ibidem
Constantine counceled by priests to bathe himselfe in the bloud of yong children ibidem
Constantines leprosye a fable .ib
Constantine put one of the nayles wherewith Christ was crucified vpon his bridle, the.2. in his Helmet, and the.3. into the sea ibidem
Constantine christned .65. yeare of his age, and the.3. yeare of his empire. ibidem
Constātine babtized after the death of Siluester. 5. yeares 36.b
Constantine rebaptized as Isodorus sayth ibidem
Constātine baptized of Melchiades as Gratianus writeth ibidem
Constantine was baptized .ibidē
Constantine made Baptisterium at Rome ibidem
Constantines donation geuē to Siluester faigned 40.a
Constantine sayde to the priestes ye cannot be iudged of men ib.b
Constantine dyd not thinke of the preeminence of the Bishoppe of Rome when he spake of the Bishops of the Nicene councel. 41.a
Constantine exercised authoritie ouer the bishopes ibidem
Constantine commaunded the Bishops to a generall counsell appoyntinge tyme and place ib
Constantine writeth sharpe letters in the behalfe of Athanasius ib
Cōstātine did iustifie Cicilianus. ib
Constantine confirmed the definitions of the bishoppes concluded in Councels ibidem b
Constantine embraced the decrees of the Nicen councell ibidem
Constantine sent into exile Arrius with.11. of his fellowes ibidem
Constātine commaūded the bookes of Arrius to be brent, and all that kept them to be put to death ib
Constātine was the first president whereof the kinges of Britayne had priuilege to weare close crownes .2.b
Colossis, a town of Phrigia destroyed with an earthquake in the time of Nero 45.b
Colosians conuerted to the faith by Archippus and Epaphras ibid.
Colossians turned from the faythe by false apostles ibidem
Colossians wer perswaded that angels were authors of our saluation ibidem
Colossi, Images of horrible greatnes 46.a
Colossi, som were. 30. cubites highe, som. 40. some 70. ibidem
Colossi, of the sonne 70. cubits high made by Colossis scolar to Lysippus ibidem
Colossis, had a thome that fewe mē might fadom ibidem
Colossi, 2. yeares in making ib
Colossi, coste 30. talentes for the making ibidem
Colossi, named of Aristotle, a brasen piller 600. cubites high ib.dem
Colossica onera, great burthens .ib
Colossicus vir, a mightye huige, & tall man ibidem
Constantine the 5. called Iconomachus in derision 100.b
Constantine, why he was called Copronimus ibidem
Councels assembled vnder the Romish bishopps for the extirpation of the popes aduersaries and gods tru doctrine these 500. yeres, 106.a
Cohen, what it signifieth. 125.b
Contempte of parents howe wicked before god 157.a
Corinthus, a famous citie of Achaia of whome it was builded 177.a
Corinthus, first called Certhea ib.b
Cozinthe, by whō ouer throwen ib.

Concubine

Concubine in the hebrue tong what it is called and what it signifieth. 181.a
Concubinatus of the Romanes not counted matrimonye ibidem.a
conditions or circumstances are to be obserued, when the churche or magistrate make any lawes 186.a
Coūcels, which did greuouslie erre 198.b
councels, of what sort are to be admitted 199.b
Councell of constans when it begā 133.a
councell of constās tooke awaye one kinde of the sacrament 134.a
Councell of constans condemned John Hus ibidem
Councell of constans hath two contrarietyes ibidem
Conscience of men terrefied with preaching of the lawe 239.b
Conscience is purged by repentaūce 240.a
Common consent howe it ought to be admitted 241.b
Conscience defined 258.a
Conscience deuided into 8. kindes, and the definition of euerye of thē ibidem.a 259.a
conscience, how it is reformed 260
constantinus the Emperor had Paphnutius in great honor aboue al other men 272
confessors to be present at a malignant coūcell it is vnlawfull ib.b
Cozinthians abuse of the Lordes supper condemned of saint Paule
councell of Neocesar, and the Synode of Gregorye the younger, what they decreed touching a woman marienge two brethren 292 a.b

C ante V.

Curtius, died willinglye for hys countrye 2.b
cure of the churche committed to priests 40.a

C ante Y.

Cyrus the king cast oute to bee deuoured of wilde beasts 46.b
cyrus nursed of a bitch ibidem
cyrus chosen king of the Persians. ibidem
Cyrus slain of Toniris .200000 persians ibidem
cyrus head caste into a vessell of bloud 47.a
cyrus first called Agradatus ib
cirus so named of a riuer in Persia ibidem
cyrus coulde call all the men of hys host (which were innumerable) by their owne proper names ib
cyrus made a gallory of golde and merie, and such a costly place that it was counted one of the seuen wonders of the world ibidē
cyrus life written by Exnophon in greeke ibidem
cyzicum, a notable citye of Bethinia ibidem

D.

D ante. A

Darke why the body is so called. 31.b
Darkenesse of vs ar the carnall senses. ibidem
Daniell the Prophete of what stocke he came. 174.a
Daniel brought kyng Darius vnto Medea. ibidem
Day what may be vnderstood ther by. 179.a
Dauid was called Christ of the prophetes by what figure. 205. a
Darkenesse came vppon all the earth how it is taken. 222.b
Daniels words concernyng certentie of remission of sinnes corrupted. 240.d
Decas, what it is. 33.b

D ante. E

Decemuiratus, what office it is. 14.a
Decemuiri added twoo tables of lawes, to the ten tables. ibidē
Demosthenes and Cicero, verye shamefast and fearefull in the begynning of theyr orations. 17.b
Demosthenes was a cutlers sō. 18.a
Demosthenes left very riche. ibidē
Demosthenes had an impediment in his toung. ibidem
Demosthenes put small stones in hys mouth, because hee wouldo speake treatably. ibidem
Demosthenes remayned close in his study, two or three monethes together. ibidem
Demosthenes did shaue part of hys head bycause hee would not go abrode from his study. ibidem
Demosthenes corrupted with mony. ibidem
Degrees of excommunication. 24.b
Democratia what it is. 25.a
Deuils cā do nothyng but so much as God suffereth. 31.a
Deutronomion wherof it commeth and what it signifieth. 59.b
Deutronomion. a commentarie vpon the ten cōmaundemēts. ibidē
Decretum what it is, and howe many thynges it signifieth. 60.a
Decreta senatus, & senatusconsultū, how they differ. ibidem
Deckyng of the body moderated by three vertues. 92.b
Demochares sent in ambassage to kynge Philippe, hys shamelesse licence in wordes. 102.a
Demochares for his malepartnesse called Thersites. ibidem
Deus, wherfore thyse vsed in one sētence of Deutronomie. 123.a
Deus, wherof it commeth. 200.a
Decaloge gyuen in a short summe by a generall consent. 245.b
Democritus described. 166.a
Democritus pulled oute hys owne eyes. ibidem.b
Democritus for hys excellent learnyng might haue bene called σοφιστὴς. 267.a
Democritus made a solemne feast to the hole army of kyng Xerxes ib.
Democritus his excellēt saying. ibi.
Democriti, they were sixe of that name. ibidem
Desperation a vyce moste detestables. 179.b

D ante. I

Discipline what it is. 31.b
discipline consisteth in .2. pointes. ib
Discipline hath two partes that is to feare and loue. ibidem
Discipline no where neglected, but where pride is. ibidem
Discipline mother of religiō. ibidē
Dianas Temple made in twentie yeares. 46.a
Dianas Temple set in a marishe grounde. ibidem
Dianas temple had a foundation of coles rammed hard together and fleeces of woolle layd vpon the same. 46.a
Dianas temple 419. feete in length and 220. in breadth. ibidem
Dianas temple had 127. pillers euery one beyng 60. feete hight. ibidē
Dianas tēple had the rooffe of Cedar, & dozes of Cyprus tree. ibidē
Dianas temple burnt by one Herostratus, to get him a name. ibidem
Diocletian 306. yeares after Christ began hys cruell persecution agaynst the Church. 51.b
Diocletian joyned with hym in hys Empyre Maximianus a fierce man, yet a foole. ibidem
Diocletian hys palace burned. ibidē
Diocletian commaunded the Temples of the Christians to bee beaten downe flat to the ground vpō Easter day. ibidem
Diocletian burned all the bookes of holy Scriptures in the market place. 51.b
Diocletian would be worshipped as God. ibidem
Diocletian reygned 20. yeares and then gaue ouer his Empire. ibidē
Diocletian, wherfore he gaue ouer his Empire. ibidem
Diocletian dyed of a miserable disease. ibidem
Diocletiā (as some write) destroyed him selfe. ibidem
Diocletians tonge engendred wormes within the Jawes of hys mouth, whiche wormes fallynge oute infected all the house with stincke. ibidem
Diocletian barkyng lyke a dogge gaue vp his lyfe. ibidem
Difference betwene Saxum and Lapis. 51.a
Dies criticus, or decretorius, a daye of iudgement. ibidem
Dignum patella operculum, a prouerbe. 102.a
Dionisius Ariopagita, who hee was after Erasmus iudgement. 222.b
Dionisius, Bishoppe of Cozinthus bookes much mentioned of, in the ecclesiasticall hystory. 223.a
Dionisius bokes iudged of learned men

men to bee made of Appollinarius. ibidem
Dionisius Bishop of Hierapolis described. ibidem
Dionisius Areopagita, first byshop of Athenes ordered by Sayncte Paul. ibidem
Distribuite tempora, & concordat scriptura, vsed of many for a proverbe. 279.b

D ante O.

Donatus beyng condemned in the counsell Arelatine, appealed to Constantine. 41.a
Domitianus persecuted the Christians the 14. yeare of his reigne. 60.b
Doctrine for repentaunce for the space of. 30. dayes. 77.a
Doctrine of the Gospell very familiare to the Jewes. 79.a
Done dyd sit vppon Chrisostomes head. 84.a

D ante. R

Draconites a precious stone made of the brayne of Dragons. 30.a
Draconites, a stone of a wonderfull bright colour. ibidem
Dronckardes and quaffers of wine to be greatly discommended. 156.a
Dronckardes may not excuse them selues by Noe. ibidem.b

D ante. V

Duns expounded the. 4. bookes of the maister of the sentences. 10.a
Duns a graye frier. ibidem
Duns, by surname called Scotus. ibidem
Duns (as some write) dyed of the disease called Apoplexia. ibidem
Duns (as the most part write) was buryed quicke and alyue. ibidem

E.

E ante. A



Ires are as a tonnell to the body. 62.b
Easter dayes celebration brought into controuersie. 83.a

E ante B

Ebionites affirme Christ not to be before his corporall birth. 76.b

E ante C

Epirosis defined. 134.b
Ethathenus a citi in Media. 174.b

E ante. G

Egypt described. 161.a
Egypt wherof called Ieria. ibidem
Egypte it reygneth there, neuer or very seldome. ibidem
Egyptians why they honored Ceres for a goddesse. ibidem

E ante. L

Elfridus kyng of Englād ranished with famous Scotus. 10.a
Elecre of God care not for thynges temporall. 13.a
Elizeus refused the donation of Iamon. 40.a
Eleazarus brother to Simon Iustus what he was, and how many yeares he satte. 172.a
Eleazarus hys wordes to kynge Ptolome. 173.a
Elohim, howe it is vnderstande of the 70. & what it signifieth. 176.a

E ante. M

Emperours power ouer Byshops most authenticall. 41.a
Emperours letters gathered together of the Byshops of the East and of the West. ibidem.b
Emperours commaunded the sixte Councell. ibidem
Emaus what it was after the euersion of Jerusalem, Emaus called Nicopolis Emaus how farre distant from Jerusalem. 131.b

E ante N

Enuie letteth euery enterprise. 2.b
Enuie disdayneth the felicitie of all men. ibidem
Enuious men be riche with other mens looss. 3.b
Enuie looke more. ibidem.a
Enuie the best soucrapntie for eye sight. ibidem
Enuie cannot hurt patience. ibidem
Enuious men tormēted with other mens felicitie. 10.b
Enuie more of that. ibidem
Ennius, Virgil Plautus, Cecilius Terentius, and Tullius, accused for takyng & translatyng other mens workes. ibidem
Enoch, his bokes were before Moses bookes, hys bokes mentioned of Tertulian, and the auncient fathers. 127.a
Enoche hys testimonie alledged of Jude not to be contemned. ibid.b
Enos, what it signifieth. 131.b
Enoche entreated of by Theophilacte. ibidem
Enoche, and Helie entreated of Austen, writtyng agaynst the Pelagians. ibidem
Enoche entreated of by Chrisostome. 132.a
Enoch, hys translation entreated of by Theodozetus ibidem
Enoch, and Helie written of by Iacobus Naclautus. ibidem.b
Enoch entreated of by Caluin dyō Genesis. ibidem
Enoch entreated of by Chrisostom vpon Genesis. 133.a
Enos him, the elecre people of God. 147.a
Enos, firste began to call vpon the name of the Lord how, it is to the taken. 148.b
Enos, tyme compared to thys oure tyme of England. ibidem
Ende of hys dayes no man doth know. 201.a
England first inhabited of the Grecians. 217.a
England when it first receyued the fayth of Christ. ibidem

E ante. P

Epitheton, a figure what it is, and for what cause it is vsed. 30.a
Epitheton, vsed for iij. causes. ibidē
Epistles and sermons contayned in the thyes Tomes of S. Ambroie be forged. 39.b
Epistles decretall forged. 44.b
Epystles decretalies iudged of a Monke named Caltesen to be Apocriphall. ibidem
Epistles, and certayne bookes fayned in Clement, and Anacletus name. ibidem.b
Epistles decretall not cited for authoritie before the tyme of Carolus Magnus. 45.a
Epistles decretall not alledged of none auncient writter. 44.b
Epaphras one of the 70. disciples. 45.b
Epicures spotted with blonde and slaughter. 56.a
epicures do laughet rue religion to scorne. ibidem
epicures counted chiefe felicitie to cōsiste in pleasure. 65.a
epicures condemned Logicke. ibidē
Epicurus dyd deride Gods prouidence of worldly thyngs. ibidem
epicures preferred of Lucretius before all other Philophers. ibidem
Epicurus of a most continent lyfe. ibidem
epicurus a man of very spare diet, liuing onely with browne bread, and water. ibidem
epicurus. hys disciples turned their maistres opinion to bodely pleasure. ibidem.b
Επιλυτις, hath a double signification. 79.b
epiphanius wher he was borne, he had to hys master verye godlye Monkes, he was prouoked to heresie, by the heretikes called Gnostici, he builded a Monasterie he was Byshop of Salamine, hys excellent vertues. 235.a.b
epiphanius wrote traditiōs he was some tyme decepued, he confuted Apolinaris hys frend ibidem b
Epiphanius called of Hierome πενταγλωτος, hee condemned Origins bookes, he was reprehended of Chrisostome, hys saying to Chrisostome. 236.a
epiphanius miracle wrought vpon a begger. ibidem.b

E ante Q

equitie defined.

E ante S

Essei, why they dissented from the Pharisyes and Saduces. 43.b
Essaei, described of Iosephus in his booke de bello Iudeico. ibidē.
Essaei, did loth mariage. ibdem
Essaei cōtemners of riches, haluyng all thyngs in common. ibidem
Essaei neuer chaunged theyr apparell. ibidem
Essaei dyd neuer eat before they did call vpon God. 44.a
Essei, when they disputed came together no lesse then a hundered. ibidem
Essaei very superstitious on the sabboth day. ibidem
Essaei would not eate them selues, but

hat couered it againe with earth. ibid.
Esaye, whot he was and when he lyued 71.b
Esaye much more noble then anye kyng by preeminẽce of visions 11.a
Esaye manye thinges recouered of him ib.a
Esaye counted of the auncient fathers an Euangelist ib
Esaye martired by Manasses ibid
Esaye, his woordes touchinge the woorkes of labour 122.a

E ante T.

E the letter signifieth Externe and expresse. 28.b

E ante V.

Euangelium the etimologie therof and howe many thinges it signifieth 37.b
Euangelia in the plural number betokeneth the sacrifices woonte to be offred for ioyfull tidinges 38.b
Euangelium signifieth reward geuen to him that bringeth merye tidinges ibidem
Eusebius wroote 15. bookes v. of them were of Constantine ib
Euagrius Scolasticus wroote sixe bookes frõ the Empire of Theodosius the yonger vnto ỹ 11. yere of Maricius the Emperor ibid
Euphrates rãne through the midst of Babilon 47.b
Euphrates a riuer in Mesopotamia. 136.a
Eutiches, the heretik described, his heresie where it began, where he was condemned 233.a
Eutiches called of Leo an impudent and vnlearned hereticke ib
Euerye man shall dye for hys owne sinne 191.a
Euerye preacher howe he ought to labour in the gospell ibidẽ

E ante X.

Excommunicat persons are not to be taken as enemies 24.a
Excomunicati, who they were ib
Expositions of the scriptures hathe bene diuers at all times, yet not dissonant from the fayth 260.a

E ante Z.

Ezechiell, and the whole history of his life and death described 278.a
Ezechiel in he dyne what it signifieth ibidem

F.

F ante A.

Signifieth facere. 28.a
Faith defined ibidẽ
Faithes etimologie geuẽ by s. Augustine. ibidẽ
Faith woorketh by loue ibidem.b
Fayth receaueth life of loue. ibidem
Fayth as well to be confessed with the mouth, as to be beleued with the hart 29.a
Faith ought to be declared outward lye de precepto ibidem
Fayth described by her letters, is not the iustifyeng fayth, but fayth declaratiue. ibidẽ
Fayth called of the schole men fides formata. ibidẽ
Faith iustifieng goeth before al maner of good woorkes as. S. Gregorye sayth ibidem
Faith is the roote of al good woorkes after. S. Augustine ibidem
Faith called of the maister of the sẽtences ỹ faith, quę nõ est virtus ib
Faith in act doth naturaly go before the act of charitye as Lumbarde saith ibidem
Fayth is established by the onelye written word of God 55.b
Fayth defined 120.a
Faith cõstant and stedfast in Christ is not impudencie as shameles papistes do say 111.a
Fayth debated and concluded in latin. 6 at Hympriñ toke place. 1.a
Falling sickues called sacer morbus 21.a
False prophets appoint places daies meates, others and bowes 56.b
Fast of the manichees described by s. Austen 184.a

F ante E.

Fecialis, an heride of armes 33.b
Fenell good for eyesyghte. 15.a
Festiuall dayes of creatures are to be abrogate 190.b

F ante I.

Fiber doth not bite of hys stones 54
Fides described after the letters in the woord floes ibidem
Fides informis, faith without loue is the faith of deuils ib
Fire in one hand a prouerbe what it meaneth ibidem
Fire howe it shall come at the latter daye 71.b
Fire, water, earth, ayre howe they shall remayne at the latter daye. ibidem
Finger of God is called the holye ghost, and wherfore by the iudgement of. S. Augustine and Cirillus 33.a

F ante L.

Fleece of wolle described by Austen and Ambrose 173.a
Flesshe wherefore it was abstayned from by Apolinus, Thianens and Pithagoras 188.a

F ante O.

Fœdus what it signifieth and the etimologye thereof ibidem
Fozmer councels maye be amended by latter councels 199.b
Fozsterus writeth a merye note in his dictionarye of Hebrue 117.a

F ante R.

Fraunce when it embraced the Orthodore fayth 117.a
Frugalitie defined 91.a

F ante V.

Fuluia a cruel & bloudy woman. 18.b
Fuluia pulled Ciceros tong oute of his head when he was deade ib
Fuluia rent in peces Ciceros tonge with a pin ibidem
Furies three in number and what they signifye. 20.a

G.

G ante A.

Galen described his strang experiment, howe many bookes he did set forth, his death. 155.116
Gaines captain of the host insensue to Chrisostome 85.b

G ante. E

Gehezi striken with a foule leprosye. 40.a
Gelasius mind for the receiuinge of both kindes 210.a
Gentiles came of Japhet a yonger sonne of Noe 12.b
Gentus Athet 13.a
Gerson condemneth the booke intituled the Romãs of the Rose. ib.b
Gersons iudgement of Councelles. 200.a
Gerę called of Appianus Dacl. 4.b
Gerę were named afterward Gothi ibidem.b
Gerx people most barbarous cruel & vnthankefull ibidem

G ante I

Gift of prophecy how to be expounded 80.a

G ante L.

Glory of god defaced caused Moses to slea. 23000. persons at one clap. 184.a
Glottony deuided into surfetting & dronkennes. 154.b

G ante O.

God geueth mã not only authority to do things, but also facultye and strength to do them. 5.a
God executeth iudgement with seuerity in excommunication. 24.a
God bringeth the wonders and miracles of the wicked to sucye successe that the elect may vnderstãd the deceipt of Mathã therby. 32.a
God turneth his face agaynste all Southsayers ibidem.b
God sate vpon his mercy seate and talked with Moises 38.b
God addeth his plagues to thẽ that doo adde vnto and diminushe the scriptures 55.b
God will not be worshipt with doctrines of men 56.b
God only to be soght for Coficel. ib.
God neuer chaungeth his minde as men do 57.a
God forbiddeth to seke the truth of the dead 72.b
God the first autor of the scriptures 118.b
God more redy to shew mercy then iustice 157.b
God how he is named of the latines and Grecians 160.a
God geueth all thinges necessary to mans life 20..a
God how he is prouoked to anger. 215.a
God truely worshipped 118.b
God hath put in the soul of men. viii naturall properties 158 a
Good bokes of il mẽ destroyed. 63.b

Goodes moze then nede bee the goods of the poore. 49.b
Gouernour spirituall ought rather to dye then to consent to the Idolatry of the people 270.a

G ante R.

Grāmer is called, Ars trinialis and wherfore 31.a
Great personages some delighte in wanton bookes 56.a
Greater parte ouercame the better in the time of Achab king of Iuda in the time of Manasses, and in ỹ time of Zeroboā 287.b 288.a
Grecians aunswere to Pope Johan the xxiii 234.b
Gregorye the greate gouerned the church with great care and diligence 41.b
Gregorye the greate confessed that themperoure had rule and dominion ouer the priests 43.a
Gregory the pope obeyed themperour ib
Gregorius Nazianzenus iudgemēt of councels 198.b
Grocinus iudgement of Dionisius Areopagita 123.a
Grunnire commeth of this worde Gry 10.a

G ante. Y

Gymnosophistę described 202.a

H.

H ante. A

Hypocrates an image holding hys finger vpon his lippes cōmaunded silence

H ante. E

Heauē and earth shal passe, but the woord of God shall not passe. ibid.b
Heauen and earth shall witnesse agaynst vs 56.b
Heauen and earth shall passe, what it meaneth 70.b
Hebrewes had originall beginning of Sem Noes eldest sonne 12.b
Hebrewes do call a maister Rabbi 73.b
Hee that beleeueth and is baptised shalbe saued. ibid
Helena a fayre mayd and well learned 39.a
Helena kepte a victualinge house whome Saynte Ambrose called Stabularia ibidem
Helena builte a temple where shee found the crosse a fable ibid.b
Helena brought with her iii. nailes wherewith Christ was crucified a fable ibid
Helias alone resisted many hundred of Baalistes 241.b
Henry the fifte called for his learning beauclearke 2.b
Henricians & Petrobrusiant brought in the heresy of the Anabaptistes 167.b
Hercules ferre so much longer as other mens fette were 48
Hercules furlong longer then other furlongs ibid.a
Heresis betokeneth election ibid
Heresis wherof deriued, and what it signifieth ibidem
Heresis taken in an ill sence per Catechrelin 26.a
Heresis taken of Saint Austen for an opinion ibidem
Heresis deriued (as some saye and write) of thys verb ἐραιδω which signifieth to leane to ibid.b
Heresy is what so euer sauoreth agaynst truth ibid.a
Heresy a worke of the flesh. ibidem
Heretik differeth frō a scismatik. ib
Heretik defined of the scholemē ib.
Heretike hath 3. properties, false beleife, peruerse wil, and obstinacye ibidem
Heretique hee is not that doth erre except there be in him a peruerse will to persist ibidem.b
Heretikes and sectaries what they lacke 28.b
Herode eaten with lise 42.a
Herodotus entituled hys ix. bookes by the name of nine muses 9.b
Herodotus wrote al ỹ history done in Europa and Asia by the space of 240. yeares ibidem
Herostratus glory and renoum got ten by a mischeuous acte. ibid.a

H ante I.

Hiero punished a poet for rehersing wantō verses before his wife 62.b
Hiero embrayded for his vnlauery breth. 63.a
Hiero his wife a straighte keper of chastity. ibid.a
Hierome with vnspeakeable labors did study to obtein the knowledge of the thre toonges 55.a
Hieroms sentence concerning the reprehension of Peter is not to bee graunted 238.a
Hierome accused for puttinge other mens sayings and sētences in his bookes 15.b
Hierom what yeare he died 7.b
Hierusalē the cities name assigned of the Hebrewes 87.a
Hilarius the bysshop came of a noble parentage 51.a
Hilarius a great louer of ỹ poore. ib
Hilarius occupied husbandrye that he might geue to the poore ibid
Hildebrand was intronizate of hys sold ors without the consēt of the clergy 4.a
Histories ecclesiasticall from Christ vnto the time of Marice written by Eusebius; Socrates, Theodozetus, Sozomenus, Theodorus, & Euagrius ar cōprehended in. 24. bokes and do count thinges don bi the space of. 590. yeres ib.b

H ante O

Holy Ghost the onely interpreter of him self in the scriptures 79.b
Homo Bulla a prouerb what it signifieth 201.a
Hope is to be had of all men yet tyringe 24.a
Horsmen hauing cote armor of gold ouer sene ouer Jerusalem to coure in the ayre by the space of fiftye dayes 65.a
Hostia is deuided into two partes, of the schole men. 217.b

H ante V.

Huldarichus epistle to the pope for the defence of maried priests 99.a
Husbard of one wife howe it is expounded ibid.b
Husband why mencioned of Saint Paule. 96.a

H ante Y.

Hyperbole what it is and exampies of the same 78.b
Hyperbole is much vsed in the scriptures ibidem
Hypotyposis what it signifieth. 104.
Hypocrites not contented with the name of Christ. 27.a
Hypocrites desyre to haue other names, as to be called Dominikes Franciscanes. &c. ib.b

I.

I ante A.

The letter sigr ifieth integrity & fulnes of fayth. 28.b
Iacob whether he sinned or no in bying the birthryght of Esau. ibidem
Iacob whether he lied or no in saying to hys father I am Esau ib
Iacob in bynge the birthright whether he cōmitted cimonie or no. ib
Iacobs benedictiō vpon the Patriarkes expounded. 3. wayes 147.b
Iacob Isaac his sōn was called Israell ibidē a
Iacobs blessinge geuen to Beniamin is applyed to Paule & what is ment therby 34.b
James died before Peter .7. or .8. yeares 44.b
James named Iustus supposed to be the young man that left his lynnē cloth behind hym and fled awaye naked ibid.a
Idolatria defined 270.

I ante E.

Iehouah, howe it was written in the auncient bookes 122.b
Iehouah was daungerous to be pronounced sauing in the sanctuary. ib
Iehouah how it is deriued. ibid.
Ieremias what he was 64.a
Ieremias sactified in hys mothers wombe ibidem.b
Ieremias prophecied beyng but a chylde ibidem
Ieremias prophecied the fal of Ierusalem by the hebrew letters. 4. tymes repeated ibidem
Ieremias driue awaye venemous wormes in Egipt ibidē
Ieremie stoned to death in egipt. ib
Iesus Christ is the searcher of mēs hartes 286.a
Iewes brought vp in the studye of prophets euen frō their youth. ibi
Iewes not called Hebrei, of one Heber, but of Abraham. 136.a
Iewes their vayne dreames. 226.a

Ignorant man is not a diuine, but a diſtayner of diuinity 55.a

I ante L.

Iles in this parte of the Ociã were all called Britanie 217.a
Illotis pedibus et illotis manibus what is ſignified therby. ibidē.b

I ante M.

Image and ſimilitude of God in Adam what it is 139.b
Image and ſimilitude how they differ ibidem
Image of god is not made with mãs hande 100.a
Images deuided into.2.ſorts 271.a
Images throughly intreated of 100 a
Images made by mans hands be no thing but earthly & corruptible.ib
Images were abhorred of the primatiue church and for thē Conſtantine the. 5. was called Iconomachus in deriſion ibidem.b
Imago dei, and ad imaginem Dei, how they differ 142.a
Images decreed to be retained in the church by ỹ 2. coũſel of Nice. ib.b

I ante N.

Incantacyon deuyded into foure kinds ibid.a
Incantation hath four ſpices Gromancy, Hydromancy, Aeromancy and Pyromancy ibid
Incantators who be ſo called ibi.b
Inceſtuous perſons taxed 292.a
Inceſtuous perſons by carnall medling, who are ſo iudged ibid
Inceſtuous men murtherers and Pirates are admitted biſhoppes and prieſtes among the Papiſts, and maried men refuſed. ibid.b
Inductio defined. 219.
Inchaũters haue loſt their faith.33
Inchauntmẽt brought frõ the Perſians ibidem
Inchaunters of Pharao reſiſted Moſes by enchauntment ibid.a
Inchaunters by the ſufferaunce of god do make ỹ elemẽts to ſhake.ib
Inchaũters trouble the minds of mẽ & kil them force of enchaunting.ib
Inchaunters of Pharao why they could not turne duſt into lice, and an anſwere to the ſame ibid
Inchanters of Pharao confounded by a vile and baſe thing ibidem
Infirmity of man is to be regarded
Infauntes when they receyued the. Eucaariſt 262.b
Infantes receiue the Euchariſt at this day in the church of Lotharingia 263.a
Interpretacion of the ſcriptures diuided into diuerſe ſenſes 246.a
Interpretations of many men without the ſpirite of God are called of Saint Peter priuate interpretacion ibidem
Interpreters of the ſcripture in nũber.72.commonly called Septuaginta 273.b
Inuocation of Sayntes faultye auouched 87.b

I ante O.

Iob a figure of Chriſt in what reſpecte 250.b
Ioannes Fyſherus Biſhop of Rochester ſeditiouſly withſtod king Hẽry the eight whẽ he died.114
Ioannes Gutenbergius firſt inuẽted printing ibidem.b
Ioannes Raulius condemned the fables of Openus Dauus ibid
Ioannes Weldinẽſis author of the Roman of the Roſe 63.a
John the Euangeliſt deſcribed with his life 76.a
John was biſhop of Epheſus ibid
John had the region of Aſia ibidem
John when he was biſhop of Epheſus there is no certaynty ibi
John being very aged wẽt to Epheſus after the death of Timothy.ibi
John wrote his Goſpell to reſiſt the hereſies of Cerinthus and of the Ebionites ibid.b
Johns perſecution ibid.b
John wrote many miracles before his death ibid
John hath many miracles falſly imputed vnto him ibid
John builded not churchin his own name at Epheſus ibid.a.77
John dranke poyſon ibid.a
John by his prayer threw down the great temple of Diana ibidem
John committed a young mã to the tuicion of a biſhop ibidem
John reuoked the ſame yong man, from theft and murther ibidem.b
John departed frõ the bathing houſe where Cerinthus was 78.a
Johns death is of no certainty ibi
John dyed 68. yeares after chriſt.ib
John baniſh into Pathmos. ibid.b
John wente downe a liue into his graue ibidem
John alſo ſuppoſed to be the young man that left his linnen cloth and fled awaye naked ibidem
John reproued of the angels for falling at their feete ibidē
Johns diſciples weaker, then the newe doctrine might be exhibyte vnto them 37.a
Johns twoe of that name 60.b
John the Apoſtle delyuered vnto Chriſoſtme a booke 84.a
John and Philippe the Apoſties apparition to the Emperor Theodotius 908.b
John the Pope was deprined from the papacye for fleing frõ the councell of Conſtance 133.b
John.23. pope diſcribed 234.a
Joel the ſonne of Pathuell is not diſcribed in the ſcriptures. his authoritye muche eſteemed of Peter & Paul: his death vncertain. 161 a
Johels woordes concerning certaintie of remiſſiõ of ſins diſcuſſed. ib
Jonas reprehended by Loth 52.b
Jonathas was eſpied by Lots. 52.b
Jouinũ impugned of ſ. Hierom. 87
Jouinianus diſcribed his hereſies by whõ they wer condemned 64.b
Jouinianus Emperor of Conſtantinople deſcribed 96.b

I ante R.

Irenens deſcribed 82.a
Ireneus ſayinge concernynge doctrine in the churche 242.b

I ante S.

Iſaac called Chriſt ibidem.a
Iſaac Abrahams ſonne was the figure of Chriſt 180.a
Iſaac in hebrue what it betokeneth.
Iſaac liued with Sem.110. peres ib
Iſcariots what it ſignifieth 285.b
Iſchiſchah, what it ſignifieth ib
Iſhe in hebrue betokeneth a man & how it is written ibidē
Iſis reported to haue firſte founde out the Egiptian letters ib
Iſis wherfore ſhe came frõ Achais vnto Egipt ibidem a
Iſmaell was borne withoute the woord 132.a
Iſmaell not promiſed of god is onelye the ſonne of the fleſh ib
Iſraell of diuers men diuerſlye expounded ibidem
Iſrell interpreted in the booke of hebrewe names ibidem
Iſraell howe it is expounded 140
Idea called of Plato firſte ſhape or intelligence of thinges 103.a

I ante V.

Judas Machabeus purified the temple of Hieruſalem againe the 25. daye of Nouember 6.b
Judas Machabeus withſtode the commaundement of Antiochus ib
Judas Machabeus ſlaine in battel by Demetrius ibidem
Judas Lebbius deſcribed 137 b
Judas admitted of Chriſte to the laſte ſupper 244.a
Judas infidelitye dyd not corrupte the reſt of the diſciples at Chriſts ſupper ibidem
Judgments of god are called Abiſſus profunda 157.b
Iulianus Apoſtata ſcoffinglye demaunded what maner of ſpech the ſerpent vſed 69.a
Iuorye good for the white diſeaſe of women 34.a
Juſt man geueth hys breade to the hungry 50.a
Iuſtice (as Cicero witteth) is obedience to lawes writtẽ & made 36.a
Juſtificatiõ throughly diſcuſſed 193

K.

KEdoſchim, in the hebrue tounge what it ſignifieth 250.b
Kinge commaunded to haue Gods bookes alwaies in his hande 56.a
κρᾶλος, in Greke, what it ſignifieth 76.a

L.

L ante A

LAwes made at Athens concerning women, in number 8.a
Lapis Lidius what it is 198
Lapis Lidius is not the lode ſtone. ib
Lapis Lidius is called herachius, not of Hercules but of heraclia a city. ib
Lapis more leſs then Saxum. 52.a

Laicus, wherof it commeth, & why so called ibidē
Laocoon, the fyrst thrust hys speare into the weddē horse at Troy. ibi.
Laocoons image cut out ex vno lapide. ibidē.
Lapis is that whych is digged or taken out of the grounde ibidē
Lapis betokeneth a myle ibid
Lawful to vse lots ibidem
Lāo of the liuing why so called. 71.a
Law deuided into thre parts. 93.b
Lawe iudaicall remayneth concerning the substance 94.a
Lamech. 2. thynges are to be noted in hym
Lactantius Firmianus described. 212.&.213.a.b
Lawe wrytten in figures, and the hebrew toung cannot be translated without great labour. 272.b
Law when it was made. 279.a

Lante E.

Let hym that standeth, take heede that he fall not 24.a
Leages confirmed by a sowe slayne with a flynt stone 33.b
Leo. 1. desyred the emperor Theodosius that he would commaunde a generall councell to be kept in Italy ibidē
Leo. 10. would not defraude his soul of the pleasures of thys lyfe. ibi.a
Leo. 10. was called Johannes Medices before hee was Bishoppe of Rome 65.b
Leo. 10. was instructed with good literature from hys youth. ibidem
Leo. 10. was made cardinall at the age of. 13. yeares by Pope Innocentius ibidem
Leo. 10. geuen to delicate idlenes of the body 66.a
Leo. 10. loued Musicians, wyne, & costly fare ibidem
Leo persecured the Gospel with insaciable hatred agaynst Luther. ib
Leo made a wycked answer to Cardinal Bembus ibidē
Leo called the Gospel of Christ a fable ibidem
Leo did spread abroad most large & foolysh pardons ibidē
Leo had many of hys garde slayne when he went to Masse. ibidem
Leo enriched hys bastards ibidē
Leo spitting at a banquet and being very merry dyed ibidem
Leo spake. 3. wordes when he dyed concernyng the ouercommyng of the Frenchmen ibidē.b
Leo Byzantius wordes to a certain rayler 215.a
Letter that killeth which it is 250.a

Lante I.

Lia, signifieth labour 13.a
Lia, lyfe actiue ibidem
Libellatici what they were 24.a
Liberal sciences. 7. in number, and why so called 31.a
Litle ones, why they be so called in the scriptures 35.a
Linius counted the Prince of al latine Historians 33.a
Liuius hath onelye of these bookes which he wrote being. 120. in number, onelye three decades, and an halfe remayning ibidem.b
Liuies fame brought noble men to Rome to see hym ibidem
Liuie lyued. 80. yeres ibid
Liuie dyed the. 4. yeare of the empire of Tiberius ibidē.
Liuie buried at Padua ibid
Linnen twyned, what is ment therby 172.b
Litanie when it was inuented. 209.a
Litanie deuided into a greater, and into a lesser ibi.b

Lante O.

London built of Brutus 5.a
London founded when Helye was high priest of Israel ibidem
London fyrst named Troynouant. ibidem
Lots be of three kindes, diuisoria, consultoria, diuinatoria ibid.b
Lot diuisoria tollerable ibidem
Lot consultoria & diuinatoria wicked. ibid.
lots may be vsed in geuing almes to one of. 2. poore persōs hauing nede
Loue is deuided into. 2. kinds 141.a

Lante V.

Lucianus Atheos torne with dogs. 17.a
Lucian wrote workes in Greeke to the number of. 171. ibidem
Luke who he was, and what workes he set foorth 75.a
Luke learned the Gospel, not onely of Paul, but also of other Apostles ibidem
Luke wrote the Actes of the Apostles in order as he saw thē. ibid.b
Luke, how long he lyued. ibidem
Luke had no wyfe. ibidem
Luke buried at Constantinople. ibi.
Luke both a paynter and a Phisition. ibidem
Luke was hanged vpon a greene Olyue tree. ibidem
Luke (as Platina saith) had a wife. ibidem

M.

Mante. A



Man may geue office, but not facultie to do the office duelye. 5.a
Mā sallyng is to be corrected with the spirite of lenitie. 24.a
Mahomet was first a poore man, a byer and seller of camels. 30.b
Mahomet acquaynted with Sergius the moncke an hereticke. ibi.
Mahomet tooke vpon hym to reforme the old law & the new. ibid.
Mahomet, won great realmes. ibi.
Mahomet at the age of 40. yeares dyed of the sallyng sickness. ibidē
Mahomet feyned the aungell to bee sent to hym in message. 31.a
Mathematicum, what it signifieth. ibidem

Mathew had two names. 34.b
Maxētius drowned in Tiber. 39.a
Magistrate ecclesiasticall & magistrat tēporall distinct things. 40.a
Mansoleum the tombe of Mansolus kyng of Caria. 47.a
Massilienses beyng a heathē of a very pure and incorrupt lyfe. 62.b
Massilienses neuer heard comedies or playes. ibidem
Man, first and the second differēces betwene them. 70.b
Mās doctrine forbidden to be beleued as necessarie to saluatiō. 87.b
Marcionistes taughte that Christ suffred but by opinion. 91.a
Mariage of Priestes attempted to be broken of Siricius in Spayne 96.b
Mariages touched of the Scotonistes with a bandery glose. 97.a
Mariage of ministers after theyr entraunce into theyr ministery approued by Councels and scholemen. ibidem
Mariage of priests allowed by S. Iusten. 99.a
Magistrates, whereof admonished by Cato the elder. 103.a
Maximus Bysshop of Hierusalem, hys eye put out, and hys hamme cut of. ibidem
Manes described, his cruell death, hys sect, where and when it spred abrod, and how long hys heresies were holde of S. Iusten. 124.a
Marciō & hereticke described. 125.b
Mathusale, how lōg he lyued. 128.a
Marcion the hereticke called of Policarpus the first begotten sonne of Sathan. 183.b
Man ought not to marry hys brothers wyfe. 290.b
Men now liuyng for the most part not worthy the name of Christians. 27.a

Mante E

Melciades and Siluester dead before Cōstātine was baptized. 39.b
Men wrote firste in the leaues of Palme trees, afterwardes in the rindes of trees, afterwardes in volumes of leade, and in clay, & afterwarde in waxe. 45.b
Melchisedech, first founder of Hierusalem. 87.a
Men to bee detested, are of three sortes. 91.b
Messias, howe called in Greeke and Latine. 119.a
Menander described. 138.b
Medici suscitabunt, trāslated of the 70. for mortui resurgent. 276.a

Mante I

Minerua founde out clothyng, wevyng and spynnyng. 8.a
Minerua feygned of the Poetes to be borne of Iupiters brayne. ibi.
Minerua and Neptunus contended who should geue the name to Athenes. ibidem.b
Minerua, throwyng a speare vpon the grounde brought forth an Olyue tree. ibidem

Mise-

Wilonianus a vaillaunte horseman laughed to scorne diuinatiõs. 33.a
Wilonianus killed the birde wherwith the Romaines would haue taken diuination. ibidem
Miracles and signes of the Lord innumerable. 57.b
Michael the archangell and the deuill stroue and disputed about the body of Moses. 129.a
Millinaries heresie described, and who was the first authour therof. 222.a
Ministers and Priestes were maryed in Epiphanius hys tyme. 225.b
Minds sluggishe are to be excited and stirred by examples & threatnynges of the law. 278.a

M ante O

Momus the God of fault findyng. 10.b
Monarchia, what it is. 25.a
Monckerie, no mencion made therof, by anye worthy writer 200. yeares after Christ. 44.a
Monckerie began about the end of. 300. yeares after Christ in Egypt and about the begynnyng of 400. yeares. 45.a
Monkes first that were, Anthonius Pambus, Macarius and Paulus. 45.a
Monkes two kinds ibidem
Monasticall life rehearced of Basilius ibidem
Mordred slayne in battell besides Glastinburye 62.a
Modestie defined, the commendatiõ and effects therof. 92.b
Moyses, his birth and death. Hee was the firste that gaue letters to the Iewes as Eusebius writeth 129 117.a
Moyses, why he was called a pyrist 138.a

M ante Y.

Mysterium, the Etimologie therof and how manye wayes it is takẽ 34.a
Mysteries of God are to be searched with great reuerence 55.a

N.

N ante A.



Nazianzen counted the hospitall of Basilius to be nothinge inferiour to one of the. 7. wonders of the worlde 48.a
Nazianzen counteth 3. other things to be three of the 7. wõders of the worlde. and what they be ib
Nabuchadonozor described. 261.a
Name was called Iesus when hys name was geuẽ long before 130.b
Naretia Rudea a verye frowarde woman and her death 225.a

N ante E.

Neptunus, smityng the grounde brought forth an horse 8.b
Ne gry quidem a prouerb 10.a
Nemesis a goddesse, punisher of offenders 47.b
Nemesis called of some fortune ib
Nemesis called Adrastia of Adrastus the king ibidem
Nemesis called Rhamnusius of the towne Rhamnutia ibidem
Nero the Emperor fished with golden nets 104.a
Nero the Emperor was thoughte to haue ben Antechriste 287.b

N ante I

Nicence councell speaketh of certain degrees in the church 14.b
Nicen councell 41.b
Nicholaite, a secte of heretikes making their wyues common 56.b
Nicolaus had a faire woman to his wife. ibidem
Nicolaus, prayed Clemens Alexandrinus ibidem
Nicolaus the popes words to king Lotharius hauinge twoe wyues 153.b

N ante O.

Noctua volauit, a prouerb 9.a
Nothing spoken that was not spoken before 16.b
Non anginam patitur sed argentanginam, and whereof it sprange 18.a
Nothing more desirous of reuengement than a fearce woman ibid.b
Nothing more cruel than a raginge woman ibidem
Nothinge weaker than Nathan if God do resist him 32.a
No man can conueniently minister the word, and also the table 40 b
No pope hath a better spirite than Peter had ibidem
Nothinge so sumptuous but tyme doth dispatch it 48.b
Noble, honorable, and worshipfull men ought specially to reade the holie scriptures 56.a
Noe whye he should not be accused of dronkenes proued by three reasons ibidem
Noe whether he did ill in cursinge Canaan 154.b
Noe whye he cursed Cham and not Canaan 155.a
Noe called of some Jamin 156.a
Noe with sorowe of minde did pronounce the curse vpon Canaan ib

O

O ante P.



Orings in the churche be verye auncient 50.b

O ante L.

Oligarchia, consisteth in tyranye, and is to be remoued frõ the church 25.a
Olde garments & old bottles what they signifi 37.a
Oliphant his nature described 53.a
Oliphants where they breede, and where they be greatest ibidem
Oliphants made verye tame ib
Oliphantes vnderstande the language of their teacher ibidem
Oliphant described throughlye ib
Oliphants teeth true Ivorye ib
Oliphantes do kneele and rise, and haue not onelye one bone in theis knees as some do write. ibidem. b
Oliphants feare fire greatly ib
Oliphants do not gẽder before the age of 20. yeares ibidem
Oliphant toucheth no more hys female when she is greate 53.b
Oliphantes liue 200. yeares 54.a
Oliphantes worship the sunne and moone ibidem. a
Oliphants when thei be hunted do not strike their teethe into trees ibidem
Oliphants eate greate blockes and deuoure stones ibidem
Oliphãts loue dates aboue al other thinges ibidem
Olde and newe testament how thei differ 168.b

O ante P.

Opinari what it signifieth 91.b
Opinio, fides, scientia, scrupulus howe they differ ibidem.b
Opinion somtime taken for a phantasie, somtime for estimation and commendation 92.a

O ante R.

Oraculum, whereof it is derined & what it signifieth 38.a
Oraculum, somtime signifieth the church or place wher oracles are geuen ibidem
Oraculum doth signifie a shorte and worthye sentence ibidem.b
Oraculum Apollinis, Sibillę folium. Ex tripode dictum three prouerbes which do signifie anie thing to be so true as truth it selfe ibidem
Origens booke wherfor condẽned 85.a
Oracles of Apollo deceiptfull 89.a
Orthodoxum, what it signifieth 100.a
Origin described Origins maisters 136.a
Origen wrote 6000. bookes 137.a
Origen what persecution and torments he suffred ibidem.a
Origens death ibidem
Origen ill reported of the learned for vsing allegories 255.a
Originall synne of Marye is called into controuersie 265.a

O ante T.

Otho, Archbishop of Colõ made an oration of the Emperors side for the election of the pope 40.a

O ante V.

Ouidius, whoe hee was and his life 15.b
Ouidius in great fauor with the emperor 16.a
Ouidius exiled into Pontus by Augustus where he died ib.a
Ouidius exiled for abusinge Julia, the Emperors daughter ib
Ouidius (as others saye) exiled for writing the booke de arte amandi ibidem
Outwarde balle what it signifieth 172.a

P

P ante A

Atria, howe it is derined. 2.a

Paules Churche brent diuerse and sondrye tymes. 5.a

Paules crosse throwen down with an earth quake. ibidem.b

Paules Crosse builte agayne by William Wyshoppe of Cantorbury. ibidem

Paules Church bayle as some suppose by Mulmusius. 6.a

parasitus, whereof it commeth and what it signifieth. 14.b

parasitus, was an honest man. 15.a

parasitus, hath the iuste sillable saue one longe. ibidem

Parmenion sent letters to Alexander and accused philippe the physition. ibidem.b

pausanius beyng of great age neuer vsed physition. ibidem

Patience maketh the conuicte better then the victor. ibidem.a

patience more intreated therof. ibid.

paule bothe stricke with Anathemate, hym that preacheth any other doctrine. 24.b

paul preached at Thessalonica. 25.b

Paule wrote twoo Epistles frome Athenes to the Thessalonians. ibidem.a

Paule, why so called diuerse iudgementes. 34.b

paule, so called of Sergius as Hierome writeth. ibidem

Paule before hys conuersion called Saulos, and after Paulus, as some suppose. ibidem

Paule (as Origene thyncketh) had twoo names. ibidem

paules conuersion diuersely written of. ibidem

paule, when and at what tyme conuerted. ibidem

paule was conuerted 7. and 6. monethes after the Ascension of Christe. ibidem

Paule hadde a wyfe as diuerse do write. 34.b

paules stature described of Nicephorus. 35.a

paules wyfe mencioned of Eusebius. ibidem.a

paule and peter suffred both in one day and vnder one tyrant. ibidē

paule slayne twoo yeares after the death of Peter, as Abdias writeth. ibidem

paules death, the cause thereof not recorded. ibidem

paules death thought of Chrisostome to bee for attirying to the fayth Neroes harlot. ibidem

paule called of Nero, a corrupter, a knaue, and a wycked manne. ibidem

paule counselled of Nero, to turne agayne hys harlotte from the fayth. ibidem

Paper named Carta of Carthage, the Cytye whence Dido came. 45.b

Parchment inuented after Paper. ibidem

Parchement named Pargamena. ibidem

Parchemente named Membrana. ibidem

Parasanga, bi. myles, and a quarter. 48.b

Paule wente to Hierusalem not to receyue any doctrine of the Apostles. 58.b

Parochi, what they be. 67.b

Parentes firste, not sake agaynste temptation in paradise. 70.a

Paules saying (haue we not power to leade about a wife) is of diuers diuersite expounded. 98.a

Paule ted not his wife wyth hym when he went aboute to preache. ibidem.b

Paule had a wyfe after Ignatius, hys authorite. Paules mariage proued by this worde Circumducendi. ibidem

Paulus, patriarche of Constantinople left hys cure, beyng taken with a feuer. 100.b

Patripassiam, heretickes so called. 125.a

Patriarches marieng twoo wyues at once what mystery they did set forth. ibidem

Pastors teaching Christ & hys doctrine are to be heard. 186.a

Patience, the cōmendation and effectes therof. 215. and. 216.a.b

Papias, of a very dull witte. 222.a

Paules mynde in willyng younger widowes to mary. 232.a

Paul truly reprehended Peter for dissebiyng with the Gētils. 238.a

Paule why he feyned hym selfe a Iewe, and why he circumcised Timothie. ibidem.b.& 239.a

Papistes make the text of the scriptures doubtfull & vncertain. ibi.b

Papistes do consent in persecution and do dissent in sectes. 241.a

Paphnutius alone resisted the Cōcell of Nice. ibidem

Pasthal lābe was a figure of Christ 252.a

Psphnutius described. 272.a

Paracletus defined. 288.a

Paraclytus wrytten wyth ypsilon, what it signifieth. ibidem.b

P ante. E

Perfecte Sacramentes of saluatiō cannot be cōmitted vnto thē that be settled in olde traditiōs. 37.a

Peter would haue refused the Empire of Nero, if Nero had offred it hym. 40.a

Peter imagined the kyngdome of of Christ to be terrestriall, ibidē.a

Peter woulde not take the care of the poore leaste he should be hynded to preache. ibidem.b

Peter would not suffer Cornelius to fall downe before hym. 42.a

Peter wrote the seconde epistle agaynst those blasphemers whiche would haue a newe worde beside the worde of God. 58.a

Peter brought the keyes to Chrisostome. 84.a

Peter, wherof he tooke hys name. 125.a

Pellicanus, hys exposition of these woordes. Credo videre bona domini. &c. 183.b

Peter why he dissembled. 238.b

Peters woordes to Simon Magus discussed. 240.a

Peace of the mind & cōscience. 252.b

Peace of the worlde in deede is no peare. ibidem

Peace of Christ is perpetuall. ibidē

Peace of the godly retayned onely by fayth. ibidem

Peamain, what it signifieth in Hebrew. 274.b

Petrus Gallatinus woordes bitered agaynste hym selfe. 275.b

Peter why hee was reproued of Paul. 280.a

P ante. H

Philemi, twoo brethren that dyed for theyr countrey & their history. 9.a

Philitiās ought to be faithfull. 15.a

Philitian begynneth where a Philosopher endeth. ibidem.b

Philitian best pleased when other men be diseased. ibidem

Philosophers, the Patriarches of all heretickes. 30.a

Pharisees, and Johns disciples rooted in the traditions of their forefathers. 37.a

Pharisie, the worde wherof it commeth and what it signifieth. 42.b

Pharisees what they bee, and why so called. ibidem

Pharisees had many prophane and wicked opinions. ibidem

Pharisies consented to the death of John Baptiste. ibidem

Phariseys proude and bosting of their workes. ibidem

Pharisey, did were long garmēts and made brode hemmes in them ibidem

Pharisies phylacteries were of purple as Epiphanius, and others do reporte. 43.a

Pharisies, where they tooke occasiō of theyr phylacteries. ibidem

Philacterium, what it is. ibidem

Phidias made the Image of Menus, and the Image of Nemesis, 10. cubites hyghe. 47.b

Pharisyes accusation rekelled of Christe with 4. sillogisticall argumentes. 184.a

p ante. I

Piramides in Greeke whereof it commeth. 46.b

Pighius mynde of the Councell of Constaunce. 235.a

P ante. L

Plato, hys bookes conteyne the first parte of Genesis. 6.a

Plato firste called Aristoteles, and afterwarde Plato. ibidem

Plato, so called of broade shoulders, or as other write of a broad visage. ibidem

Plas

Plato lined sole and chaste and dyed at the age of 81. yeares. ibidem
Plato shewed to Socrates in hys dreame by a white cygnet. ibidem
Plinius secundus, wrote the natural history and in whose tyme hee lyued. 14.a
Plinius cosited inter fabularū. ibi a
Plinius would leese no tyme. ibidē
Plinius perished in the hyll of Vesuimus. ibidem
Plinius Cecilius, nephewe to the first Plinie, ibidem
Plinius wrote elegant epistles. ibi.
Plinius secundus wrote an Oration named Panegericus to Traiane the Emperour. 14.b
Plinius made consull of Traiane. ibidem
Plinius helped the daughter of Quintilian. ibidem
Plinius succoured Martialis the Poete. ibidem
Place bee it neuer so holye cannot keepe man from sinne.
Placenta taken for Messias hym selfe. 275.b

p ante O.

Poete stricken blynde for dysyng the mysteries of God. 34.a
Pope holyer then Peter, and the aungels. 42.a
Pope to be abhorred as Antichriste ibidem
Poore people ought to bee relieued with the goods of the church 49a
Pope tooke example of Diocleciane for princes to kisse his feete 51.b
Pope doth curse in the name of Peter and Paule 56.b
poligamia condemned by S. Paule counted lawfull amōg the Iewes 96.a
popes election when it began to bee confirmed of the Emperor 234.b
popes bond slaues do kisse his feete 171.a
policarpus discribed 283 a

P ante R.

Procumbentes, what they wer 24 b
prophanum, the etimologie thereof and howe manye significations it hath 34.b
Prophanum, written of some with P. H. and by old authors with. F ibidem.b
propitiatorum, howe named and what it signifieth 37.b
prophets are the mouth of God 57.a
Prophesies of Oseas, Amos, and Sacharye whye they were placed among the smale prophets 72.a
prophēta what it signifieth 74.a
prophetare, in the scriptures taken diuerse wayes. ibidem
Prophetes false are vnderstand by the name of a prophet. ibidem.b
Prophetes false are knowne by vi. notes. ibidem
Prophetes godlye are knowne by three tokens. ibidem
Priuate interpretation what it signifieth. 79.b
Priuate interpretation geuen onely by the holy Ghost. 80.a
Prophetical doctrine what sayth and credit it requireth. ibidem.b
Priestes wyues and chyldren cruelly handled of the Papistes. 96.a
Priesthoode doth not breake matrimonie. ibidem.b
Priestes, that they ought to keepe theyr wyues Paphnutius in the Councell of Nice prouyth. 99.a
Praxeas an heretike. ibidem
Proscription, is of diuerse significations. ibidem
priestes, lawfull for them to marry. 114.a
prayer publique to be ioyned with fastynge commaunded of Saint paule. ibidem.b
priestes of the olde lawe were not contaminate with simple copulation. 116.b
primas fides discussed. 128.b
πρῶτος, how it is vsed. ibidem
prophetes and Apostles had errours in theyr Churches. 143.a
priscillianistes defended theyr errours by allegories. 152.a
probet ieipsum homo, discussed at large. 164.a
proufe of our selues wherein it consisteth. ibidem.b
priestes what thynges doth commende and set them forth. 169.a
properties of God to bee attributed to creatures, is moste detestable. 272.a
promise of God expounded by S. paule. 279.a

p ante V

publius decius the Father and the sonne, slayne for their contrey. 2.b
purple colour what it signifieth. 172

p ante y

pythonisse, what they bee and why so called. 32.b

Q

Q ante V

Qvirites, what it signifieth. 14.b

R.

R ante A

Raiam acte recorded in the Machabees not commended. 74.b
Rachell, signifieth Ouē a Sheepe. 13.b
Rachell, lyke contemplatiue. ibidem
Rachell, why she stole her fathers Idoles, & what it signifieth. ibid.
Rabbi, wherof it commeth. 73.b
Rabbun, what they are. ibidem
Rabbi, title thereof redemed of the Iewes by fauour and money. ibid.
Rauth in Hebrue, what it betokeneth. 160.b
Raylyng is to be auoyded of Christian men. 215.b
Raylyng against a good man returneth to the rayler & abydeth not in the good man. ibidem
Rationale, what maner of garment it was. 268.a

R ante E

Religio, the etymologie and signification therof. 9.b
Redemption of the soule of man are hys owne riches. 50.a
Reuegement, exāples therof. 216.a
Rentynge in peices of the vaple, what it signified to the Iewes. 173.a
Repentaunce wherin it chiefly consisteth. 240.a
Redemption is of two sortes. 266.a
Redēptio pręcruorum, more suttle then sauory. ibidem

R ante I.

Righteousnes what it signifieth & howe manie waies it is take 37 b
Righteousnes in hebrue howe it is called, with the signification therof ibidem
Righteousnes is not a parte by it selfe but is the mother of all vertues 36.a
Righteousnes specielie take is one of the. 4. Cardinall vertues ib.a
Riche men excell because they haue occasion to helpe other 50.b
Ribbon in the Caldie and Striane tonge signifieth a maister 73.b

R ante O.

Rome was without a Philitian 600. yeares 15.b
Romans in time of miserie chose Dictatorem 25.a
Romans referred weightie matters to Quirites ibidem
Rome not conuerted to the faith in the tyme of Constantine 40.a
Rome, the citie, receptacle and seate of Antichrist 61.b

R ante V.

Rudis what it is, and howe manie thinges it signifieth 36.b
Rudis in Marke we howe it is take ibidem
Rudis a substantiue what it signifieth 37.b

S.

S ante A.

Sathan persuadeth cruelty vnder colour of righteousnes 14.a
Sacrum what it signifieth, and howe manye waies it is taken 31.a
Salitores what they be 32.b
Salomon had two names 34.a
Saduces what they were, & wherof they tooke this name 42.a
Saduces had manye vnlawfull opinions ibidem.a
Saduces enemyes to the phariseis ibidem
Saxum is properlie that stone which is cut out of rockes and quarryes 52.a

Sathan whye hee vsed the serpent, rather than anye other beaste 69 b
Sathans properties with his suggestions 89.a.b
Saba what it is, and howe manye significations it hath 133.b
Salem had three names, and what they were 158.a
Saritha derived of Israel, what it signifieth 160.b
Sacramentum where it is vsed and not vsed 174.b
Sacramentum, what it is. ibidem
Sacramentū taken of Vegetius, for an othe 175.a
Sacramentes instituted of GOD onely. ibidem
Sacramentum, intreated of, by Augustine. ibidem
Sacramentes, two onely recited of Tertulian. 175.b
Sacramentum, wherein it doth consiste. 176.a
Sara beynge barren gaue Agar to Abraham to wyfe. 181.b
Sara, what it signifieth. ibidem
Saintes lyuynge in heauen ought not to be inuocated. 212.a
Sacramentes whereof they take their names. 217.b
Sacrament of the body and bloude of Christ hath three similitudes in it, after the Iudgement of all the fathers that were before Gregorye. ibidem
Sacrament, when the naturall property therof is chaunged. ibidem
Sacramintall bread and wyne is not transubstanciate. ibidem
Salomon, what thynges he desired of God in hys prayers. 276.a
Samson, with the Iawe of an asse, slue a thousand Philistines. 280.b
Sabboth day of auncient institution 288.b
Sabbatum, is of a large signification. ibidem
Sabboth spirituall. ibidem
Sabboth an outwarde ordinaunce of Religion 289.a
Sabboth manifestly expressed in Nehemias ibidem
Sabboth commaūded of God to the whole familie ibidem.b
Sabboth commaunded for what causes. ibidem
Sabboth breaker who is. ibidem
Sabboth, exempte frome all bodely workes. 290.a
Sabboth is cerimoniall and morall. ibidem.b
Sabboth day chaunged in the primitiue Churche ibidem
Sabboth sanctifieng of the Christians. 291.a
Sabboth abusers, Sabboth kepers, and Sabboth contemners. ibidē.b
Sabboth to be dispensed with all for necessities sake. ibidem.b
Sabboth hath a mysticall signification. 293.a

Scotishes of whom so named. 10.a
Scotus disciple of Beda. ibidem
Scotus a great Philosopher. ibidē
Scotus lyued in the tyme of Carolus Magnus and Bertram. ibidē
Scotus trāslated the bokes of Dionisius the martyr ibidem.a
Scotus made a booke of the body and bloud of Christ. ibidem
Scotus teachyng childrē, was persed with writyng pensels, and so dyed. ibidem
Scops dissolute, what they be, and what they signifie 18.b
Scripture, whiche is called Canonicall. 19.a
Scismatiche, who is he 26.a
Scriptures sufficient to saluacion without tradicions of man 57.a
Scriptures onely are the staye and pillar of our fayth, and the fondacion of the Churche. 58.a
Scriptures, dignitie and misterye thereof. 79.b
Scriptures to be expounded of euery mā, whether it be lawful. 88.a
Scriptures, Cyprians sentence. touchyng the authoritie of the same ibidem.b
Scriptures, without the Popes Canons are meate darkenes, as they say. 89.b
Scriptures not writtē before Moses. 117.a
Scriptures of the new Testament were written, after they were preached of Thapostles and disciples. 118.b
Schaddai, in Hebrew what it signifieth. 120.a
Scriptures, how they are made vncertaine. 14.b
Scismatickes do separate them selues from the Churche, without iuste cause. 242.b
Schisme, for what cause it ought not to be made. ibidem
Schisme ought not to be made for diuersity of doctrine. ibidem
Scriptures, who vnderstandeth them. 243.a
Schisme ought not to bee made for disordered life of Ministers. ibidē
Schisme, ought not to be made for rites, and Ceremonyes. ibidē.b
Schisme, ought not to be made for vnworthy receyuers of the communion. 243.b
Schisme deuided into three kyndes. 245.b
Schisme Apostolicall, what it is. 246.a
Schisme hereticall, and who were the authors. 246.a.
Schisme, schismaticall & who were the authors. ibidem
Scriptures, when they grew more and more to be expounded diuerse wayes.
Schioh with He, wherof it commeth, and howe the 70. interpreters do vse it. 277.a
Schiloh, written with Ched, what it signifieth. ibidem.a
Scripture Canonicall of the Prophecies of the Apostles, what soeuer shalbe spoke after thē may be cut of, & haue no authoritie. 290.a

Seruius, what he was, how many of that name, and what bookes they wrate. 33.b
Seruius Sulpitius, a familiar frende of Cicero. ibidem
Seleuchus, gouernor of the citie of the Locrecians 36.b
Seleuchus, made holsom lawes ib.
Seleuchus made an holsom statute that all aduiterers shoulde lose both their eyes. ibidem
Seleuchus sonne, for adultery lost one of hys eyes. ibidem
Seleuchus hym selfe for obseruyng the lawe, lost one of hys eyes, for hys sonnes faulte. ibidem
Semiramis, recouered Babilō one part of her heare beig down. 47.b
Semiramis gaue a goodly note against couetousnes. ibidem
Semiramis, taxted Darius, for opening the graue, for money. ibid.
Seuen wonders of the worlde nothyng remaynyng now, but vaine names, and titles. 48 b
Sedechias the king saw his sonnes slayne before hys eyes 56.a
Sedechias eyes put out. ibidem
Sedechias bound in chaynes. ibidē
Sedechias burned the booke of Jeremye. ibidem
Sedechias carkas vnburyed. ibidē
Serpēt did not speake by his owne power, but by the mouyng of Sathan. 69.a
Serpēt why he was called suttle. ib.b
Serpent why not feared of the woman. 70.a
Serpent had not the same shape of body, that he now hath. ibidem
Serpent, that deceyued Eue, what he was. 67.b
Serpent why he tempted Eue rather then Adam. 70.a
Seth the sonne of Abrahā did first ingraue heauenlye discipline in two pillers. 127.a
Seth discribed, and howe he tooke his name. 131.a
Seth & his nephewes inuented the science of Astronomie ibidem
Senacharib, kyng of Assirias, murthered of hys owne sonnes. 135.b
Sem, who he should be, there be diuers opinions 157.b
Sem was 390. yeares old, when Abraham was borne. ibidem
Sem the high Priest of GOD in Salem. 158.a
Sem cōfted Mocs eldest sonne. ibi.
Sem king of righteousnes, both by name and birth. ibidem
Sem was the father of all the children of Heber. ibidem
Sense literal defined when it must be vsed, from whence the knowledge of it commeth. 146.a.b
Sede spirituall deuided & deuided. ib

Sense spirituall intreated of the fathers aswel greekes as latines. ib
Sense allegorical, wholy & only applyed of ἐκκλησ. ibidem
Sense allegorigally how it was made in the time of the Heretikes, called ἐκκλησ. Philō declareth 247.a
Sense anagogical in Dionisius tyme vsed and applyed to the interpretation of the ceremonies ibidē
Sence allegorizall and Anagogicall, after Origynes minde ibidem
Sence of the scripture after Hieroms mynde ibidem
Sence of the scripture taken 4. maner of wayes after Augustine. ibidē
Sence historical defined exāple therof
Sense aetiological defined example thereof ibidem
Sence literall, the chiefiest sēce wher fore, whē it ought to be vsed, and when not 248.a
Sēce aetigoligalical & literal both one sence anagogicall, examples of it ib
Sence alligorizall, mingled with sēce anagogical of Justine & Hierō. ib.
Sence of the scripture taken 3. maner of wayes after Hierome 250.b
Sence mistikall of the scriptures lom tyme do rather kill, then edifie, an example ibidem
Sence literall is the foundation of ene rye doctrine ibidē
Sence of the scriptures drawen into allegories hath caused manye here sies to sprynge vp 251.a
Sence allegorizall geueth fyre obserua tions 253.b
Seruauntes not to bee vexed with to much labor vpō the saboth dai. 190.

S ante I.

Simon a craftye marchante of the greekes 36.a
Simple what it signifieth and howe manye thinges 35.b
Simplex, is called in the hebru tong Thom ibidē
Simple men in Greeke are called ἰδιῶται, ibidem
Simplifiti of doues what it signifieth
Simon of Athens daylye feasted the poore 51.a
Simon drake downe the hedges and walles of his orchards and gardē for the poore ibidē
Similes habent labra lactucas a prouerb, & the original therof 101.a
Sinope a citi in Pōtus of Galatia. 125
Sisiphi saxum voluere, a prouerb 177
Simeō tnew ỳ Messias should suffer
Simion comforteth Marye ibidem
Simonides, a verie famos Poet 200 b
Silius brother to Astanius, whie he was called Posthumus 216
Similitude of nourishing 218.a
Similitude of vnitie ibidem
Single life is not to be vowed 136.a
Single life of his own natur hath not perfection 231.b
Single life wherefore to be preferred before matrimonye ibidem
Simulation when it is good, when it is euill 239.a
Simulation of Christ ibidem
Simulatiō of Peter why it was euil
Simulatiō of Peter called of Augustine peruerse and hipocriticall ib
Singularitye is to be auoyded 260.b
Singularitye an exāple therof 261.a
Simon Magus described, the whole course of his studye, he called hym self god, how long he practised ma giche krafte, hee was wonne to the gospel by Philip the Apostle, whē he opned & declared his dissimula on, he said that Selene the harlot was the first cōceptiō of his mynde when he came to Rome, he cōtended with Peter before Nero his death 262.a.b
Sinne against the holy ghost fyue spi ces thereof are reckened 281.b
Sin against the holy ghost defined. ib
Sinne against the holy ghost, called of Christ, blasphemi and railing. ib
Sin against the holy ghost, what called of Augustine 285.a
Sin against the holy ghost not vtterly irremissible ibidem

S ante O.

Sorcerer diuers sorts 32.b
Sortiligi what they be ibidem
Sozomenus and Socrates eccleasti call writers 38.b
Socrates wrote 7. bookes ibidē
Sozomenus wrate nyne bookes ib
Sophodes was rebuked of Pericles for his wanton bookes vpō a faire person 61.b
Soule none can attaine by reasō what it is 66.b
Soule defined ibidē
Soule a very substance & no qualiti. ib
Soule the substance therof is simplex substantia ibidē
Soule from whence it cometh, & how it entreth into the bodye 67.a
Soule how it is made and when ib
Soule formed of god a new 67.a
Soules doo not appeare after their death 72.b
Soules somtims called againe of god into their bodyes, be exāples of the resurrection ibidem
Souls seperated from the bodies, doo remayne in the places, to whiche they are sent 73.a
Spyrites dāned do exercise thē selues in deceitefull apparitions ibidē
Souls after death affirmed to appere of Rabanus and Gregorie, & that prayers do profyt them 72.b
Soule of man hath 3. powers 123.b
Soule with the 3. faculties memorie, minde, & wil, do represēt the tiniti somthings in the scripturs are com maūded generally, somthings per ticularly 279.a
Somthings out of the church mate be exhibited, ỳ be good & profitable. 281
Sondayes to be sanctefied 189.a.b

S ante P.

Spires of Egipt, vaine & foolish ostēta tions 46.a
Spires built because no moni should be lekt to the succesors ibidē
Spires 3. built in Egipt of an vncre dible hight, vnder which the kings of Egipt were buried ibidē
Spires in Egipte were 20. yeares in building ibidem
Spire in making had 3300. woorkmen dailye labouring about it ibidem
Spire spent in building. 1800. talēts, in Radish roots garlike, & onions, which woorkmen deuoured ib
Spire of Cheophes king of Egipt cost by estimation. 1200, tunels of frenche crownes ibidem
Spires supposed to be made of Joseph in Egipt for keping of corne ib
Spiridion described, & greatlye commended for his vertues 212.b
Spiridiō reproued Triphilus for refu sing the word Grabatum 213.b
Spiridions miracles 224.a
Spiridion confuted a prattlinge and babling Philosopher ibid.a
Spiridions wordes to a Straunger that refused to eat flesh in lent. ib

S ante T

Stephē stoned. 7. yers after christs ascention 34.b
Strength sometime ioined with an ger 36.a
Stadium properly is a place where horses or mē did wrestle or run. 48.a
Stadium, that is a furlong ranne by Hercules drawing his breath but once ibid
Stadia three sortes Italica of 652. fete in length, Olimpica. 600. fete in length, Pithica. 1000. fete 48.b
Stadia Italica. 8. do make a myle in Italy ibidem
Strangled meates, when and for what cause forbidde of God. 116.b
Strangled meate what doctrine is fetteth forth ibidem
Strangled meates a law made ther of 127.a
Straungers howe entertained of Spiridion 186

S ante V

Superstition, etimology therof and how many wayes it is taken. 30. b
Sumptuous sepulchres are called Mansolea 47.a
Sum of the 4. cōmanndemēt. 189.b
Succesiō of wicked pastors do not proue a church 195.b
Succession of true pastors much esteemed in the primitiue church. ib.
Succession Apostolique is nothing woorth without Apostolyke doctryne bid.

S ante W

Swinkfeldius vtterly reiecteth the text of the scryptures. 239.b

S ante Y

Synagoga what it betokneth. 30.a
Synagoga signified by Lya with her bleare eyes ibid.a
Syberite discommended of the Lacedemonians 63.a
Syberite persons disordered and be rye wanton ibidem.a
Syberites were the fyrst that taught horses to daunce at the sound of ỳ trompe ibidem
Syberitica mensa a glotonous table or belly chere ibidem
Sybarissare to playe the Epicure. ib
Synodus whereof it commeth and what it is 100.a
Simbolum what it is and how many significations it hath 120.b
Symbol of the Apostles called iudicium ibid
Symbola what it signifieth allegorically. 121.a
Symboles of Pithagoras ibid, b

Simbolus in the masculine gender a seale or signet manuell ibidem
Symmachus and Aquilas translation preferd before the 70. interpriters

T.

T ante A.

Talent of Egipt, 50. mine 46.b
Talentum aticum minus howe much it is after Tournau 4.b
Talentū by a metaphor what it signifieth ibidem
Talmud, the boke of the Jewes 30.
Talmud signifieth doctrine or discipline ibidem
Talmud, when it was written and made ib
Talmud, when it was written, Petrus Galatinus assertion ibidē

T ante E.

Temples bygge and sumptuously built were often touched with lightning a token of gods wrath. 49
Templum domini Templum domini, howe to be vnderstand 209.a
Testimoni of prophane authors speaking godlye and truly not to bee reiected 127.b
Tertullyan what he was, with hys life wholy declared at large 134.a
Temple figurall doth rent his valle 173.a

T ante H.

Thessalonians searched the scriptures whither Paul preached true or no. 19.b
Thessalonica what it is, and wherof it tooke his name 25.b
Theodosius the Emperor howe many men he slew in Thessalonica ib
Theodorus Gaza about 120. yeares ago forsooke Grecia, and came to Italye ibidem
Theodorus Gaza set forth the knowledge of the greeke tonge through Europe ibidem
Theodoricus Historicus wrote two bookes from the time of Theodosius the ponger vnto the time of Anastasius 38.b
Theodosius did not appoynt a councell in Italye but in Grecia 41.b
Thebe cities, 9. in number set in diuers partes of the world 48.a
Thebe in Egipt most famous, built of Buziris king of Egipt ibidē
Thebe in Egipte in compasse 140. furlongs ibidem
Thebe in Egipte, hollowe vnderneath standing vpon vawtes ib
Thebe had 100. gates in euery gate 200 keepers ibidem
Thebe hadde a caue alwayes full of winde sauing in the tyme of Interlunium ib
Theopompus loste his wits for interminglinge Moyses lawe with his writings 55.a
Theodectes was striken blinde for intermingling the scriptures with his tragidies ibidem
Thynges vnreasonable & vnlyuing manie of them speake with mans voyce 69.a
Theophilus a proper name & kinde of. S. Luke, vnto whome Luke dedicated both his bookes 75.b
Theophilus a generall name and what it signifieth ib
Theophilus a mightye prince ib
Theophilus diuers of that name 76.a
Theodosius repented and was reconciled to the church 118.a
Thalmudists, what ordinaūces they made touching these words deus and sanctus 123.a
Thomas Munserus first sowed ꝑ hereſie of anabaptisme in our time 153.a
Thomas Eliots minde concerning Britaine 216.b
Thousand peares what is mēt therby. 222
Timothie Bishop of Ephesus 76.a

T ante I.

Timotheus described 80.b
Timotheus, Paules companiō, and wherfore circumcised of Paul. ib
Timotheus, companiō to Paule in his peregrinations messages and other affayres ibidem
Timothie sent of Paule to the Salonica to comforte the brethren ib
Timothie made bishop of Ephesus where howe long he continued it is vncertayne ibidē
Timothies death diuerslye taken of the writers 81.a
Timothie whē he died, what christe sayde to him ibidē
Titus, who he was, where he was Bishop, where he died, and wher he was buried ibidē
titus whi not circūcised of Paul .ib
tidings brought to ꝑ emperor of the seditiō moued at Thessalonica. 117

T ante O.

Toure of London as Leiande writeth buylte by Belinus 6.a
To beleue in Christ is to growe in vertue and grace 28.b
To sitte in the cheare of pestilence, what it signifieth 281.a

T ante R.

Tragedye, describeth kinges and princes and great persons 19.a
Tragedye hath a verye sad and heauye ende ibidē
Tragedie differeth from comodie in two respects ibidem
True christians are contented with the title and name of christ 27.a
Traian gaue a sword drawen to the ruler of the citye 36.b
Traiane, what he sayde to the ruler
Tripartite history, of whom so named 38.b
Tripartite history of whom translated oute of greeke into latine ib
Tripartite history where it beginneth ibidem
Tripartite historie, by whom made one continuall history ib
Tripartie history, how many peres discourse it continueth ibidem
Traian the Emperor found. 5000. free borne children to schole at his own charges 51.a
Troilus what he was & how he died. 62.a
Traditions of the church much set by of Basilius Magnus 81.b
Trinitye comprehended vnder the name of Christ 90.b
trinity entreated of by S. Justin. 112
Trinitye to bee questioned of a perverse curiosity 122.a
Trinity Ilanus history concerning the same ibid.
Trinity the misterye thereof is expressed by this word Iehouah. ib.
Trinity expressed by a similitude of Saynt Austen 123.b
Traditions without the Scripture are very vncertayne 131
Tree of knowlege of good & euil 145
Tree of knowledge of good and euil why forbidden to eate 146.a
Transubstātiatiō cōfuted. 218. 219.
Tropologia defined and an example of it 246.b
True worshipping of god taught by the prophet Esay in Juda. 287.b

T ante V

Tubalcani, the first inuenter of brass and yron 153.a

T ante W

Two people signified by Abell and Cain 11.b

T ante Y

Tyranny worse then other committed by Phalaris 101.b
Typus, what it signifieth. 179.a
Type wherein it consisteth. 252.a

V.

V ante A

Valerius Maximus, how many were of that name, and what they wrote 14.a
Valerius Maximus was souldiour vnto Hertus Pompeyus ibi
Valentinian, howe many yeares he reygned after Constantine 40.a
Vallas his argument concerninge the Apostles wiues 98.b
Vaple of the temple 172.a

V ante E

Verity preuayleth antiquity 3.a
Vergil did read Ennius 28.a
Vertues theologicall. 3. in number and which they be 36.a
Vertues Cardinall pertayne to outward workes ibid.a
Vertues theologicall pertayn to inward actions and motions, and so tend to God ibid.a
Vessels of the lining rather to be preserued thē the vessels of Metal. 49
Vetronius smothered to death with smoke 61.a
Verses of the Psalmes som are applied to Salomon beyng a type, & some also to Christ. 276.a

V ante I.

Victor Bishop of Rome impugned of Irenеus 82.a
Viall of Gods anger expounded very il and cleane contrary by Lirinus 190.b
Virgins couered brought in after Christs

Cyprians time 230.a
Virgines ordinate who they were & when they began ibid.b
Virgins of Carthage comming into the temple bareheaded repreue hē ded of Paule ibid
Virgines after what manner they wer couered with an holy vail.ib
Virgines when they began first to haue houses made for them ibid
Virgins what they were that Cyprian spake of 231.a
Vineyard of God, and the pleasant garden of fruite may be called mā by Inagoge 249.b
Virgine Mary had Christ to her saiour 265.a
Virgine Mary was faultye in her time ibidem.a
Virgin Mary, that she was no sinner, it is now constantly and vniuersally beleued ibid.a
Virgine Mary had al her goodnes of God ibid.b
Virgine Mary is the spirituall sister of Christ ibidem
Vincentius there wer many of that name 167.a
Vincentius the first described with his cruell martyrdome ib.b
Vincentius Lirinensis described.ib

V ante N.

Understanding is the eye vnto the soule 31.b
Unwritten veritles aunswered vn to by master doctor Cramer.81.b
Unctio, hath many significations in the scriptures 193.a
Uniuersality how it is to be followed 241.b
Uniuersall nomber maketh not the church ibid.b
Uniuersall church of the Israelites allowing the calfe reprehended of Moses ibid

V ante O.

Votary life called a lost life of Bernard 98.a
Vow of chastity when it is wicked and blasphemous ib.a
Vow of widowes what it is after the iudgement of ỹ Papists.229.a
Vow of Widowes after the iudgement of the Orthodoxes ibid
Vow to breach to me damnable with Saint Austen and other fathers, what is the cause 231.a
Vowes wicked are to be broken.ib
Vow of Single life not ment of S. Paule 232.a

V ante R

Urim Thummim, what is signified by it 268.a

VV.

VV ante A.

Want of charitye, is the death of fayth 28.b
Wantō bookes, how hurtfull they be 62.a
Wanton longe makers worse then witches ibidem
Water of baptisme is holye 282.a

VV ante E.

We our selues must firste bee made cleane and then clense other 55.a
We must firste be made wise, and so teache other wisdome ibidē

VV ante I.

Wisdōe somtime accompained with naughtines 36.a
Wife of Esaie was a prophetisse as some do write 74.b
Widowes, what was their Ministerye in the churche in Pauls tyme 227.b
Widowes younger, wherefore they had damnation 228.a
Widowes faith and promise to the church ibidem
Widowes of what age they were to be chosen in the church ib.b

W ante O

Word written onelye necessarye to saluation 55.b
Word written discoursed throughly 57.a
Women why forbidden to speake in the church 74.b
Women, manye godlye of them did prophecy in the Congregacion. ib
Worshipping of God two kinds, one inward an other outward 270.b

W ante R

Writinge paper inuented of king Alexander 45.b
Writing tables inuented before the battell of Troy ibidem

X.

X ante E.

Xenophon what he was & what he wrote.16.b
Xerxes inuaded Greece with.7000000. strang Souldiours 9.b
Xerxes slayne of his vncle Artabanus ibid
Xerxes bewayled the mortalitye of man ibid.b

Z

Z ante E

Zedechias, the laste kinge of Juda and Hierusalem 64.a
Zedechias eies pluckt out & he led bound to Babilon ibid
Zedechias what he was ibid.a
Zedechias, for holdinge the tributs from Nabuchadonozor. sawe his own sons slaun before his eyes.ib

Z ante O

Zoilus 10.b

FINIS.

The table of the principal matters and woords contayned in the second Tome.

A.

A ante B

Abstinet eger, egens cupidus gula, simia virtus, properly exponded 88.b
Abstinence of Saint Bernard, what lothsomnes it gat him

A ante C.

Actions mozall, be they synne, and doo displease God, without fayth in God 30.a
Achas king of Juda in his time the Churche had but a smal number. 127.a
Achab in hys time onelye, Elias & Micheas wer of the church. ibid

A ante D.

Adoption defined according to the ciuil lawes 115.a
Adoption.2. kindes therof. ibidē
Adoption hath diuers significations. ibidem
Adoption, howe therein we are the chyldren of God.
Adrianus the emperour wherefore made a laughing stocke. 99.b
Adonai what it signifieth. 127.b
Adulari what it signifieth. 123.b
Adulation what it properye signifieth ibidem.b

A ante F.

Affection and good wyl to doo good to our neighbor, is accepted wher occasion wanteth to helpe in dede

A ante M.

Ambition what it is. 118.a
Amditio & ambitus how they differ. ibidē.

A ante N

Andronicus kinsman to S. Paul, hys conuersion to Christ. 5.a
Ancoras tollere, is prouerbially vsed to go away 130.a
Antisthenes his saying against flatterers 134.a

A ante P.

Apostle what it signifieth 30.b

A ante R.

Arrogatio what it is 115.a
Artemisia wife to kyng Mausolus, kyng of Caria, her excellent loue towardes her husbande, an herbe of her name ibidē.
Arstonymus saying against flatterers 134.a
Arrius and Sabellius did seperate the sonne from the substaunce of the father. 138.a
Arogantia & φιλαυτια, causeth euery man to prefer him aboue another 99.a
Aurora, what it is 94.a
Aurum in the scripture hath sixe significations ibid
Aurum how it is called in greeke & in Hebrew ibid

B

B ante E

Benedicere or Benedictus hath diuerse significations 42.b
Bernard Abbot of Clarenalla where he was borne, what time he florished, at what peres he entred into religiō.
Benedict commaunded the cōmunion to be geuen to a Nunne that was dead 113.a
Be ye holy for I am holy, the exposition & meaning of these words 119

B ante L.

Blud sprinckling in the old law the mistery therof 28.a.b
Blandire what it signifyeth 133.b

B ante O

Bonauenture confuted 122.a
Booke of wysdome is not in the canon of the Hebrews ibidē.b
Booke of wisdome title thereof, sauoureth of the Greke eloquence, rather then of any other thing. ibi
Booke of wysdome supposed to bee the booke of one Philo a Greeke bozne - ibidem
Bonauentures iudgement howe any thyng is of the verity of the nature of man 125.a
Bookes of wysdome and Ecclesiasticus custome obtained to be called the booke of Salamon. 95.a
Booke of wysdome Dzeido in hys dissolution of the fyfte difficultye what he wzyteth concerning the same booke ibidem
Booke of wysdome sentences therof might of likelyhood be wzitten by some authoz ful of the spirite of God ibidē.b
Booke of wisedome not affirmed of S Hierome, but of the Jewes to be the booke of Philo. ibidem
Booke of wisdom Justines saying who wzote it ibidem

C.

C ante A.

Calling what it is 40.a
Caling. 4. kyndes are commonly numbzed among the doctozs. ibi
Caius Caligula the .4. emperour of Rome, hys lyfe described, hys actes and death. 90.a
Carnal lustes of the flesh howe extinguished 107.b
Camæleonte versatilior a prouerbe expounded 119.a
Cameleon a serpent oz beast in Affrica oz India ibidem
Camœlion described by Plinie and Plutarchus ibidem
Caro in greke how it is deriued 95.b
Caro in greeke and in hebzwe howe it is called ibidem
Caro in the scriptures hath manye significations the same bringe ozderlye declared ibidē.96.a
Causa materialis Causa formalis Causa efficiens Causa finalis, what the definition of these are 93.a

C ante E

Cœlum is taken manie wayes in the scriptures 70.b

C ante H.

Children to be contracted and married with the consēt of their parēts is of necessitye and not onelye ozdinatye 82.83.a.b
Christ only and none other is named Jesus as Galatinus saith 128.b
Christes dignity is farre aboue the dignitye of the hye prestes of the old testament 129.a
Christus betokneth vnctus anointed ibidē
Christe that is anointed signifieth both the natures of christ ibidem
Christians are called bzethzen foz diuers respects 135.b
Christ entred into the inward tabernacle once foz al ibidem
Christe entred into the tabernacle with his owne bloud ibidem
Christ gaue eternall things ib
Christ made intercession foz the salnation of all mankind ibidem
Christ whether he tooke agayne all his bloud at his resurrection discused at large 125.b
Christ the measure and fullnes of his age recozded of Paule to the Ephesians howe to be vnderstand ibidem
Charitye is the greatest meane and waye to preserue the church 97.a
Christ entred hys glozye by ꝑ crosse and afflictions 100.a
Christ foz what end he came 101.a
Christ after what sozt he ought to be preached ibidem b
Christ was shewed in the olde time to the prophets & by the prophetes ibidem
Christ signified somtimes by Isaac to be slayne of his father ib
Childzē of God ought not to frame them selues to the desires of the world ibidem
Christ is our hope 138.b
Children by nature ought to represent and follow their father ibid.

C ante L.

Claudius. 5. Emperour of Rome, hys liuyng, maners and death described 9.a.b

C ante O.

Confession ought to be made before God 120.b
Confessions of synnes diuerslye expounded by the doctozs. ibidē
Confession auricular, and the fozme therof 121.a
Confession auricular vnknowen in the tyme of the Apostles ibi
Confession auricular extozted and commaunded of the Byshoppe of Rome ibidē
Confession made to God onelye, is sufficient ibidem.b
Confession auricular, after Gracianus iudgement whither necessarye ibidem
Confession auricular diuided into .2 partes after Bonauētures mind 122.a
Confession auricular to one onelye priest commaunded of Innocentius the .3. driueth men to desperation ibidem
Confession after Saynte Iames mynde discussed ibidem
Confession is ioyned with prayer. ib
Confession publike and priuate copiously declared in the scriptures 119.b
Confession instituted by man is of two soztes 120.a

C ante R

Crosses vpon our selues hauing no nede ought not to be layde otherwise then god doth appoint. 64.b
Cras of the schole men is taken fiue manner of wayes 77.b.
Crassus the name of a Roman who is sayde neuer to haue laughed in his time 5.a

C ante V

Curiousnesse merrily alluded vnto Flozus of Vespasianus the Emperour 100.a
Curiositi in demaūding wht it was so long oz god sent his son into the world reproued & answered. 127.a

C ante Y

Cyrus the king his aunswere to Astiages when he asked him why he dranke no wine 111.b
Cyrus could call euery souldiour in his host by his proper name. 117.b

D

D ante A

David and Paul by sleyng escaped the daunger of their enemies. 89.a

D ante E

Defozmitye shall not be sene in the bodies of thē that rise agayne 125.b
Destiny what it is after the opinio of the diuines 33.b
Destiny defence therof taken out of a play called Regio in verses defēded of the one speaker, and impugned by the other 34.35.a.b
Destiny and predestinatiō in what point they differ 31.b and.33.b
Deacon was deposed of bishop Nectarius foz committing foznicatiō with a woman penitentiari 120.b
Descendit ad infema the olde and late diuines iudgemēt therof. 73.b

D ante I

Distinct degrees of honoz in heauen diuers argumēts made foz the cōfutation therof. 60.a.62.62.a.b
Difference is made of Saynt Hierome inter carnem et pulpā. 95.b
Diocletian emperoz of Rome acruel persecutoz of the Christians. 66.a

D ante O

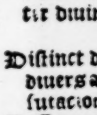
Donatistes threatned to destroy thē selues rather then they would returne to the church. 88.b
Donatists desired to be killed with iii. kindes of death. 89.a

D ante R

Drawing of man to god oughte not to be daynly conceaued. 28.b
Dronkennes described of saint Austene and the fozes therof. 111.b

E.

E ante G



God et pater vnum sumus what it meneth. 138.b

E ante L

Election iii. points therof handled. 26.b
Elected howe we are ibid.b
Election what it is ibid.
Election of our bzethzen we ought not to be scrupulous oz inquisitiue of the same ibidem
Elders sometimes do teach the true wozshipping of god sometime nothyng

thing els but mere vanities. 105.a

E ante M

Emperours & Monarchies would haue them ſelues worſhipped for Gods 89.a

E ante P

Epilogus defined and diuided into. iii. partes 136.b

E ante R

Error, Neſcientia, Ignorantia, Ignoratio, how they differ 117.a

Eremites are called alſo Anachorites 118.b

E ante. V

Euell things are better to be forgotten then to be had in remembrãce ibid.a

Euery man ought to vnderſtand according to ſobriety 99.a

Euchariſt geuen to infantes vnder both kindes in Auſtines and Cypryans time 124.a

E ante X

Examples of iuſtification 91.b

F

F ante A

FAtum vnde dicitur. 33.a

Faythful chriſtians may graũt that ther is fatũ ibidem.b

Fayth the energy force & ſtrength therof 65.b

Fayth by the eyes therof Chriſt is ſene in his miſtical ſupper. ibidem

Fayth it is againſt the nature there of to ſay that Chriſte is carnallye in the ſacrament 66.a

Faith and truſt in Chriſte the fruite therof ibidem

Faith the ende and rewarde therof ibidem

Faſt in the old law once in the yere was ordayned to purge ſinns 86.a

Faſting the daye therof was made ſolmne daye among the Iewes ib

Faſting was commũded both in the olde teſtament and in the newe ib

Faſting muſt be temperate ibidem

Faſtinge firſt made by Montanus the heretike ibidē

Faſtings, diuerſities therof reported to be in the church in the reigne of Theodoſius thẽperor, an. 453. ib

Faſting goeth before prayer ib

Faſtinge was ordeined with prayer when. S. Jhon wrote hys goſpel. 87.a

Faſtinge did not deliuer the Niniuites from perill ibidem

Faſting honor therof what it is ib

Faſting all the lent without amendment of lyfe cauſeth greater dãnation ibidem

Faſt how a man ought declared by S. Auſtine ibidem

Faſtings are ſo to be meſured as a man maye ſuffer them ibidem

Faſte howe the mouth, eyes and other members of the bodye oughte ſo to do rehearſed by. S. Barnarde 88.a

Faſtinge in. 5. thinges maye bee vnlawfull ibidē

Faith and good workes concurre together 14.b

Faith, good woorkes are the fruit therof ibidem

Faithful chriſtiãs tim in this worlde is but a pilgrimage 105.a

Faith is oure victorye againſte the worlde 107.a

Faith the fruites which doo folowe it ibidem

Faſt abrogate from Eaſter to penticoſte 114.a

Faith hath an end, a queſtiõ and anſwer concerning the ſame 96.a

Faith, hope, & charitye do remaine of theſe. 3. charityes the greateſt ib

Faith ſhal abide in heauen Ireneus cenſure and reaſon therof ibidē

Faith ſhal endure in heauē Photius his opinion therof ibidem

Faith is an euidẽce of things which are not ſene ibidem

Faith and hope of euerie man profiteth him ſelfe. ibidem. 97.a

Faith, hope, and charitye, in what time they are, and do continue: ib

Faith more worthye and ſuperior to charitye ibidē

Faith howe deſcribed of. S. Jhon ibidem

Faith doth regenerate vs and make vs the ſonnes of God ibidem

Faith and charitye the papiſt aſſercion concerning iuſtification therof ibidē

Faith why and howe it iuſtifieth. ib

Faith as it is oure action doth not iuſtifie 93.b

Faythe whyche ſheweth her ſelfe fourth by good woorkes and godly converſation commended of Peter ibidē

Faith which is not liuely how to be counted ibidem

Faith wherein it ſtandeth ib

Faith of the Iewes & of the Turkes is a vaine faith 103.a

Faith chriſtian doth wholye truſt & leane to the worde of God ib.b

Faithfull man deathe beinge offred ought wholye to commit him ſelfe vnto Chriſt ib

F ante E.

Feaſts of ỹ Jewes & feaſtes kept in our dayes, wherfore cõſtitute & ordayned diſcourſed at large ib.b.98

Feare how it is called in latin greke and hebrue with the ſignification therof ib

Feare two kinds therof and what they be intreated of at large ib et 99.a

F ante I.

Fide, wherfore this woorde taketh her name, and howe it is called in hebrue. greke and latine 93.a

Fides iuſtificans the definition therof ibidē

Fire in latine, how called and wherfore it is deriued 94

F ante L

Flatterye is commonlye called water of the court 133.b

Flee and not Flee in times of trouble whether we mai or no, a queſtion with an obiection and anſwer to the ſame diſcourſed at large & manye circumſtances. ib & 90.a.b

Fleſh is tamed with ſobernes 97.b

Fleſhe called in latin caro how it is ſayde properly, and the definition therof 95.b

Fleſh riſeth and rebelleth againſte the ſpirite 101.b

Fleſhe of Chriſte what maner of fleſhe it was, and whether it had a ſoule 42.a

F ante. R

Frater how it is deriued, and what ſignifieth 135.a

Frendſhyp whiche is true, loueth no colours, neyther hath learned flatterye. 108.a

Fraunces, the firſt author of the minorite friers. 134.a

Fraunces, why he was called Seraphicus ibidem

Fraunces lyued diſſolutely in hys youth. ibidem

Fraunces grieuouſlye tempted of the deuill whiche the luſte of the fleſhe. ibidem

Fraunces reported to haue ſeene a ſtraunge viſion a lytle before hys death.

Frute hundred folde attributed to virginitie 130.a

Frute ſixty folde attributed to widowhode ibidem

Frute thyrty fold attributed to maried folke. ibidem

Frute hundred fold aſcribed of ſome to martyrs. ibidem

Frute ſixtie folde aſcribed of ſome to virginitie. ibidem

Frute thirty fold attributed of ſome to widowes. ibidem

Frutes of the worde of God what they be ibidem.b

Frute hundred folde ſixtyfold, thyrtyfold, preached of Chriſt. is to be vnderſtanded ſimplicter. ibidem

G

G ante. I

GIrde vp our loynes howe to be vnderſtanded. 101.a

Gyde vp the loynes of your minde what it ſignifieth. ibidem

Eyedyng ſpirituall what it is. ibidē

G ante L

Gluttony to ouercome and to ſuffer fayth to waxe fainte & colde with idleneſs it much hurteth. ibidē.b

G ante. O

Golde what it is called in Latine, & wherof it is deriued. 94.a

Gods what they dyd. Encludes beyng demaunded, what anſwere he made. 100.a

God what he hath commaunded, thincke vpon that with reuerẽce. ibidem

God can not be truly glorified without the knowledge of Chriſt. ibi.

God, to gene glory vnto him what it is. ibidem.a.b
God hys wysedome howe it is knowen. ibidem
God the ryghteousnes of hym how it is knowen. ibidem
God hys puissance and power how it is knowen. ibidem
Gods mercy how it appeareth. ibid.
Gods veritie wherein it is opened and declared. ibidem
Gods benefites they whiche feele ought to gene glory vnto him. ibi.
Gods glory is gyuen vnto hym in 4. thynges. ibidem
Gospell was sent of the holy Ghost from heauen. 101.b
God worketh by meanes & wayes which ar not to be neglected. 32.b
God true cannot nor ought not to be expressed or fassioned with similitude. 46.a
God doth not afflict vs but for the best. 64.b
Gold in the fire & the faithful in aduersities an apte similitude therof. 65.a
Godly & faythfull mē do prcuēt the iudgement of God by prayer. ibi.
Good workes we are hounde to do. 104.a
God iudgeth all men a lyke, but the worlde iudgeth by respect of persons. ibidem.b
God iudgeth euerye manne by hys workes, howe it is to bee vnderstanded. ibidem
Goods of thys worlde must be vsed as thoughe they were not oure owne. 105.a
God from euerlastyng did lose ordeyne hys sonne to bee sacrificed for the expiatiō of our sinnes. ibi.b
Golias a kynge of the Philistians whom Dauid slew, hys stature, the weyght of hys habergion or harneys. 150.a
God shoulde not bee worshypped with bowyng the knew betweene Easter and Pentecost. 114.a
Golden hilles a prouerbe in the Greeke toung explicated. 70.b
God is without begynnyng and ende lyng. 138.b
Gods eternitie expressed of Saint Johu the Euangelist. ibidem.a

G ante. R

Grace the worde expounded. 30.a
Grace offered who soeuer contemneth, let hym looke for the great wrath & displeasure of God. 102.a
Grace is offred by God the father to none, but by Christ onely. ibid.

H.

H ante E.

Heauen howe it is called in Latine Greeke and Hebrew. 69.a
Heauens ten are reported to bee after the myndes of the Philosophers. ibid.
Heuē is taken in .i. maner of wayes among the scholasticall diuines. ibidem.b
Heauen thyrd, Saint Paules notis touchyng the same. ibidem
Heauen first, second or thyrd, what it signifieth to be taken into. 70.a
Heauen thyrd what it was the opinion of diuerse learned men and Doctors of the Churche. 70.a
Hell the worde what it is called in Latin Greeke & Hebrew. ibidē.b
Hell, diuerse significations of thys worde. 71.a
Hel, a generall Counsel concerning Christes goynge downe thether. 73.b
Helias by fleyng escaped the furye of Quene Iesabell. 89.a
Helleborus is of twosortes. 125.b
Helleborum quere, a prouerbe and what it signifieth. ibidem
Hell one demaunded of Socrates what was done there, the answer therto. 100.a

H ante. I

High preist of the old testamēt gaue onely temporall thinges. 129.b
Hye Priest of the olde Testament was onely man. ibidem.b

H ante. O

Hodie the acception and vnderstādyng of this Latine worde in the Scriptures of hys diuerse signification and acception. 58.a
Honor and glorye no distinction of degrees therof in the kyngdome of heauē as it is supposed of some. 59.b. and 60.a
Holynes is not onely attributed to God in the Scriptures but also to man. 104.a
Holynes commeth not of our owne workes, but of fayth onely. ibidē
Homœosis in Latine howe it is called, what it is, and what commoditie thys figure bringeth. 90.a
Homœosis how many wayes it may be varyed. ibidem.b
Homœosis sundry examples of the same. ibidem
Homœosis three kyndes of speces therof as Mancinellus declareth and whiche they be. 93.a
Hope whiche is sene is not hope. 96.b
Hope is our Shoteancor. 107

I.

I ante C

Icome what it is & what it signifieth. 93.a

I ante D

Idolum the interpretacion therof. 45.a and. 47.a
Idolum nihil est in mundo how expounded of Sainte Paule to the Corinthians. ibidem
Idolum, and Similitudo, after the mynde of Origme howe they differ. ibidem.b
Idolater why sometimes suffred of God. 46.b
Idlenes in Latine called Otium cōtrary to Negotium and hys diuerse acceptions. 3.b

I ante. E

Ieiunium in Hebrewe and Greeke, how it is called. 85.b
Ieiunium taketh the name of Intestiuum a bowel, or gut. ibidem
Ieiunium a faste is a discipline and hastenyng of the body.
Ieroboam in hys tyme kyng of Israell, onelye Amos was of the Churche. 127.a
Iewes do circumcise theyr children beyng dead if they die before eight dayes. 113.a

I ante. G

Ignis fire in the Scripture how many significations it hath with the expositions of the same. 94.b
Ignorance is the chiefest spryng of all euils. 103.a
Ignorantia how it is in Greke defined and deuided into two kindes. 115.b
Ignorance whether it doth excuse men, or no discursed at large. ibidē
Ignorantia eyther it is called naturalis eyther affectata ibidē.b. and. 116.
Ignorantia affectata, defined. ibidē.b
Ignorance deuided of holcot & the schole men into two kindes. ibidē
Ignorantia vincibilis, what it is. 117.a
Ignorantia other wyse called Crassa or supina.

I ante M.

Images the first inuentors therof. 46.a
Images of them selues what they are. ibidem.b

I ante. N

In domo patris mei multę mansiones sunt, the exposition of thys place of Saint Iohn. 59.b

I ante. O

Ioannes Philosophus cognomento Scotus when he lyued. ibidem.b
In hereditatem incorruptibilem et incontaminatam &c the exposion of this place of S. Peter 63.a
Incredulity the fountayne of al mischief 103.a

I ante V

Iustice shalbe the girdle of his loins and faythfulnes the gyrdle of his reynes what it signifieth 101.a
Iustification the order therof in. 4. thinges rehersed 93.b
Iunias a notable Iew conuersante among the Apostles 5.a
Iudgement how it ought to be geuen 128.a
Iunias and Andronicus did first of all institute the Romaines in the christian religion 1.b

I ante W

I will put enmity betwene thee and the woman, this place of Genesis expounded with certayne other wordes of ỳ text in Latin, Greeke, and Hebrew. 62.a.63.b

K.

K ante I

KIngdome of heauen like vnto a grayne of muſtard ſeede 92.a

K ante N

Knowledge is all vnlaue ſye without the knowledge of Chriſt 103.b

L

L ante A

LIberius appointed a ſenatoure of Celar, hys check or taūt to Tulye 119.b

Lambe mencioned of Peter by a ſimilitude what it ſignifieth 125.a

Lambe whole and without ſpot cōmanded of Moſes to be ſacrificed applied to Chriſt ibidem

Lambe Paſchali and Chriſt a comparyſon betwene them. ibidem

Lambe how it was eaten of wyſkaryng men. ibidem

L ante E

Lent with vs one onelye is obſerued. 87.a

Lentes ſh. are made of the Montanyſtes. ibidem

Leonticius noted in Plutarche for hys vnconſtancie and hys ſaying in Plutarche. 119.b

L ante. I

Lyke when it pertayneth, Seneca, his complaynte therof. 99.b

L ante. O

Loue diuided into 5. kyndes. 131.a

Loue of God and loue of the worlde how they differ. ibidem

Loue of our neyghbour is ſet forth in infinitie places of the Scripture. ibidem

Loue of our country diſcribed. ibidē

Loue of the worlde conſiſteth in three thynges. ibidem

Loue ambitious. 133.a

Loue of our ſelues is a perilous mōſter. ibidem.a

Loue true the partes therof. 108.a

Loue true loueth no colours neither hath lerned flattery. ibidem

Loue brotherly and commō loue do differ and are ſeparated. ibidem

Loue common what it is. ibidem

Loynes in Latine called Lūbi, what they are. 100.a

Loynes in the ſcripture what they ſignifie. 101.a

Loynes of Juda Chriſt borne therof. ibidem

L ante. V

Luſt of the fleſh comprehendeth all filthy deſires. 111.b

Luſt of the eyes what it comprehendeth. ibidem

Luſt of the pride of the fleſhe. ibidē

Lumbi the loynes howe it is called in the Greeke and Hebrew. 109.a

L ante. Y

Lyes deuided into 2. kyndes. 122.a

Lye ſportyng or pleaſaunt example therof. ibidem

Lye ſportyng hath in it muche lenitie. ibidem

Lye ductiful example therof. ibidem

Lye ductifull and wittie muſted of the Egyptian midwyues. ibidem

Lye of Rahab the harlot. ibidem

Lye inuented of Michol. ibidem

Lyes inuented & made of the godly diſputed vpon of the fathers. ibi.b

Lyes to ſiniſterly reproued of S. Auſten. ibidem

Lye pernicious condemned in al the Scriptures. 124.

M

M ante. A

MAhomet the firſte of the Turckes hys father and mother. 47.a

Mahometes education hys function or occupations. ibidem.a.b

Mahometes woorkes whiche he wrote. 48.a

Mahometes Prophecies. ibidem.b

Mahometes ſtrikes, troubles and conflictes. ibidem

Mahometes vices and wickednes. 49.a

Mahometes death. ibidem

Mahometes teſtimonies of diuerſe men of hym. ibidem.b

Mahometes ænigmata, or ryddles. ibidem.b.and.50.b

Machabees bookes what the olde fathers of the Churche haue ſayd of them. 56.a

Magiſtrate to what ſoeuer he conſenteth, the ſame doth the publike and common conſent of the people ſeme to graunt. 85.a

Mariage ought to haue the conſent of the parentes ibidem

Mariages done without the conſēt of Parentes the Canoniſtes do iudge lawfull. ibidem.b

Mariages wyth the conſent of Parentes is both comelye and neceſſary. ibidem.a

Mariages contracted wythout the conſent of parents, be not true mariages. ibidem

Mariages requireth conſent of Parentes ex neceſſitate non exhonestate ſolum. ibidem a

Machabeus dyd chuſe rather to dye then to breake the lawe in eatyng meates forbidden. 100.b

Nathan and Mathat were brethrē of the houſe of Dauid, by Mathā as ſome do wryte. 138.b

Man ought to take no more vpon hym then hys degree and callyng doth ſuffer. 99.a

Man hauyng eſtimacion of him ſelf more then is mete is made deſtitute of wiſedome. ibidem

Man that is curious is more profitable to hys enemyes then to him ſelfe. ibidem.b

Many deſire to vtter hygh thinges rather then thynges meete. ibidem

Mās temeritie ought not to ſearch that whiche is not, leaſt it fynde not that whiche is. 100.a

Man let hym not come in the ſyght of God without hys Mediatoꝛ Chriſt. 101.a

Manii ſiue Lucii, they whiche are borne in the morynge are ſo called. 91.a

Mans power vaynely defended of the ſchole men, and the grace of God finally defended. ibidem

M ante E.

Memoria, memory defined. 117.a

Men good and godly are ſubiect as long as they lyue to perſecutions and diuerſities 30.a

Meates and drinkes that are ſette vpon our common boorde beyng bleſſed are not ſo good as the Sacramental meate and drinke. 43.b

Meates of the body and ſoule what they be 86.a

Meaſure is to bee obſerued in all thynges 99.a

M ante I.

Miſſa the woorde interpreted after the hebrue and latin 37.a

Miſſa the woorde neuer vſed of the Greke church ibidem

Mithridates king of Pontus could ſpeake diuers languages and tonges 117.b

M ante O.

Moiſes and Helias why they appeared vnto Chriſte, rather then other dyd, certayne reaſons and cauſes 5.a

Moiſes & Helias wer truly and in dede preſent & Chriſt in his tranſfiguration, or els but a viſiō the ſight of the apoſtles diſcourſed. ib

N.

N ante A.

NAme of chriſt to be worſhipped wyth bowyng the knee what it ſignifieth with Paule to the Philippians. 128.a

Nathan there were twoo of that name 138.b

Nathan the Sonne of Dauid, one thing ſpecially ye is to be noted of hym ibidem

Natalis being decayued of heretikes reuertes to the truth, and doth penance 119.b.&.120.a

N ante E

Neceſſities enforcing vs to ſaie. 2. in number 20.b

Nero an Emperour of Rome, hys lyfe at large deſcribed, and hys death 10.a.&.b.&.11.a

Nepeſch hath diuers ſignificacions

N ante O. 75.b

Nō relinques animā meā in inferno, the opinions of al the doctors, latines and Greekes concernyng thys place of the pſalme. 71.a.& 72.&.73.a.&.b

No man is tempted aboue that he is able 80.b

P.

P ante A

PArabola howe called of Cicero, and what it ſignifieth according to the minde of Beda. 91.a

Paradigma called in latin Exemplū an example, exhorting or deterring ibidē.
Paradigma exhorting, an example therof ibidem
Paradigma deterrynge an example therof ibidem
Pax expounded 30.a
Papias attributed muche to lyuely traditions, and who were hys followers 135
Papias fyrst author of the hereſies of the Millinaries. ibidem
Papias wrote manye fabulous things as Euſebius writeth. ib.
Pardoners did ſell the name of Jeſus in golden and paynted Papers. 128.b

P ante. E

Peter three thynges eſpecially to be noted in his firſt Epiſtle. 1.a
Peter hys proper name was Symon and the expoſition therof. ib.
Peter why he was called Cephas, where he was borne, & who was hys father. ibidem.b
Peters perſonage deſcribed of Nicephorus. ibidem
Peters wordes to hys wife goyng to her death. 2.a
Peters miracles, hys confeſſion of Chriſt, hys preachyng, hys boaſtyng of him ſelfe, hys weakeneſs. ibidem. a
Peter whether he ſuffer death at Rome or no, with the opinion of all the learned men. ibidem.a
Peters viſiō that he had marching forward out of Rome to flee from Nero. ibidem.b
Peter the diſpoſition of hys fyrſte Epiſtle. 3.a
Peter the prince of ꝧ Apoſtles. ib.b
Peter and the two other Apoſtles, whether they knew Moſes and Helias, whō they neuer ſaw. 5.a
Peters wordes haue in them a marueilous Emphaſis. 138.a
Peter rayſed a woman named Tabitha from death to lyfe. 5.b
Peter and Simon Magus the ſorcerer talked together & wrought miracles diuerſly together. ibid.a
Peters miracle in rayſing a poung mā before Simon Magus which was Neros kinſman. ibidem
Peters firſt part of hys Epiſtle expiricated. 38.a.and.39.a
Peters texte of hys Epiſtle in quā angeli deſiderant. &c very well expounded. 67.a
Perſon ſeconde in trinitie wherfore he is called Dominus. 44.b
Peſtilence in the tyme of it, whether a Chriſtian man maye flee from it. 76. and.b.80.and b
Peter why he did call the tyme that he was in the laſt time. 106.b
Peter why he doth ſay purifie your ſoules, rather then your bodies. ib
Peccatum diuided of the diuines into voluntarium and into inuoluntarium. 110.
Pentecoſte what it ſignifieth and how to be vnderſtanded. 97.b
Pentecoſt called feſtum hebdomadum & nouarum frugum. ibidē b

P ante O.

Polipi mētem obtinere, a prouerbe in the Latin tong expoſioed. 119.a
Polipus a fiſhe that chaungeth hys colour oftentymes. ibidem
Pons ſublicius a bridge in Rome, made firſt of the Prieſtes, & why it was ſo called. 128.b
Power eccleſiaſticall whiche the Papiſtes do vſurpe vpon the prerogatiue of Peter as they think, whether it leneth vpon the worde of God or no. 13.14.15.16.17.a
Pointes in what, the eccleſiaſticall power agreeth with the lawes and worde of God. 12.a.and.17.b.18.19.20.a.&.b
Pontifex wherof it is derined. 128.b

P ante R.

Proſelites what they were, proſelites and the Greeke worde there expounded. 1.a
Prieſthood the office of it ought not to be bought for money. 40.a
Primacie aboue other potentates or princes at large handled. 12.a
Princes ſecular & what authoritie they haue in cauſes eccleſiaſticall. 12.&.a.&.20.b.21.22.23.24.25.26
Prieſthode, whether it be extant in the Churche now after the order of Melchiſedech. 35.b
Prophetes by what meanes they did ſearch before of the kingdome of Chriſt. 64.a
Prophetes and their writynges wer not onely geuen to pertaine to thē of the olde Teſtament, but alſo to vs. 65.b
Situation and who are ſayd or called Priuati homines. 118.b
Prouincia defined. 137.a
Prouerbes of Salomon were not written and couched of hym into one booke. 95.b
Praying and talkyng without the authoritie of Scripture ought to haue no credite. 102.b

P ante. V.

Purgatory that there is none. 51.a 52.53.54.55.56.b
Purgatorie impugned by certayne places of the holye Scripture. 56.57.58

Q.

Q ante. E

Quę ſupra nos, nihil ad nos, a prouerbe rehearſed of Socrates. 99.b

R.

R ante. E

Religiō in the cauſe ther of fathers are not to be heard. 85.a
Redemption is not purchaſed with corrupti ble things as gold & ſiluer. 105.a
Reſpect of perſonnes deſined of the ſcholaſticall diuines, and taxed of the diuines. 122.b
Reſpect of perſons taxed of Innocētius with.2. golden ſayings. ibi.b

R ante. I

Righteouſnes of manne without Chriſte is nothyng but blaſphemye. 105.a
Right hand of God the father is taken in the Scripture after.2. maner of wayes. 114.a

S.

S ante A

Salomon repented him of hys Idolatrie, before his death, after the opinion of ſome doctors, and the number of hys bookes. 31.b
Salomon hys bryngyng vp, hys prayer to God for wiſedome, hys fallyng to Idolatry, hys number of wiues and concubines. ibidē.a
Sacrificium & ſacramentum, the difference betweene them, and what is a Sacrament, and what is a ſacrifice. 35.b
Sacrifices fyue kyndes therof. ib.b
Sanctus, how largely this worde is taken in the Scriptures. 10.a.b.and.a
Sacram ancoram ſoluere, a prouerbe what it ſignifieth. 129.b

S ante. C

Scriptures make no difference by the fleſh but by the ſpirite. 104.b

S ante. I

Sicilia, is the firſt region that was called a prouince. 137.a
Sinne of the worlde taken away by the lambe expounded. 135.b
Sit at the ryght hand of the father what is ment therby. 114.b
Sinne bnuiolent and hys ii. partes the one abſolute, the other conditionall. 110.b
Simon Magus ſleeth in the ſyght of the people by magical artes. 5.b
Sicut and quaſi in the holy Scriptures what it ſignifieth. 92.a
Simonie, a marie tale therof. 10.b

S ante. O

Sobrietie what it is. 101.a
Sobriety what it is called in greke and the definition therof. 111.a
Such lyppes ſuche lettuſe, a prouerbe at large explicated. 5.a
Soule that it doth not ſleepe, reaſons out of the Scriptures, to proue the ſame. 67.b. and. 68.b
Soule in what ſtate it is after death certayne queſtions handled touchyng the ſame. ibidē.b.&.68.b
Sonne hath power ouer hys owne body, and may marry at hys owne choyſe. ibidem.a

T.

T ante. A

Tabitha cumi the true interpretation therof. 50.b

T ante. E

Temeritie, ignorãce and blaſphemie of certayne phantaſticall heades.

Temptation ii. kyndes therof. 79.a

T ante. H

Thales the Philoſopher derided & mocked of his owen mayden. 99.a

Thurſday and fryday to be faſted, was a tradition of the Apoſtles. 124.a

Thinges whiche God would haue to bee hidden, are not to be ſearched. 100.b

Theophilacte hys opinion for thys place (to be baptized for the dead.) 113.b

Themiſtocles ſayinge to one that taught a ſchole of memory. 117 a. and.b

T ante. O

To morowe how it is called in Latine, Greeke and Hebrew 77.b

To obey in the Scriptures what it ſignifieth.

To bee in wedlocke howe it is defined. 130.a

T ante. R

Traditions all are vayne and fooliſhe whiche are repugnant to the doctrine of Chriſt. 105.a

Traditions manifold, mentioned of the auncient fathers. 124.a

Traditiõs of the Apoſtles at Epheſus, at Aſia, and in the Churche of Rome, for the celebratyng of Eaſter, was ſayde to be diuerſe. 124.a

Traditions, whyche were receaued of Cyprian. ibidem.b

Tradition recorded of Irẽeus, confuted.

V

V ante. A

Vpour what it is. 81.b

V ante. E

Vertue, interpretation therof, and of hys diuerſe acceptions in the Scripture. 70.b

Vertebra, what it is. 100.a

V ante I.

Viſio triplex, three maner of viſions. 69.b

Virgine oppreſſed by violence agaynſte her will, whether ſhe remayne a virgine or no. 110.b

W.

W ante E.

We muſt in al our doings ſay (if God will.) &c. b. and. 80.a

W ante O.

Word of God endureth for euer. 119.a

Woorde of God offred or brought hath a maruelous enargie and liberalitie in it. 102.a

Workes of the lawe did not iuſtifie of them ſelues, neyther could remit ſinnes. 105.a

Worde of God the force & ſtrength of it. 107.b

Worſhyppyng of G O D without Chriſt, nothyng els but mere vanitie. 106.a

Workes of ſupererogacion what they be. 30.b

Worlde, ioyes thereof diſturbed by diuerſe miſfortunes and afflictions. 66.a

Woman whẽ ſhe commeth to adult age, is releaſed from the power and authoritie of her father. 85.a

FINIS.

Faultes eſcaped, deſiring thee gentle Reader, to correct the ſame in thy booke, before thou begynneſt to read this worcke, whiche ſhall helpe thee much in the vnderſtandyng of thoſe places. The order of whiche cozrection here vnder thou mayeſt ſee. The letters a. and. b. which ſtand by the firſt numbers, ſignifie the ſides of euery leafe, a. ſignifieng the firſt ſyde, and b. the ſcconde ſyde.

Leafe	Lyne.	Faultes	Corrected.
1.a	1	ΠΤΩΧΟΜΥΣΕΙΟΝ.	ΠΤΩΧοΜΟΥΣΕΙΟΝ.
2.a	21	teret	feret
2.b	23	ocerbos	acerbos
4.b	20	exſuperare	exuperare
5.a	5	which holpen	which is holpen
5.a	6	ſo he that	ſo he doth that
5.a	22	of our own	of our own power
5.a	3	Mulumſius	Mulmuſius
6.b	28	Mabees	Machabees
8.a	5	an image	an image of him
8.a	13	Apollonis	Apollinis
9.a	28	that ſwher	that when
9.b	30	tua religione	cū tua religione
10.a	14	Sabellianus	Sabellicus
10.a	27	grunire,	grunnire
11.a	2	chaunced	he chaunced
12.a	11	Mandoles	Mandales
13.b	2	kind of life of mā	kinds of mās life
16.a	12	vberimus	vberrimus
16.a	26	conuice	conuince
16.b	27	δυγγνώμλω,	συγγνώμλω
16.b	29	ſucceſſiuis	ſucciſiuis
17.a	4	bene faine	haue ben fayne
17.b	27	Inhibita	Imbibita
17.b	31	iudicem	Indicem
17.b	33	reſplendiſcet	reſplendeſcet
18.b	12	χαυτερον	χλωτερον
18.b	34	it might	they might
19.b	44	oſtendabatur	oſtendebatur
23.a	32	tradare Satanę.	tradere Satanę
23.b	6	tradare Satanę.	tradere ſatanę
35.a	24	ſuſcipire	ſuſcipere
35.a	28	necait	necuit
35.b	12	poore	pure
39.a	33	that Conſtantine	ſaith that cōſtāt.
43.a	1	Phylactaries	Phylacteries,
44.b	16	Contine	Conſtanſtine
45.a	10	Panubus	Pambus
45.b	9	were before	was before
46.b	22	did worſwip	did worſhip
46.b	34	Conigris	Comiris
47.b	37	Adzaſto	Adzaſtus
48.a	5	capitall	capitol
48.a	8	Ionia	Ionia
48.a	34	vſe a furlong	vſe no furlong
49.a	15	of epiſtle	of the epiſtle
50.a	10	reprihendere	reprehendere
51.a	20	vnto the church.	vnto the poore
52.a	24	it is no place	it is in no place
52.b	23	dyd not flatter	did flatter
53.a	24	Watholus	Mathiolus
53.b	22	promuſside	promuſcis
54.a	34	Waritus	Werritus
63.a	4	to our vice	to our vicious
63.b	8	farre exceſſine.	fare exceſſine
69.b	32	nor aſſeiges	nor ſieges
71.b	12	aquę dilunii	agnę dilunii
71.b	15	innocation	innouation
72.a	2	tribunatus.	tribu.
74.a	34	it ſignified	is ſignified
79.a	37	he ſapth	ſapth
79.b	16	expound	expende
80.b	33	Sophronius	Sophronius
81.b	32	ἀνταγαγιςιχῶς.	Δογματικῶς
81.b	33	Δογματικῶσ.	ἀνταγαγιςιχῶς
81.b	35	Enomius	Eunomius
85.b	7	freely reprehẽded	freely reprehend
86.b	23	that Hieruſalem	then Hieruſalem
86.b	32	writeth	writing
97.a	1	Sarbonilles;	Sorbonilles
98.a	25	If they be	If thou be
99.a	5	ſometime abuſe	ſometime vſe
101.a	22	mortall bookes	mozall bookes
102.a	15	which wap	which was
105.b	17	who as ſome ſay	which childe as
106.b	33	admiſtration	adminiſtration
109.a	30	minorum	minorem
112.a	23	Athaſius	Athanaſius
117.b	31	meete thou that	mete that thou
118.a	30	counccaler	concealer,
120.a	20	poſtolos.	apoſtolos.
121.b	25	periculoſus	periculoſius
123.a	26	exercitum	exercituum
124.a	5	ingritie	integritie
126.a	24	Wlepianus	Ulpianus
131.b	6	Nedantus	Naclautus
132.b	6	medella.	medulla
132.b	42	naturum	naturam
134.a	3	wozte	wzote
134.b	31	ſpace of. 15.	ſpace of. 50
135.a		Nehemas	Nehemias
135.a	31	the monarchie	ſ firſt monarchie
135.a	8	Selentiam	Seleutiam
138.b	19	Wiſſa	Niſſa
148.a	30	of the tyme	but the tyme
148.a	31	and not paſſine	ſpake not paſſine
148.a	40	was of that	is of that
155.a	30	proueniemus	perueniemus
163.b	11	witneſit	witneſſeth
169.a	24	voluntaris	voluntarily
169.a	33	aſſent	eſſence
175.b	14	ſanguis	ſanguinis
178.b	16	dithera	diphthera
178.b	36	he that is	be as the wynges
180.a	8	violence take it	violent take it
194.a	38	Trinitate fidei	fide trinitatis
195.b	42	if your own	of your owne
210.b	31	frurore	furore
222.a	31	of the bleſſed	of the bleſſing
224.a	38	Spyzion	Spyzidion
226.a	10	ſemniale	ſomniale
216.b	28	Wilterus	Wunſterus
227.a	3	Rabbine Praga	Rab. of Praga
229.b	5	Latonius.	Latomus
230.b		virgins not cōſc.	virgins cōſecrate
250.a	36	in the better	in the letter
261.b	32	who	but
268.a	20	two holes	three holes
274.a	34	aſſarted	aſſerted
281.b	10	adminiſtrated,	adminiſtred
287.b	33	Ichab	Ichas

Faultes eſcaped in the ſecond Tome of thys booke.

IN fol.2.page.a.line.1.He was of a pale and whitely face, is tiwyſe printed.
In the ſame fol.pag.b.line.35, for tollerauerunt, is tolerauerunt,
Fol.3.pag.b.line.20.for videbitur, is videlitur.
Fol.10.pag.a.line.6. for Domitius, is Donictius.
Fol.14.pag.a.line.29.for remiſeritis, is remiſceritis.
Fol.15.pag.a.line.17.for æquali, is ægnati.
Fol.18.pag.a.line.16.for ſummis apoſtolis, is ſummus apoſtolus.
Fol.21.pag.b.line.11, for Achitob, is Achitus printed in two places.
Fol.22.pag.a.for Ioſaphat, is Leoſaphat.
Fol.25.pag.b.for, that the tithes ſhould be payde to the church, and that the ſolemne feaſt of Sunday ſhould be kept: is put, that the tithes ſhould be kept.
Fol.72.pag.a.line.12.for thoſe wordes, is, thoſe wordes of Peter.
Fol.94.b.line.2.for primatiue, is put primate: for gigno, is gignenpo.
Fol.120.pag.a.line.16.for Natalis the Martyr, is Natalis the Confeſſor.

FINIS.



¶ Imprinted at London, by Iohn Day, dwellyng ouer Alderſgate, beneath Saint Martins.

Cum gratia & priuilegio Regiæ Maieſtatis, per Septennium.

¶ These Bookes are to be ſolde, at hys ſhop vnder the gate.

1565.